

February, March, April, 1979

festival quarterly

exploring the art, faith, and culture of Mennonite peoples

TWELVE LEADERS RESPOND ON PAGES 15 THROUGH 22

WHERE
WILL WE BE
IN 1984?

Our 5th Birthday
issue!

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A different journey



On Turning Five

It's tempting to be either too serious or too cute on such an occasion—a fifth birthday! **Festival Quarterly** finally has steady legs, but still a few splayed teeth and a lot of growing to do. So maybe it's safer just to take stock of what we've learned and observed since February 1974:

1. There are more parallels between the childhood of a magazine and the infancy of a human being than I had any idea.

2. As editor of **Festival Quarterly**, I hardly know whether I'm the parent or the child. I often feel like both, as in, "Can we be responsible yet dare to look at some things not usually opened up?"

3. There are the parents' worries: will this baby survive? A rather basic question and bothersome, but not something to be assumed. All of that is obvious to disinterested parties. But when it's your own blood there are often two stages to this realization: (a) since it's ours, it can't die; (b) even though it's ours, it could perish. We've had our moments of perish panic.

4. There's the big question: who is this being? For **Festival Quarterly** there have been a few givens—the belief that our people's various faiths, arts, and cultures are a whole that ought to be explored; that it's time to ask who we are and if we are being faithful; that the storytellers, artists, and creative persons among us might have access to some truth about our life and faith.

It sounds lofty. And it's easy to forget while you pound out the "Cultural Calendar." But that has been the blueprint. We acknowledge the distortions and the inspiration that have clouded or enhanced that idea. Seems like part of the risk of dealing with an organic being. A lot like a child.

5. We've learned the wonder of grandparents. For this baby they came

in the shape of a board of directors who continually give us counsel, shoulder with us the fiscal responsibility, and especially hold our hands in support. We wouldn't be here without them.

Other well-wishers are there in force also, offering notes, subscriptions, ideas. You've been food and water to us.

6. There's the matter of advice. Whose should we listen to? When do we follow our own nose? Which of two opposing voices are we responsible to? When to be innovative? When to stand with tradition?

7. I suspect that none of this is harder than being parents! So here we go for another five years, as we get our second teeth and go off to first grade. PPG

table of contents

3 Editorials

4 Comment

Frequently in the media or press, statements appear that have to do with the intersection of faith, art, and culture. Although the reference for those statements is not the Mennonite peoplehood, they speak to matters that interest us.

Our first Comment is from a sensitive, ethnic writer-poet, Isaac Bashevis Singer.

6 Did You Know That...

9 Letters

10 This Quarter's Book Offer

Since it's our birthday, here's our idea for a party—50 percent discount on a brand new title and twelve old favorites. In addition, your mail orders arrive with no charge for postage or handling if you pay cash when you place your order.

12 At the Schools

13 Cultural Calendar

13 Quarterly News

14 Winter Profile

15 Where Will We Be in 1984?

Who knows? But Irmgard Baerg, Lee Roy Berry, Peter Dyck, Connie Hart, Larry Kehler, John Miller, Cal Redekop, Marg Reimer, Emma Richards, John Ruth, and Willard Swartley were all willing to risk speaking their hunches.

23 Creatively Aging

24 Family Creations

24 Farmer's Thoughts

25 American Abroad

Now relocated in Africa, the Krabills, with tongues in cheeks, propose a book about what they've learned.

25 Mennonite-Your-Way News

Coming up—the new Mennonite-Your-Way Directory.

26 Communication By-line

27 Eye-ful

28 What's Cooking

29 Trends in Music

30 Foreign Beat

There is in one group of our peoplehood a tradition of fine pottery. Gleysteen gives background on Habaner pottery, made by the Hutterites of Czechoslovakia in the sixteenth century. Today the Czech government is making reproductions of some of those choicest pieces.

31 People's Place News

32 Best-Selling Books: In Review

33 Quarterly Film Ratings

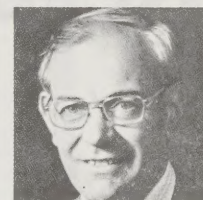
FQ's list of "Ten Best" in 1978 are included.

34 Reclassified

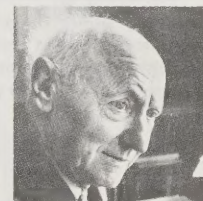
35 People Stories

Happy Birthday!!!!

Page 10



page 14



Page 33

A Yiddish Storyteller Responds to the Nobel Prize

Reprinting the following article marks a new **Festival Quarterly** practice; that of featuring speeches or essays from the larger world, which because of their subject, unusual sensitivity, or wisdom are of interest to our readers.

Following are excerpts from Isaac Bash-evis Singer's Nobel lecture, delivered on December 8, 1978, before the Swedish Academy.

The storyteller of our time, as in any other time, must be an entertainer of the spirit in the full sense of word, not just a preacher of social and political ideals. There is no paradise for bored readers and no excuse for tedious literature that does not intrigue the reader, uplift his spirit, give him the joy and the escape that true art always grants.

Nevertheless, it is also true that the serious writer of our time must be deeply concerned about the problems of his generation. He cannot but see that the power of religion, especially belief in revelation, is weaker today than it was in any other epoch in human history. More and more children grow up without faith in God, without belief in reward and punishment, in the immortality of the soul, and even in the validity of ethics.

The genuine writer cannot ignore the fact that the family is losing its spiritual foundation. All the dismal prophecies of Oswald Spengler have become realities since World War II. No technological achievements can mitigate the disappointment of modern man, his loneliness, his feeling of inferiority, and his fear of war, revolution, and terror. Not only has our generation lost faith in Providence but also in man himself, in his institutions, and often in those who are nearest to him.

In their despair a number of those who no longer have confidence in the leadership of our society look up to the writer, the master of words. They hope against hope that the man of talent and sensitivity can perhaps rescue civilization. Maybe there is a spark of the prophet in the artist after all.

As the son of a people who received the

worst blows that human madness can inflict, I must brood about the forthcoming dangers. I have many times resigned myself to never finding a true way out. But a new hope always emerges telling me that it is not yet too late for all of us to take stock and make a decision.

There must be a way for a man to attain all possible pleasures, all the powers and knowledge that nature can grant him, and still serve God—a God who speaks in deeds, not in words, and whose vocabulary is the cosmos.

I am not ashamed to admit that I belong to those who fantasize that literature is capable of bringing new horizons and new perspectives—philosophical, religious, esthetic, and even social. In the history of old Jewish literature there was never any basic difference between the poet and the prophet. Our ancient poetry often became law and a way of life.

The pessimism of the creative person is not decadence but a mighty passion for redemption of man. While the poet entertains he continues to search for eternal truths, for the essence of being. In his own fashion he tries to solve the riddle of time and change, to find an answer to suffering, to reveal love in the very abyss of cruelty and injustice.

Strange as these words may sound I often play with the idea that when all the social theories collapse and wars and revolutions leave humanity in utter gloom, the poet—whom Plato banned from his Republic—may rise up to save us all.

The high honor bestowed upon me by the Swedish Academy is also a recognition of the Yiddish language—a language of exile, without a land, without frontiers, not supported by any government, a language which possesses no words for weapons, ammunition, military exercises, war tactics; a language that was despised by both Gentiles and emancipated Jews.

The truth is that what the great religions preached, the Yiddish-speaking people of the ghettos practiced day in and day out. They were the people of the book in the truest sense of the word. They knew of no greater joy than the study of man and human relations, which they called Torah,

Talmud, Mussar, cabala.

The ghetto was not only a place of refuge for a persecuted minority but a great experiment in peace, in self-discipline, and in humanism. As such it still exists and refuses to give up in spite of all the brutality that surrounds it. I was brought up among those people. My father's home on Krochmalna Street in Warsaw was a study house, a court of justice, a house of prayer, of storytelling, as well as a place for weddings and Hasidic banquets.

I have heard from my father and mother all the answers that faith in God could offer to those who doubt and search for the truth. In our home and in many other homes the eternal questions were more actual than the latest news in the Yiddish newspaper. In spite of all the disenchantments and all my skepticism I believe that the nations can learn much from those Jews, their way of thinking, their way of bringing up children, their finding happiness where others see nothing but misery and humiliation. To me the Yiddish language and the conduct of those who spoke it are identical.

One can find in the Yiddish tongue and in the Yiddish spirit expressions of pious joy, lust for life, longing for the Messiah, patience, and deep appreciation of human individuality. There is a quiet humor in Yiddish and a gratitude for every day of life, every crumb of success, each encounter of love.

The Yiddish mentality is not haughty. It does not take victory for granted. It does not demand and command but it muddles through, sneaks by, smuggles itself amidst the powers of destruction, knowing somewhere that God's plan for Creation is still at the very beginning.

Yiddish has not yet said its last word. It contains treasures that have not been revealed to the eyes of the world. It was the tongue of martyrs and saints, of dreamers and cabalists—rich in humor and in memories that mankind may never forget. In a figurative way, Yiddish is the wise and humble language of us all, the idiom of the frightened and hopeful humanity.

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festival quarterly

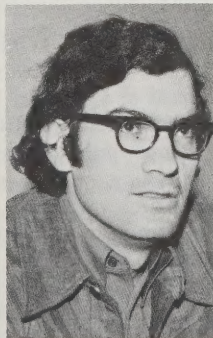
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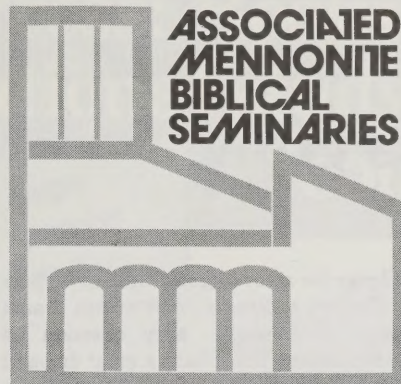
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Phyllis Pellman Good, Merle Good



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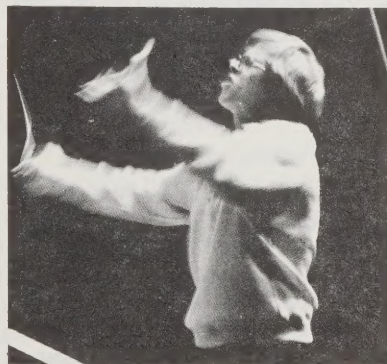
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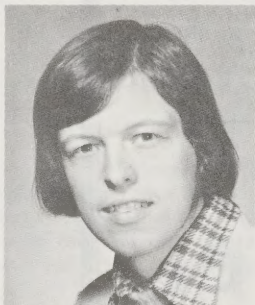
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Drama makes us grow.



The greatest challenge the actor faces at Goshen College is the audience. Goshen audiences don't accept drama for the mere sake of drama — they question its motivation and application. That places a great demand upon the actor to fully understand the script and the character. Goshen audiences, in addition, generally come to performances familiar with the play they are about to see, placing another healthy demand upon the actor. Performances, at the same time, are very satisfying. Most people strongly support drama and sincerely appreciate a good performance.

David B. Miller, Senior
Perkasio, PA



My job as stage manager for the recent production of "As You Like It" was one of the most rewarding experiences of my life. But like any other time of growth it sometimes meant pain and frustration. Stage management involves lighting, sound, set design, publicity, costumes, and acting — virtually every aspect of production. At first I was awed by the responsibility. But I learned that responsibility is more than giving orders. Responsibility means taking credit for all decisions — the good ones and the poor ones.

LuAnn Wyse, Senior
Archbold, OH



Why drama in a Mennonite institution? We are all involved in moments of celebration and agony. We all explore the questions of who we are and how we respond to the people and the situations around us. We all learn to be whole persons as we explore, celebrate, and probe the frontiers of human reality: the relation of God to one person; the relation of person to person. Drama, from *Our Town*, to *A Man For All Seasons*, can offer us insight into the human condition.

Dr. Roy Umble
Director of Dramatic Arts

Drama at Goshen College takes the form of major plays, one-acts, communication projects, drama tours, and class recitals. An opera or musical, in addition, is produced every two years in conjunction with the Music Department. The Drama Department makes its home in the new John S. Umble Center, a facility for classes, workshops, laboratories, rehearsals, and discussions. Actors come from every class and from many different departments. Drama at Goshen College gives us reason for exploration. Drama makes us grow.

Goshen College is your college.

Two books of wide interest among Mennonite people are presently in progress, one by Jan Gleysteen, the other by Doris Longacre. Gleysteen's *A People on the Way* tells the Anabaptist-Mennonite story for non-scholarly readers while at the same time remaining responsible and accurate in translation and interpretation. Rather than abstracting history and theology he tells a story of living people who expressed their faith in word and deed and frequently paid for it dearly in suffering and death. Much of what Gleysteen is writing has never been available in English, or in one volume.

Longacre's book, without a title at *Festival Quarterly* publication time, is an expansion of her *More-with-Less Cookbook*, intended to encompass responsible living patterns in a variety of areas, not only food-related. At press time, Longacre told *Festival Quarterly* that most of the entries were in and she was at work editing and compiling. The projected publication date is mid-1980.

The Commission on Education of the General Conference Mennonite Church plans to use traveling drama troupes to help congregations focus on issues related to poverty and affluence. Two troupes are planned, each performing within one region of the United States and Canada for a total of three months on the road. In addition to currently available dramas and readings, new scripts are being solicited for which director Lois Bergen says payment is available. Writers are encouraged to submit scripts to the Commission on Education by spring 1979.

Mennonite and Brethren in Christ writers and beginning authors can now receive guidance on submitting manuscripts for publication. The service has been organized by Mennonite Publishing Service (publishers of the *Mennonite Reporter*) on the premise that there are a significant number of Mennonite and Brethren in Christ writers who are not familiar with publishing procedures. It is projected that this year the Mennonite Book Publishing Service will either be self-supporting through fees for services or through grants from publishers. For more information write: *Mennonite Reporter*, Waterloo, Ontario, Canada.

Katie Funk Wiebe is the new literature coordinator of the Mennonite Brethren Board of Christian Literature. Her job will be coordinating Mennonite Brethren conference publications, identifying and encouraging writers within the church, organizing writers' workshops, soliciting manuscripts for publication, promoting published materials, and providing consulting services for other Mennonite Brethren Boards involved in literature production.

Wiebe is an author whose recent books
(continued on page 8)



Herald Press: Books for congregational study and contemplation

The Tax Dilemma: Praying for Peace, Paying for War

by *Donald D. Kaufman*

"A mine of information and provocative concerns on what is emerging for Mennonites as a top moral issue of our times . . . speaking softly and thoughtfully, Kaufman leads us gently through this moral obstacle course."—Robert Kreider

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Hunger Awareness Dinners

by *Aileen Van Beilen*

A manual which describes three types of hunger awareness dinners, including suggestions for physical arrangements, appropriate menus, before-and-after dinner programs, and ways concerned persons may respond to help fight world hunger. Paper, 95¢; in Canada \$1.10

After Death, What? Student Activity Book

by *Gerald Studer and Laurence Martin*

This 10-lesson student activity book is a guide for personal and group study about what the Scriptures have to say about the afterlife. Has good foreword in Gerald Studer's *After Death, What?* (paper, \$1.95; in Canada \$2.25). Useful with youth and adult Sunday school classes, midweek Bible study groups, small groups meeting in homes, and many more settings. Paper, \$1.25; in Canada \$1.45

Trailblazer for the Brethren

by *Elizabeth S. Klassen*

The dramatic story of Johann Claassen, an outstanding leader among 19th-century Russian Mennonites. This book will help you understand the heartaches, the struggles, and the joy surrounding

the beginnings of the Mennonite Brethren Church—all presented in an easy-to-read, novel format. Paper, \$6.95; in Canada \$8.05

Peer Counseling in the Church

by *Paul M. Miller*

" . . . for mature Christians who want to learn how to be helpful to their friends who are experiencing difficulties in life, from everyday annoyances to crises of vocation and marriage. A good book to be studied together by those who are open to such peer ministry."—**Faith at Work**

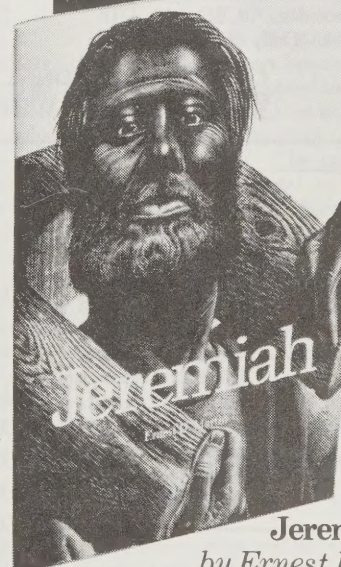
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Did you know that . . .

(continued from page 6)

include **Alone: A Widow's Search for Joy and Day of Disaster**. She is a frequent columnist for Mennonite periodicals and is a regular contributing editor for **Festival Quarterly**.

• • •

A new Mennonite album has just been released by Mennonite Broadcasts—"New Advent of Love." The record has both old-time favorite numbers with new arrangements and contemporary songs by a group of 24 singers living in the Harrisonburg area. **Kenneth J. Nafziger**, head of Eastern Mennonite College's music department, directed the chorus and a few selections have instrumental accompaniment, including **John Fast**, also of EMC's music faculty, at the organ.

• • •



Stanley A. Kaufman, chairman of Eastern Mennonite College's art department, has produced a limited edition of 60 prints from an antique copper plate (Kaufman inks the plate in photo above) made by Dutch artist Jan Luiken in the late 1600s. This particular print first appeared in the second edition of the **Dutch Martyrs Mirror** in 1685. The print reappeared in two albums of etchings and again in the 1780 **German Martyrs Mirror**.



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Festival Quarterly is the main way I keep up with the current trends in the church of my childhood and I'm glad to say I was a Mennonite (here in a state where the impression of Mennonites is usually limited to Amish Mennonites).

I particularly enjoy the editorials. Do keep up the current review of where Mennonites are in their growth at the fine arts level.

Pearl Good
Fort Smith, Arkansas

Please send us a 3-year subscription. We have been reading your interesting magazine ever since you started. First at EMC (as the grandparents who went back to college) and later as VS Program Directors at Eureka, Illinois, where John is a family counselor.

Amy Troyer
Eureka, Illinois

Thank you for your editorial "Living in the City." This confirms our decision twelve years ago to move to downtown York, despite the fact that both of us had grown up on farms.

We chose to attend a neighborhood church (Nazarene). Our location means we can walk to church, grocery store, drugstore, doctor, dentist, hospital, and my employment (York College).

We are especially happy not to have to spend all weekend manicuring a large lawn. This kind of living is the type of stewardship we feel comfortable with at the present. Our greatest delight is the interaction of many close neighbors.

Audrey J. Brubaker
York, Pennsylvania

I had pretty much decided not to renew, as I don't read **FQ** that much, but in the past few weeks, catching up on back issues during vacation, I decided I definitely like the Christian, non-violent, arts emphasis. My background is liberal Quaker, found out who Jesus Christ really is 27 years ago, and have since become a Pentecostal Episcopalian. But I feel some attachment to the Mennonites, and like the mix you present. So keep **FQ** coming. Many thanks. The order is a catch-up order, too, that has simmered for quite some time.

Robert A. Walking
Brunswick, Maine

I shared with my Sunday school class of young marrieds and several singles, several articles of your recent **Festival Quarterly**.

"Living Between Communities" by David Augsburger, which I felt was very good, and "Rudy Wiebe: Novelist, Vindicator and Christian"—having read several of his books I feel good about his writings.

I want to send a subscription to each of these married couples.

J. M. Beachy
Bloomfield, Montana

Why not have more poetry? We have some good Mennonite poets. Or doesn't art have anything to do with poetry?

Jacob D. Esch
Glendale, Arizona

You've been asking for responses and I've been reluctant, afraid I couldn't speak your language maybe.

Anyhow, I want you to know I enjoy your magazine because it has enlarged horizons for me—for one thing.

I am a middle-aged mother, raised in a rather

conservative follow-the-good-Mennonite-ways community. I have in the past few years had to do some thinking and stretching to keep up with my several teenagers, as they went to college especially. My husband is a thinker and has been reading books the children bring home from college; he hasn't said much about the arts but he does read **Festival Quarterly**. Oh, yes, he did enjoy John Ruth's lecture presentation at Assembly 75, too.

I have enjoyed getting acquainted through your magazine with the writers and artists of the Mennonite churches.

I hope your work will be another pull in drawing our several Mennonite churches—should I use "denominations"—together into a more unified whole.

This letter is rather general—maybe you would rather hear definite criticisms, but I'm not much of a critic. I'm a learner as yet.

Thank you for your work—and prayers as you continue.

Lois Fenton
Philadelphia, Missouri

I appreciate very much the articles and news that is covered in **FQ**. Before seeing a movie I check your review guide. Thank you for giving us Mennonites this kind of magazine.

Levina Huber
Leola, Pennsylvania

Sorry! Sorry! Sorry!

In checking back through my bank statements and canceled checks, I find that the \$3.60 sent to you in July 1978 was for a gift subscription—probably for our son John, Jr., in Seattle, Washington. Right?? Enclosed is my renewal for one year. Sorry for the confusion—and for wasting your time. Thanks! We thoroughly enjoy **Festival Quarterly**. Not sure of the value of the "Movie Ratings"—could probably use that space more profitably! Any movies we see are a result of really wanting to see them—rather than from a review or advertisement (these usually are biased and not often the true story of the movie anyway). Something like the repetitive TV ads—they rather turn me "off," instead of "on," as the advertiser intended.

Sorry again for the confusion.

John L. Fretz
Salem, Oregon

Festival Quarterly is the most valued publication to enter my mailbox. It is probably the only publication that is read cover to cover each issue. No suggestions are necessary.

Stewart M. Moyer
Harleysville, PA

I read with pleasure your **Festival Quarterly**. However, I was rather disappointed that the Mennonite High School Music Festival was not included in the section "Music-Making Among the Mennonites."

The High School Music Festival has grown during the past few years to include 350 participants and thousands coming to hear their programs. Each year the Festival is located at one of nine high school locations in the United States and Canada. It has grown to such proportions that we are going to have regional festivals, since facilities are not adequate to hold the masses of people wishing to attend.

If you ever do another feature article on music, please consider the Mennonite High School Music Festival which happens every spring dur-

ing the second weekend in April.

Guest conductors have come from all over the U.S. and Canada to lead the mass choir composed of 40 members from each of the nine schools. Perhaps the most prestigious director was Charles Hurt from California. He directed the mass choir at Iowa Mennonite School. We are again asking him for one of the future festivals.

I am writing as chairman of Mennonite Secondary Education Council and in the interest of promoting music.

Thanks for listening. I think you are doing a good service for our Mennonite people.

Samuel Weaver, Principal
Eastern Mennonite High School
Harrisonburg, Virginia

Festival Quarterly is a great magazine! My favorite writers are Jewel Showalter, Dave Augsburger, Doris Longacre.

I enjoyed the "Farmer's Thoughts" also—hope it becomes a regular feature. Thanks for putting "personality" into your magazine.

P.S. I also wanted to mention that I enjoyed your editorial on living in the city. As a contented farm wife, I cannot imagine myself being happy in a city. Your article made me aware of some advantages! (not enough to make me move, however!)

Evie Hershey
Atglen, Pennsylvania

Having just finished reading **The Holcroft Covenant** a few days before the August-October **FQ** arrived, I was amazed to read your reviewer's adjectives describing that book. I found the book suspenseful, spine-tingling, even informative. But "fun?" "fantasy?" The book has violence and treachery on every page!

I had also recently discovered John LeCarre (whom your reviewer extols in the same issue) and decided after a chapter or two that I had had enough of his obvious enjoyment of himself and his style. Perhaps that's what your reviewer did with **The Holcroft Covenant**—without actually reading the book he was to review?

Sorry about that! I liked everything else—**FQ** is always a feast that whets my appetite for more. Wish you would publish oftener than quarterly. Then, we could have a Festival Continually.

Audrey M. Frey
Sarasota, Florida

My subscription will not be renewed, as I have a serious eye problem and can do very little reading now.

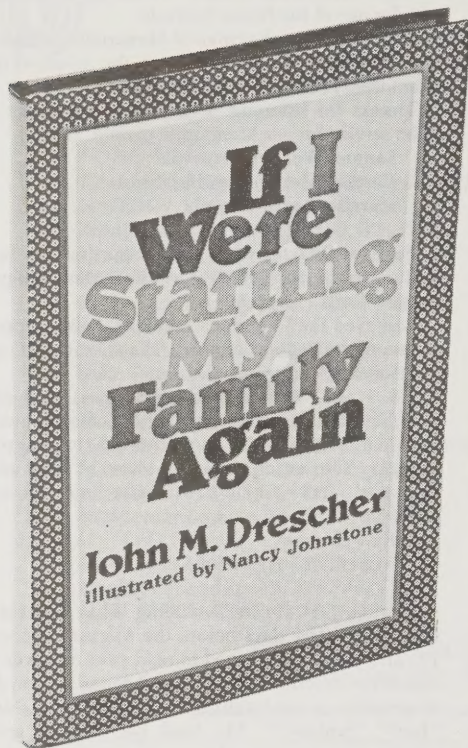
I wish there were prospects of help, in the picture, but the specialists think not.

Your **Quarterly** was appreciated—especially the little humor section. With all my disabilities I can use lots of humor. I still have blessings along with my blurred vision—and at 71 I can't expect to be like 17.

God bless you.

Edna M. Mertz
Fort Wayne, Indiana

The editors welcome letters. Letters for publication must include the writer's name and address and should be sent to Festival Quarterly, 2497 Lincoln Highway East, Lancaster, PA 17602. The editors regret that the present volume of mail necessitates publishing only a representative cross section. Letters are subject to editing for reasons of space and clarity.



Our Birthday Gift to You*

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John Drescher is the father of five children. They are almost grown. From that vantage point he reflects in his new book, *If I Were Starting My Family Again*, what he might do differently given the chance to start all over as a parent.

"What," he asks in the book's preface, "has experience taught me? What has some experience in counseling given me? . . . And where would I place the emphasis if my children were small again?"

"Like most important experiences in life these ideas are not new or great. Nor are they difficult to remember.

"These simple suggestions, however, I believe can make relationships with our children more meaningful and help shape the future of our children more than big things that demand a great deal of time and exceptional ingenuity. They are things that God has made so simple that all parents can practice them if they will.

"What I am sharing here is what I wish I had realized more fully at the start of my own family."

What he says in ten chapters is simple and possible for any serious father or mother:

1. "I Would Love My Wife More"—"There is no other thing that is more important for the future well-being of parent or child than the deep, abiding, visible love of father and mother for each other."

2. "I Would Laugh More with My Children"—"So many of the tensions of life, particularly in the family, arise because we take ourselves so seriously."

3. "I Would Be a Better Listener"—"I now believe that the parent who takes time to understand what his child says and feels early in life will be able to understand his child later in life."

4. "I Would Seek to Be More Honest"—"As long as parents pretend to be perfect and do not admit mistakes, the child lives in a world in which he is conditioned to failure and inadequacy."

5. "I Would Stop Praying for My Family"—"Something happened when I wanted God to change me more than I wanted him to change other persons."

6. "I Would Try for More Togetherness"—"Togetherness is any word or act that creates the feeling that we are in this thing of living together."

7. "I Would Do More Encouraging"—"I know now that encouragement is a better element of discipline than blame or reprimand."

8. "I Would Pay More Attention to Little Things"—"Especially with children, small things wear the garments of greatness."

9. "I Would Seek to Develop Feelings of Belonging"—"When a child feels he belongs in the family and is of real worth there, he enters the world strong, feeling loved and accepted and with the ability to love and accept others."

10. "I Would Seek to Share God More Intimately"—"I now know that parents are to be God's love and that, if the world is to know God and His will, parents are the primary conveyors of His love and will."

If I Were Starting My Family Again can be read quickly. It will take a longer time—perhaps a lifetime—to absorb it.

FQ price: \$2.48
(Regular price: \$4.95)

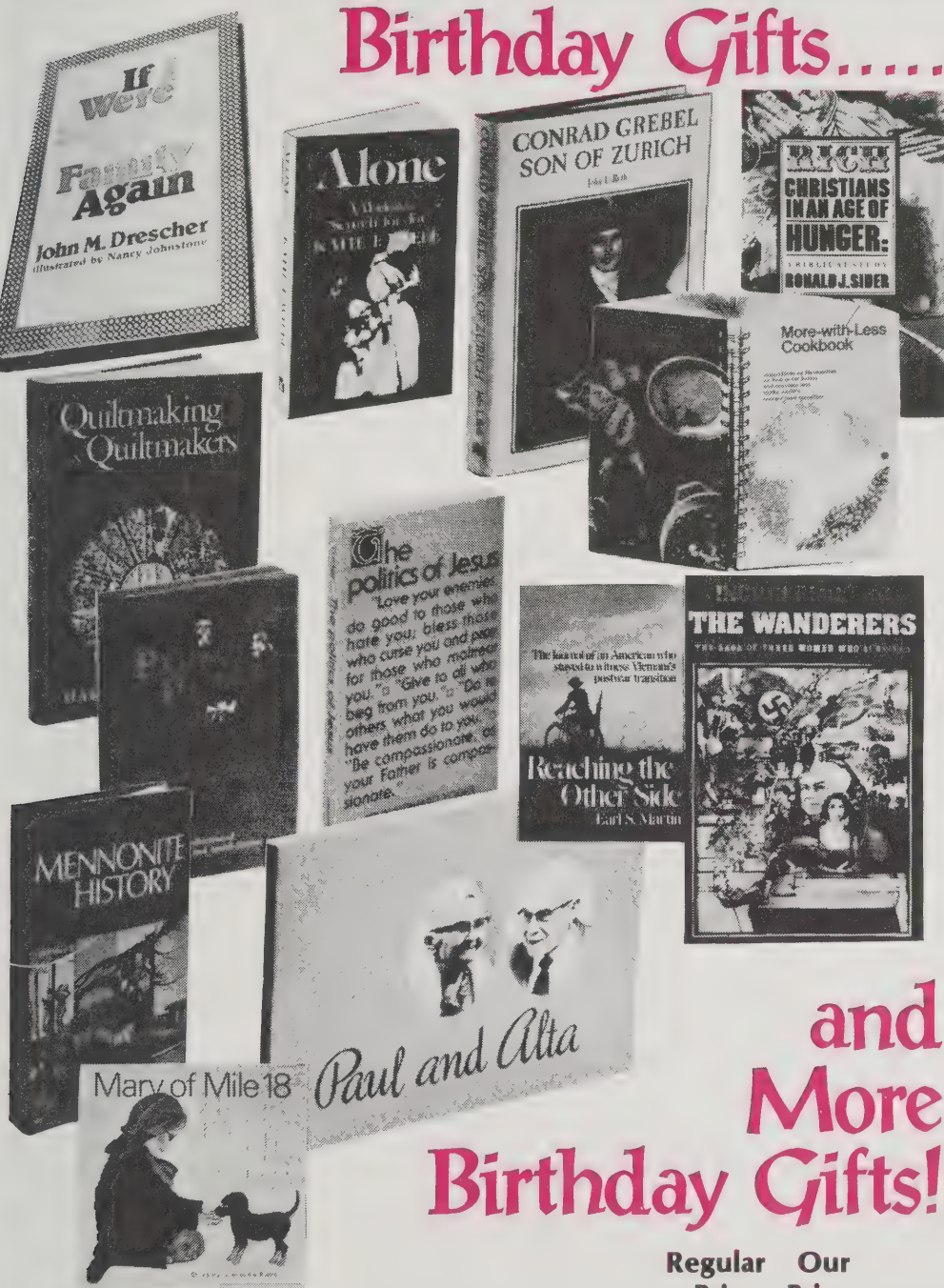
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Check carefully the items you wish to order and fill in the correct amounts (totals) in the right-hand column. If you send cash, we pay all postage and handling. If you charge your order, you will be billed 50¢ per item for postage and handling. We prefer cash. All orders must be paid in U.S. funds or equivalent.

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___ If I Were Starting My Family Again (Drescher)	4.95	2.48	___
___ An Introduction to Mennonite History (Dyck, editor, Paper)	3.95	1.98	___
___ Rich Christians in an age of Hunger (Sider), paper	4.95	2.48	___

(over please)

Birthday Gifts, continued

	Regular Price	Our Price	
___ More-with-Less Cookbook (Longacre), paper	6.95	3.48	___
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___ The Politics of Jesus (Yoder), paper	3.95	1.98	___
___ The Wanderers (Rimland), cloth	8.95	4.48	___
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___ Reaching the Other Side (Martin), cloth	10.95	5.48	___
___ People Pieces (Good, editor), paper	2.95	1.48	___
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B. Past Offers

___ Mennonite Country (Snyder and Herrfort)	19.95	17.45	___
___ Rebecca's Nancy (Goman), cloth	7.95	6.95	___
___ The Quilters (Cooper and Buford), cloth	12.95	11.45	___
___ International Songbook and Visual Arts Catalog combination, paper	5.95	3.95	___
___ Visual Arts Catalog , singly, paper	2.00	1.00	___
___ Record: Winnipeg Children's Choir, "Celebration 77"	6.00	5.25	___
___ Record: "The Shepherd's Pipe"	4.50	3.90	___
___ Record: "Praise Him"	4.50	3.90	___

C. Books as Advertised

___ Page 7: The Tax Dilemma: Praying for Peace, Paying for War (Kaufman), paper	3.95	3.95	___
___ Page 7: Hunger Awareness Dinners (Van Beilen), paper	.95	.95	___
___ Page 7: After Death, What? Student Activity Book (Studer and Martin), paper	1.25	1.25	___
___ Page 7: Trailblazer for the Brethren (Klassen), paper	6.95	6.95	___
___ Page 7: Peer Counseling in the Church (Miller), paper	4.95	4.95	___
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___ Page 7: Jeremiah (Martin), paper	7.95	7.95	___
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Subtotal (Including other side): _____

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An Introduction to Menonite History, C. J. Dyck, editor. Paper. Anabaptist Menonite life and thought from the 16th century to the present.

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Rich Christians in an Age of Hunger, Sider. Paper. Links biblical perspective with analysis of global injustice, then proposes practical responses for rich Christians.

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More-with-Less Cookbook, Longacre. Paper. 500 recipes for eating better while consuming less of the world's resources.

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Quiltmaking and Quiltmakers, Lithgow. Paper. Quilt how-to and history, and the quilt culture of an Illinois Menonite community.

FQ price: \$2.25
(Regular price: \$4.50)

Mary of Mile 18, Blades. Paper.

A children's book full of imaginative drawings and a tender story about a Menonite family in Canada's far north. Ages 3-8.

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The Politics of Jesus, Yoder. Paper.

A look at Jesus' teachings about how to be a faithful Christian today.

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The Wanderers, Rimland. Cloth.

The epic story of three generations of Menonite women—the Russian colonies, the war, the flight to Paraguay.

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A widow's survival of grief, loneliness, loss of identity to find new life, new faith, a new profession.

FQ price: \$2.48
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The journal of an MCC volunteer who stayed in Vietnam—to witness the transition to a new government—as a gesture of trust and peace.

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People Pieces, Good, editor. Paper.

A collection of Menonite and Amish stories by members of the various groups.

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Conrad Grebel, Son of Zurich, Ruth. Cloth.

A story biography of one of the leading figures in the early Anabaptist movement.

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Rich wisdom and wit from two eighty-year-olds who dealt with hard issues in such a way that their living reflected their faith.

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How to Order

Festival Quarterly's mail order card is attached adjacent to these offer pages. On it you will find listed each book offered at the special birthday discount of 50 percent off.

Please mark the Quarter-Order clearly. If you enclose cash (in U.S. funds) you will NOT be charged postage and handling. Charge accounts will be charged 50¢ per book for postage and handling. We prefer cash. Books advertised throughout Festival Quarterly may also be ordered on the Quarter-Order.

Getting Published at Goshen College

Goshen College writing students who would like to have their own book or poem, short story, or essay published have the chance close at hand, if they meet the approval of Pinchpenny Press or the Broadside's Editorial Committees.

Both Pinchpenny Press and Broadside's were begun as direct outlets for Goshen College student work; the Press publishing book and booklet length pieces; Broadside's offering poetry, short articles, and stories.

Both enterprises are overseen by the college's English department. Pinchpenny Press, begun first, is the weightier project because it takes on the publication of short books, requiring economic risk for college and author. Despite that, the Press has produced and marketed over two dozen titles, always with strong student-author or faculty-author initiative and the approval of the Press' Editorial Committee.

Ervin Beck, chairman of the English department, commented, "One of the special

things about our publishing is the foreign material we've done. A son of a Nigerian chief who was a Goshen College student knew the history of his tribe. He wrote it and we published it. And we've done some Haitian material."

The attempt has always been to present good writing to the college constituency at a break-even point financially, while giving artistic fulfillment to the student or faculty writer.

Broadside's got its start last school year. Its purpose? Explained Beck, "Pinchpenny Press is not very visible on campus. It requires a lot of effort from us and the student. So Broadside's is a more modest, more frequent publication, more visible."

Published about every two weeks on stiff colored paper, usually 8½ by 11 inches, Broadside's is meant for mounting on walls.

"We thought this medium might stimulate more creative writing," Beck commented. "We like to think we're rather dis-

criminating in what we publish." The present Editorial Committee is faculty member Robert Hostetter and students Shari Miller and Steve Johns.

Beck explained Broadside's distribution system. "We have a free subscription but we only print 250 copies. If there are more than 250 subscribers, we have some disappointed people! Each of the 250 copies is signed by the poet or writer, so we have our own limited editions!"

What is Broadside's looking for in addition to poems, articles, and short stories? "We did a cartoon by Joel Kauffmann; we've done some narratives. We would be interested in publishing songs."

Oral History Growing at Bethel

For ten years Bethel College in North Newton, Kansas, has been collecting oral history. The collection is simply spoken memory recorded on tape, preserving along with the facts the tone and spirit of the speaker.

Professors Jim Juhnke and Keith Sprunger who have shepherded the project from its beginning in 1968 have collected history in several main subject areas—the Mennonite experience in World War II (over 100 interviews), Civilian Public Service stories, Mennonite life stories, and Bethel College's peace efforts.

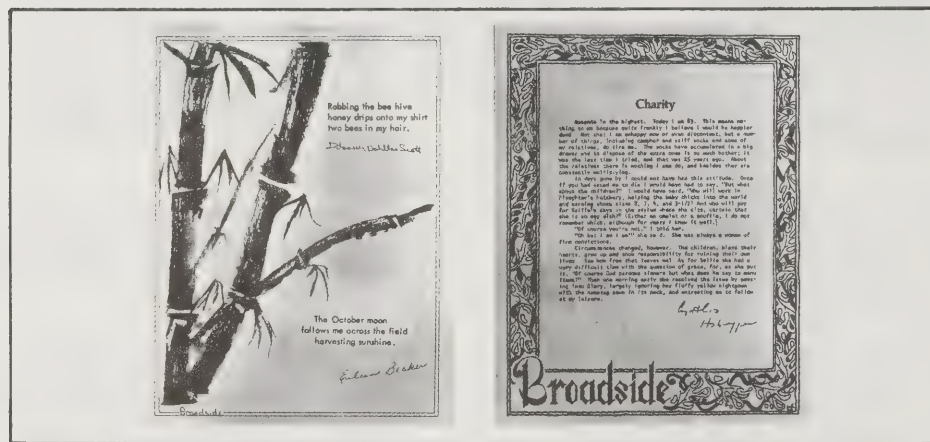
Also in the library is spoken history about Mennonite Central Committee relief work in China after World War II, beginning histories of ethnic groups (among them American Indians and Mexican Americans), and memories and reflections on the celebrations held during the Kansas Mennonite Centennial.

"Bethel's collections make it the center of Mennonite Oral History research," explained a college spokesman, "and today it ranks with a handful of larger universities in the scope and value of the holdings."

Who uses the library? Bethel College senior history majors not only contribute interviews but do research in the facility as well. Students from across the country and writers at work on papers and books tap the more than 1,200 hours of taped material.

A catalog guide to the World War I material, *Voices Against War*, has been drawn up and is available for purchase and use by libraries and researchers. Plans call for a companion annotated index to be compiled for the World War II collection.

Frontiers for the oral history library are expanding the Mennonite Mental Health Services Collection, Mennonite biographies, and Mennonite congregational histories.



Jazz on a Mennonite Campus?

Can a jazz band find life on a Mennonite college campus? First organized as a small ensemble in the winter of 1976, a jazz band is flourishing at Goshen College. Phil Clemens, music professor and organist, is its guiding spirit. He enjoys it thoroughly, "I love it. Jazz is music!"

How did jazz get a start in an atmosphere of concertos and hymns? "When you study

black music you can't help but get into blues and jazz," explained Clemens. "It was new for me. My home Mennonite congregation didn't have regular jazz concerts!"

Interested students and faculty leadership brought the band into being and legitimacy. "I've gotten encouragement from my colleagues," Clemens told *Festival Quarterly*. "Students can add a credit for playing in the band same as they would in the orchestra or choir."

Clemens sees no disparity between liking classical music and liking blues. "Some people can't understand how you can play Bach on the organ; then play jazz. But you have one child and you love that child. Then you have another child and you love that one, too, but you still love the first one. Learning jazz has made me understand and like Bach more. And especially for students, jazz fills a gap between classical and disco."



Phil Clemens

cultural calendar

Faculty voice recital, Doyle Preheim with Marvin Blickenstaff at piano, Umble Center, Goshen (IN) College, 4:00 p.m., **February 18.**

Anabaptist Heritage Retreat will feature storytelling by Jan Gleysteen and John Ruth, Laurelville (PA) Church Center, **February 23-25.**

Mennonite Brethren Collegiate Institute concert, Winnipeg, Manitoba, **February 24.**

"A Night of Music" with John J. Miller and Tony Brown at the People's Place, Intercourse, PA, 8:00 p.m., **February 26, 27.**

Writers' workshop focusing on the story, Newcomer Center, Goshen (IN) College, **March 2-4.**

Senior Art Majors Art Exhibit, Goshen (IN) College Art Gallery, **March 4-21.**

"Architecture of Mennonite Meeting-houses," a slide lecture by Jan Gleysteen, cosponsored by The People's Place and the Mennonite Historical Association at The People's Place, Intercourse, PA, 7:30 p.m., **March 5.**

Spring drama production, Krehbiel Auditorium, Bethel College, North Newton, KS, 8:15 p.m., **March 8-10.**

Canadian Mennonite Bible College and Mennonite Brethren Bible College joint Oratorio performance of Mendelssohn's "St. Paul," Winnipeg, Manitoba, **March 10.**

Bethel College Mennonite Church choral

concert, North Newton, KS, 7:30 p.m., **March 11.**

Wind ensemble concert, Bethel College, North Newton, KS, 7:30 p.m., **March 13.**

150-voice children's choir to sing at Annual Eastern Mennonite Board of Missions and Charities meeting at Lancaster, (PA) Mennonite High School, evening, **March 16.**

"City Primeval" performance, and original composition and multi media presentation by Carol Weaver, Mennonite Brethren Bible College, Winnipeg, Manitoba, **March 20.**

Second Annual Visual Arts Conference with Marvin Bartel, Esther Augsburg, and Burton Buller at The People's Place, Intercourse, PA, **March 23, 24.**

Annual student art exhibit, Goshen (IN) College Art Gallery, **March 25 - April 15.**

Senior Art Exhibit I, Bethel College Art Gallery, North Newton, KS, **March 28 - April 6.**

"The Music Man," produced in conjunction with the 21st Annual Schmeckfest, Freeman (S. Dakota) Junior College, **March 29-31.**

Mennonite Central Committee Annual Relief Sale, Farm Show Buildings, Harrisburg, PA, breakfast at 6:00 a.m., sale at 7:00 a.m., **April 7.**

Senior Art Exhibit II, Bethel College Art Gallery, North Newton, KS, **April 10-19.**

"Family Reunion" by Alice Parker Pyle,

Christopher Dock High School Silver Anniversary, Lansdale, PA, 7:30 p.m., **April 19, 20.**

Creative Congregational Programs using innovative, effective congregations to tell what is working, why, and how, Laurelville, (PA) Church Center, **April 20 - 22.**

Springfest dinner concert, Camerata Singers, 9th floor Athenian Room, Greencroft Center, Elkhart, IN, dinner, 7:00 p.m., concert, 8:00 p.m., **April 20, 27, 28.**

The People's Place Associates Seminar, "Conscience: Food and Land," by Doris and Paul Longacre, The People's Place, Intercourse, PA, 9:00 a.m., **April 21.**

Christopher Dock Cantata performed by Franconia Singers, Christopher Dock High School, Lansdale, PA, 7:30 p.m., **April 22.**

"Ride, Ride," a musical about John Wesley, produced by Music and Drama departments, Krehbiel Auditorium, Bethel College, North Newton, KS, 8:00 p.m., **April 26 - 28.**

Canadian Mennonite Bible College (CMBC) spring concert, CMBC, Winnipeg, Manitoba, **April 28.**

Fourth Annual Junior High School Music Festival with students from 13 Mennonite schools, Lancaster (PA) Mennonite High School, 7:30 p.m., **May 5.**

Western District Conference Song Festival, Memorial Hall, Bethel College, North Newton, KS, 3:00 p.m., **May 6.**

quarterly news

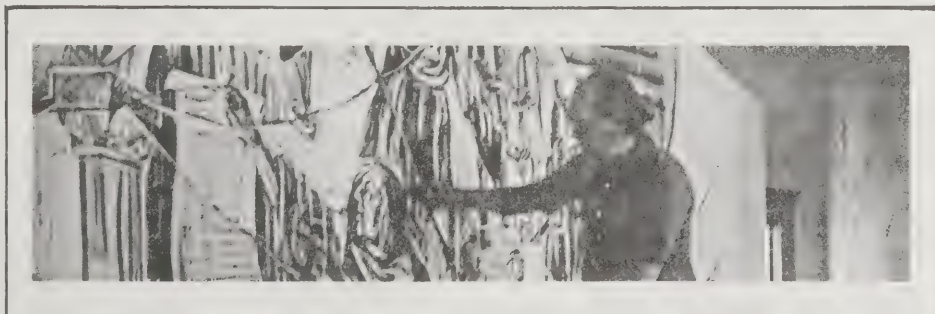
Canadian Universities Offer Mennonite Studies

In Manitoba, the province's Mennonite population and culture is being taken quite seriously by two large universities. The University of Manitoba this year offered a new course titled "Mennonite Studies" as part of their department of religion. The course covers the beginning of the Anabaptist movement, its history since then, and finally focuses on the contribution Mennonites have made to Canadian life and its religious community.

The university developed the course because of the large number of Mennonite students enrolled there and also because of the strong response received to a previously offered class, "Luther and the Anabaptists."

At the University of Winnipeg a chair in Mennonite Studies was established this year. Filling it is Harry Loewen, a Mennonite and formerly a German professor at Wilfred Laurier University in Waterloo, Ontario. His responsibilities are to teach Mennonite culture and literature and German, developing the one-man department to fit his skills and student interest.

The chair was created with the gift of a Winnipeg lawyer.



Anabaptist Mural Underway

Heinz Gaugel spends most of his days on a scaffolding inside an old church in Holmes County, Ohio, at work on a gigantic painting which he is filling with characters and events from Anabaptist history.

What is a middle-aged German doing chronicling not only the formation of the Mennonite Church with its many groups, but also the history of the Christian church from its beginning in Acts? Gaugel found himself near Millersburg, Ohio, following art commissions elsewhere in the state. Fascinated by the German heritage of the local Amish and Mennonites, Gaugel began exploring the possibility of doing a cycloramic mural of the people's history. With the

cooperation of local Amish and Mennonite ministers and historians and financial backing from Dutch Country Enterprises who operate the Amish Farm, a tourist attraction in Berlin, Ohio, Gaugel has traveled to Mennonite communities across North America doing research.

He is intent on accuracy and giving his painted characters life. His canvas is 45 feet long and 10 feet tall and will be filled with over 2,000 individual figures, 1,500 of which will be lifesize.

Gaugel intends to have his project completed by summer. It will then be housed in a round barn built especially for the painting at the Amish Farm.

J. Harold Moyer:

J. Harold Moyer has composed everything from a simple hymn to a full-length symphony. Many consider him the most accomplished of Mennonite composers in North America. What is more, although a sizable portion of his compositions are secular in tone and scope, he has a strong loyalty to the church.

Now professor of music at Bethel College in North Newton, Kansas, Moyer virtually grew up on the Bethel campus where his father served as both a teacher and business manager. He lives with his wife, Rosemary (Linscheid), and their two daughters, Janet, 20, and Rachel, 16, just one block from the house where he lived as a boy, where his mother still resides.

Not that he never left North Newton. CPS, graduate study, and various teaching assignments took him all over North America before he settled in North Newton again in 1959. But Moyer is very much a Kansan. He enjoys the small town and the small school.

He strikes an interviewer as timid, a bit self-conscious, but nevertheless sure of who he is and what his abilities are. As he tells his story, one is caught by his undramatic approach to life. His interest in music developed gradually; he wasn't sure he was going to major in music even as a college freshman.

His approach to composing seems just as

undramatic. Normally, he says, the task is one of plodding along. No great flashes in the night. "There are many high points in the process," he admits, "usually at a point of solving a problem." But composing is hard, tedious, demanding work.

"I feel reasonably confident that given time and effort, I can come through with a fairly satisfactory choral work."

In fact, composing was not Moyer's first choice. He wanted to be a performer. The demands of being a pianist, however, were a strain for him, even in college. "I would get sore arms and was rather insecure in public performance." So he decided not to fight it. But that doesn't mean he doesn't enjoy composing. He obviously relishes it.

The third son of John F. and Helen Moyer, he enjoyed campus and town life as a boy. "I was a cautious, rather unathletic young person, not exactly a recluse, but what some people would call bookish." He especially remembers enjoying the organists and choirs at First Mennonite and concerts and senior piano recitals at the college.

Moyer attended public schools, did his undergraduate work at Bethel, and got his master's degree from George Peabody College for Teachers in Nashville, Tennessee. He completed his PhD at the University of Iowa in 1957 with a major in composing. His thesis was "Moyer's Symphony No. 1." There's never been a No. 2.


"It had an informal rehearsal performance with the committee listening. I enjoyed the process," he says matter-of-factly.

Moyer taught at Freeman Junior College and at Goshen College before returning to Bethel in 1959.

Excluding arrangements, Moyer has composed about fifty original works: some chamber music, several pieces involving orchestra, and a great deal of choral music. He normally writes two or three new pieces each year.

His most popular piece is "O Let Us Sing to the Lord," a piece of choral music which continues to sell year after year. His own favorite is a fifteen-minute work for orchestra and chorus called *Trilogy*. It was performed during the Mennonite Centennial in Kansas in 1974, and again in 1976 at the Kennedy Center in Washington, D.C., as part of the Kansas Day celebration.

Moyer claims he doesn't worry about "making it" on the national scene. He is well known in Kansas as one of the state's two or three most accomplished composers.

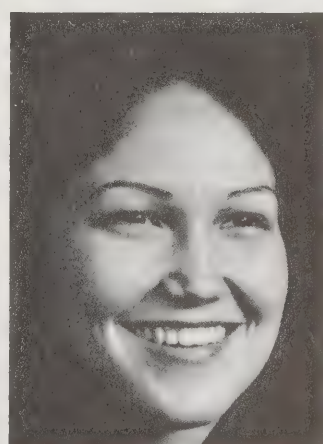
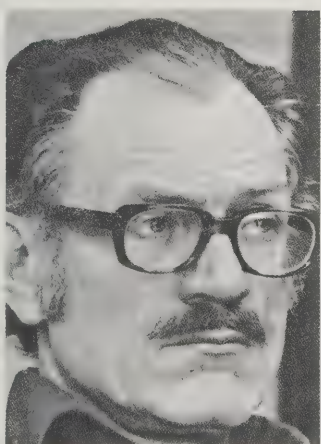
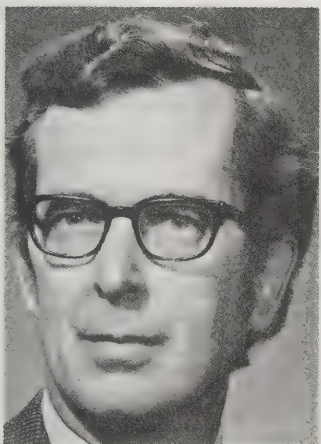
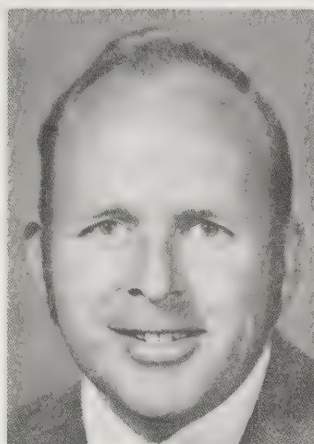
But Harold Moyer is devoted to the church. "I have always wanted to be part of a church college," he says. "In fact I have chosen to give at least a good share of my attention to the music of the church." He was active in putting *The Mennonite Hymnal* together and he participates widely in church music seminars and workshops. 

Leading Mennonite Composer



Where Will We Be in 1984?

— festival quarterly —



With this issue, **Festival Quarterly** is five years old. We are using our birthday as an occasion to look five years forward—to 1984—and guess what the shape of our church and peoplehood might be in that year.

To get a broad view, we enlisted the help of a dozen “experts” from across the church. Our request to them? That

they give their honest, specific, and visceral responses to questions about our people’s theology, lifestyle, family life, symbols, and our relationship to the arts, the international fellowship, and politics, five years hence.

The next seven pages include excerpts from our panel’s comments. We invite your response.

by

**Imgard Baerg
Lee Roy Berry
Peter Dyck
Connie Hart**

**Larry Kehler
John Miller
Calvin Redekop
Margaret Loewen Reimer**

**Emma Richards
John Ruth
Don Shafer
Willard Swartley**

1. The Arts

Calvin Redekop: I see two trends: 1) Latter-day Menno connoisseurs who need to prove that they can "sing as well as anybody" by making it in the "big time" which is another way of relinquishing the tradition for the mainstream; 2) Artistically sensitive people who will express their creativity in portraying art in the history of the Mennonite people as authentic art.

Peter Dyck: There will be a greater openness generally. Most Mennos will search for meaning in art—especially spiritual meaning. There will be little art for art's sake.

Don Shafer: The arts will have a growing visibility among us. Indicative of this is Messiah College's plans for a four-million dollar fine arts program and facility under the caption "More Than Bread." There will be more of the arts in our worship patterns.

Margaret Reimer: Arts are flourishing now not because of a religious/ethnic impetus, but because we are joining the mainstream. "Mennonite art," when it has sprung from religious motivations, has not been very good.

The arts, every field, will blossom but unless something changes—an integrated vision is grasped—our faith and the arts will not be integrated as they are in Jewish life, for example. The artist will be an individual, not the mouthpiece of a group.

John Miller: The arts will continue to flower, with music taking the lead, ceramics and painting not far behind. A few Mennonite writers of fiction and drama will achieve national, perhaps international reputations. The Mennonite impact on the larger cultural scene in North America will begin to approximate that of the Jews and Mormons, especially in Canada.

Connie Hart: There will continue to be a gradual acceptance of the arts, with the exception of dancing, such as ballet and modern dance. But cultural dance, such as my people do, will find some acceptance.

Emma Richards: The arts will have an increasing appeal to our youth. As they see artist models within the church, they will be more apt to stay in the church. And as the church honestly assesses the gifts within its body, these artists will find acceptance both for themselves and their talents. More of the arts, especially drama and dance, will be used by the church in 1984.

John Ruth: I would guess there will be a generation less glamor-struck about "art," and therefore able to take the role of imagination more seriously, but there will also be a new wave of people just getting their feet wet and thus not yet ready for originality.

Imgard Baerg: Our musicians by and large have been performers or recreators of works already written. However, the actual creation of music has not been nearly so profuse because of the extremely high demands it makes on a musician. The prospective composer must be totally steeped in music from earliest childhood in order to give expression to this highly sophisticated art form. We probably need another generation or two to produce true creators of music.

Larry Kehler: I anticipate more "lay" participation in painting, ceramics, and crafts. More art and music festivals in Mennonite communities. Film will continue to be an elusive medium for Mennonites even though several "major" film-making efforts will be tried. A major, high-quality Mennonite opera is on the horizon—maybe not by 1984, but perhaps by 1990.

Lee Roy Berry: Artists in our church have a growing conviction that they have a contribution to make. I expect to see this process continue at a moderate pace. I also expect that we will continue to see the arts largely as a medium through which we can convey a message.

Willard Swartley: The arts will be more at home within the congregational life of the church but discrimination of type of art will continue from the categories of ethics (cost) and tradition (continuity with the past). More dialogue between artists and people in other disciplines will occur in order to articulate criteria for art.

2. Theology

John Ruth: Some of the meat-and-potatoes of our traditional Anabaptist emphases will be tasted with a new appreciation, but there will be plenty of quick-burger competition from the latest evangelical TV packages, as well as passing academic enthusiasms.

Lee Roy Berry: In the short run, we will continue to deal with important questions: the Holy Spirit in the life of the church, the authority of the Bible, leadership and authority in the church, etc., through study documents on a congregational basis. In the long run (over the next two decades) John Howard Yoder will continue to outline the major motifs of Anabaptist-Mennonite theology; Mennonite intellectuals will continue to argue over their relative validity; many of our people in the pews, plagued by the need for practical answers to practical problems, will become increasingly attracted to the popular, personalized, and individualistic theologies of our time.

Where Will We Be in 1984?

Peter Dyck: The religious stars of the TV screen are going to enter more living rooms and penetrate our theological consciousness. The effect will be decline in church attendance, less denominational loyalty, more dollars going to support super-charismatic stars of the electronic church.

Connie Hart: Who we are will be shaped by our institutions of learning, such as Bethel, Tabor, Goshen, EMC, and our seminaries at Elkhart, Fresno, Eastern Mennonite Seminary, Canadian Mennonite Bible College, Conrad Grebel College.

There will continue to be a disparity between have's and have-nots with North American Mennonites a part of the greater consumers of the world resources.

Willard Swartley: A higher percentage of Mennonite membership will be aware of how Anabaptist-Mennonite theology differs from popular evangelicalism on such doctrines as atonement and Christology. But Mennonites will continue to be assimilated into the evangelical mainstream and find nonresistance and nonconformity increasingly harder to maintain.

Irmgard Baerg: We will become more liberal in a "liberating" sense, tending to disregard the hard-line conservative, often literal interpretations of biblical verse. As we come to grips with problems such as divorce in our churches, we will realize that we cannot stem the flood with pharisaical attitudes. I am confident that God will give us the grace to be a warmer, more loving community.

Margaret Reimer: Our sectarian consciousness in North America is on its way out. We may be able to retain our pacifism, but I think we will be mainstream, slightly right of center, theologically. Our struggle will be to modify our theology to fit our lifestyles.

Calvin Redekop: We are riding off in all directions. Whitehead (process theology) and Lindsay (theological obscurantism) will pull at both ends of the continuum, while a neo-Niebuhrism will pull at the middle. We will, however, still practice more Menno theology than we will preach—thanks be to God! New attempts at faithfulness in material wealth, natural resources, and peace will provide exciting explorations.

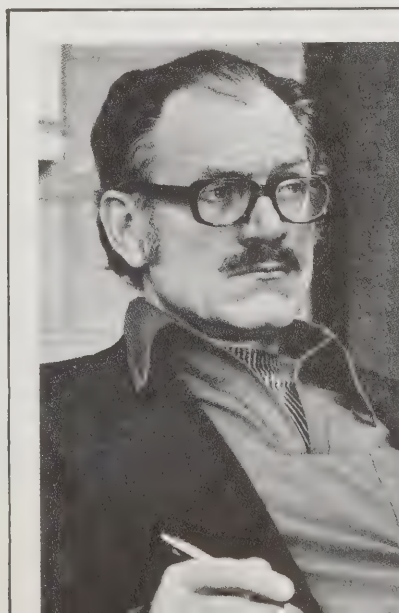
John Miller: Polarizations will be even more evident than they are today between a resurgent charismatic, evangelical fundamentalism nurtured by radio and television personalities, with their power bases in independent schools and seminaries, and an ecumenical evangelicalism, nourished by modern scholarship and speaking out of traditions as diverse as Catholicism, Lutheranism, and Mennonite-Anabaptism.

Mennonite scholars like John Yoder and Marlin Miller will be working closely with Catholic scholars like Hans Küng to produce theologies that are grounded in the Jesus of history, pacifistic, community building, and ranging over the whole gamut of intellectual questions afflicting modern man since the Enlightenment.

Emma Richards: Our separatist theology and our service involvement will continue to produce a healthy tension in our church. However, our leaders will continually need to articulate the call to discipleship under the lordship of Christ, else our practices and our gut beliefs will differ from our statements of faith. Our theologians will still be trying to translate 16th-century Anabaptism into 20th-century terms.

Larry Kehler: The gap between our theology and practice will continue to widen. We'll have a noticeable swing toward more theologizing in the next five years, particularly by the classes of 78 and 79 (high school) as they move into college and seminary. Liberation theology will be a tempting theology for some of our up-and-coming theologians, but it won't catch on big.

Don Shafer: Our theology will likely continue to be a synthesis of tradition and a careful borrowing from popular trends. We may turn to a more conservative view of the Scriptures and an even more acute focus on the meaning of discipleship. Our people will follow more popular communication of theology which may mean a lifestyle that is different from our academic writing and discussions about Anabaptism.



Calvin Redekop, sociologist and writer, lives in Hillsboro, Kansas. He is co-executive secretary of Mennonite Industry and Business Associates (MIBA) and will become professor of sociology at Conrad Grebel College, Waterloo, Ontario, in the fall.



Emma Richards of Lombard, Illinois, has been a schoolteacher, and presently is copastor of Lombard Mennonite Church. That distinguishes her as the only ordained female minister in the Mennonite Church.



Don Shafer, Upland, California, is one of five bishops in the Brethren in Christ Church. He is also moderator of the General Conference of the Church.

3. Lifestyle

Larry Kehler: The 1980s will be the "decade of the Mennonites." We'll gain the long-awaited-for-acceptance we've always wanted. Like the evangelicals of the 1970s, we'll find this acceptance has a bittersweet taste. We will become less and less distinguishable from the "crowd" as more and more of us move to the city. Our churches will become increasingly acceptable to upwardly mobile suburbanites.

John Miller: The trend toward forming congregations made up of supportive smaller groupings (house churches, communes, special-interest groups) will be in full swing. A network of ten or more full-scale communes of the Reba Place type, together with several hundred house church cluster-assemblies will dot the Mennonite landscape. More women will be in pastoral roles, and on the Boards and committees of the church, but not without controversy.

Emma Richards: I predict an increasing network of alternate lifestyles—multi-family versus one-family home ownership, meetinghouses versus standard American Protestant church plants, serious use of the world's resources versus current consumer views of "If I can afford it, I'll get it."

John Ruth: Pockets of thoughtful younger people will rediscover these biblical teachings and reinterpret them, but the main body is likely to continue with Monday Night Football, "Church Growth," the "art of being," and a vigorous fear of being considered out of the main stream.

Irmgard Baerg: The day of nonconformity is probably a thing of the past. Unfortunately, due to the confinement and legalistic attitudes previously felt, there may be an exaggerated rebound in the direction of total conformity. Generally speaking, there will be a greater emphasis on a lifestyle that might be a witness—a freedom to reach out in love to human need rather than a freedom to conform.

Calvin Redekop: For the majority of us, there will be no difference, for we have drifted out into the mainstream, and will do our best to "outconform" the others; but there is a growing minority which will join intentional communities, develop energy and material conserving patterns of life. Experimenting in new housing, collective financing of homes, etc., will emerge.

A few of us will even buy bikes to ride to church on Sunday morning, especially after gas gets to a buck a gallon.

Willard Swartley: Mennonites will be practically divided into at least two subgroups: those pursuing radical expressions of simple lifestyles and those clinging to the luxuries of the 70s. Many will also try to find a mediating stance, but will find this increasingly difficult.

Resisting payment of taxes used for war will be a major issue in the nonconformity-faithfulness discussion. A significant percentage (possibly as high as 25%) of Mennonites will be using some form of solar heating in their homes. All Mennonites will be driving smaller cars, propelled perhaps by means other than gasoline.

Peter Dyck: It will be a new kind of separateness, one not visible in dress but in refusal to pay war taxes, in resisting the downward drag of our consumer-oriented society. Some Mennos will be upset by this.

Don Shafer: The prophets among us and the coming generation will call for a more simple lifestyle. We will continue to struggle with culture because of the heavy impact of the media. We will tend to buy things we don't really need. We might start a swing back from individualism (each one has his own washer and dryer) to more community sharing.

Connie Hart: Alternative lifestyles will continue to be visible in communal living, house churches, and VS units. But for the majority, lifestyles will continue to be middle class.

Lee Roy Berry: Perhaps we will retain some of our commitment to nonresistance and service. Perhaps the way we do missions will help testify to our nonconformity as it did during the Vietnam War.

Margaret Reimer: The "separate" Mennonite witness will continue to exist in pockets—both conservative and "leftist." I believe our witness will be strengthened not so much by our lifestyles as by our increasing contributions in theology and other disciplines. Some leaders in academic/professional/artistic fields may be able to use the best of the past in relating to the present situation.



John Ruth of Vernfield, Pennsylvania, is a storyteller, historian, minister, writer, and filmmaker, and a former English professor.

Clearly marriage has hope among Mennos if they realize that it is a covenant, not a convenience.

4. Family Life

Peter Dyck: There will be more divorce, but there will also be a new search for the meaning of marriage and children. Statistically, we may lose on this one, but on the whole the quality of family life will be enhanced.

Connie Hart: Our family life will be altered with later marriages and smaller families being predominant.

John Miller: The divorce rate will still be on the upswing. What attitude to take toward homosexuality and homosexuals will still be a controversial issue, as will be abortion, premarital sex, and common-law cohabitation.

The extended family will continue to fragment. The congregation will grow in importance as a spiritual extended family. There will be more single people, more single adults and older people without spouses, who will look to the church community for the kind of supporting social matrix now missing in the extended family. There will be demand for an investment in pastoral counseling, retreat centers, summer camps, and therapeutic support groups.

Lee Roy Berry: The so-called Woman's Liberation Movement will have a lasting impact on the Mennonite Church. More women will occupy administrative and decision-making roles; therefore, men will be expected to perform a greater part of domestic duties. This fact, plus the other growing pressures of urbanized life, will place more weight on the nuclear family.

Ironically, such pressures are increasing precisely at the time when church discipline is either decreasing or nonexistent. We can therefore expect to see the number of divorces increase. But as that process really begins to take its toll we will see a quantum increase in the attempt by congregations to rise to the challenge.

Irmgard Baerg: We will see more single-parent families among us, and will learn to accept them with greater ease. This obviously points to the demise of family life as we have known it. However, I have observed in several cases, that the remaining family unit becomes stronger because of a sudden total dependence on God, a freer acceptance of one another, and an intense effort to make the best of what is left.

Don Shafer: Family life will continue to be our strength if we resist the suggestions of a depraved media. If we can find each other as Christian families rather than just biological families, we will be strengthened.

Larry Kehler: By 1984 at least 50 percent of Mennonite congregations in North America will have had their first divorce—and many will have unmarried couples in their fellowship. The tensions caused by this “compromise” will lead to some splinter groups moving out of established Mennonite churches. Many more congregations and couples will participate in “Marriage encounter”-type experiences.

Calvin Redekop: Family breakups will begin to decline as we overcome our fascination with baptized versions of Esalon and other vogue psychologies. Marriages will be strengthened as our theologians and leaders begin to reemphasize the nature of covenant, not only in the God-man relationship, but also in the man-man relationship. Clearly marriage has hope among Mennos if they realize that it is a covenant, not a convenience.

Margaret Reimer: Our family life is going the way of North American family life. I think, though, that the strengths of our close-knit family/kinship ties continue to influence our families. Our churches are still strong factors in binding families together.

Willard Swartley: Mennonites will continue to emphasize the importance of family life, with some families tending to have more children and other families forming semi-communal arrangements. There will be more divorces, and divorced persons will more freely remarry. Emphasis on women's liberation and also gay liberation will have peaked prior to 1984. Emphases upon liberation will be replaced by general societal concern for human solidarity and interdependence.

In more family units husbands and wives will share responsibilities for the family income and the domestic and parental duties.

Emma Richards: The church will be more open to accept a broader pattern of family lifestyles. Mother and father sharing one job, marrieds deciding not to have children, mother working and father staying at home, singles considered as a family unit with broader acceptance. A stronger teaching program, more church-centered family activities, an openness in seeking and giving counsel, and a striving to have real in-depth fellowship in the community of faith will be the emphasis of 1984.

John Ruth: Those just arriving in suburbia and affluence will send

their children in thirteen different directions, one for each of their "needs," and wind up wondering where their family life went to. Those whose parents did that to them in the previous generation, and have nevertheless survived, will put in a Franklin stove and skip a lot of evening meetings.

5. International Fellowship

Connie Hart: Non-German Mennonites will be in the majority in the Mennonite world, but Germanic mentality will continue to be strong for those who have it. Intense nationalism will show itself in separate nationally identified institutions.

Larry Kehler: There will be a slight toning down of Germanic dominance. It will take until the next Mennonite World Conference before we begin to see more clearly what will hold the international fellowship together. There will be frustration for a few years because of our inability to "actualize" the promises and hopes raised at Wichita.

Peter Dyck: The German mentality/identity will be changed only slightly by the addition of an almost negligible number of "outside" church members, and even this change will be offset again by continued interest in our roots. Third World leaders will be welcome, but we will have problems hearing them and adjusting our style and pace to theirs. In the process both will be frustrated.

John Miller: There will be simultaneously greater awareness of the Mennonite brotherhood as a worldwide reality, and increasing localism as well. The church in North America will be caught up in its own spiritual and psychological survival, and less sure of its ability to take on the problems of the wider world. Mennonites will feel released to center in on the deep spiritual, moral, and psychological problems that afflict them and their neighbors.

The glue that binds Mennonites together worldwide will be a growing common sense of their calling to build communities (congregations, fellowships) of people who live by the inspiration of Christ and the Bible in a nonviolent, healthy, loving, happy, and productive way. The leaders of the future will be recognized, not by their skin color, but by the integrity of their service to this emerging form of Mennonite life.

John Ruth: Wichita, if it was an authentic signpost, indicates that the switch has already been made—it's a matter of following through. We have to beware of thinking we've made progress, when what we've done consists of drawing organizational lines

and creating a corps of administrators whose main efforts must be spent in raising, allocating, and spending a budget.

Don Shafer: With accessible transportation and global media we will become less provincial. The Third World peoples will be much more visible. We will struggle with power and how it is shared at international gatherings.

Margaret Reimer: The German/Swiss/Dutch ethnicity of North American Mennonites will be gone in the next generation. There will be increasing involvement from other countries, but not on leadership levels, because the wealth isn't there yet.

The power of our mission boards and their personnel will decrease as old-style "missionizing" from this continent goes out of fashion. We will move toward cooperative work much like MCC is developing.

Irmgard Baerg: Our international fellowship will be strengthened as memories from the "old country" die out, and allow unbiased friendship and trust to flourish. Because of the relative ease with which we travel from one country to the next, we will have a better understanding of our counterparts abroad. To include fully Third World spokespersons will possibly take more time because at present the economic situations there preclude little education or none.

Willard Swartley: By 1984 Mennonites will be more intentional in their sense of community. Cultural cohesions will continue but be less influential in congregational identity. New forms of congregational life will continue to emerge and the thing called Mennonite will become more international with more leaders emerging from the non-white constituencies.

Lee Roy Berry: There are direct family ties between Mennonites of the West and non-West; there are administrative ties; there are ties established as a result of a common educational experience at our church colleges which serve to unite us.

I do not think Euro-American Mennonite ethnocentrism has been as much of an impediment to creating an *international* fellowship as it has been to creating a *multiracial* fellowship in the United States.

Calvin Redekop: After Mennonite World Conference 1978, it is becoming increasingly clear that the Germanic identity is receding. The glue that holds us together is an awareness of a people who are experiencing a common life and hence a common identity based on a peculiar theology—a conversion which stresses an ethical lifestyles, in all areas of life—political, social, and economic.

Emma Richards: Authentic, not token, leadership will continue to emerge as it gets higher visibility and opportunities to demonstrate leadership skills. Mennonite leaders will be more sensitive to the talents of both men and women in our worldwide church. I predict that Mennonite World Conference in 1984 will have a major address given by a woman, and that women will also be included at the communion table.

6. Politics

John Ruth: What is likely to happen is the standard scenario of a spiritual enclave accepting success: from aloofness to adjustment to absorption. Already we have a group of people who report that, having searched their consciences, they find no inconsistency with wielding political power, and are happy they need no longer leave the Mennonite fold to do so. At the present rate there should be a Mennonite Congressman in the late 80s.

Lee Roy Berry: We are becoming increasingly more politicized, as our people continue to join the managerial, medical, and other



Margaret Loewen Reimer lives in Waterloo, Ontario, where she writes extensively and is assistant editor of the Mennonite Reporter.

professional social groupings at a rapid rate. We can expect that Mennonites will partake of the political attitudes and ideologies which are shared by these classes. And since we Mennonites have categorically decided that we shall not discuss our politics together and instruct one another in this area, we are more likely to discuss them with and share the views of non-Mennonite church members and thus accept political ethics that are out of touch with our theology.

Calvin Redekop: We will continue to be mesmerized by the mirage of political eschatology, but we will become increasingly aware that the kingdom of God is not to be equated with the U.S. or Canada. As the governor of South Dakota, Harvey Wollman, a Mennonite Brethren, said recently, "I don't think politics is as important as the work of the church. It would be a higher honor for me to be pastor of the Salem church than to be governor."

Emma Richards: We will still be uninvolved people when it comes to politics. The high cost of running for political office is not appealing to most Mennonites and will discourage personal involvement. Voting is often viewed as the selection of the lesser of two undesirables! As a church we will not exercise our power on such issues as the war taxes or equal rights. We will be uninvolved in 1984 unless some major world event threatens us and ours personally.

John Miller: Active participation in the political process at the level of national government (election to Congress or Parliament) will still be marginal, but politics in the sense of concern for the human family generally will be on the increase. Mennonites will be increasingly involved in MCC and the upper echelons of local and national organizations that are addressing themselves to the whole range of human problems.

Connie Hart: We will be involved in politics at all levels with the purpose to influence governmental policies along the lines we believe—no use of nuclear power in warfare, for example.

Peter Dyck: Yes, there will be more political involvement, all the way from voting to running for political office. Much of this will be done by individuals without seeking brotherhood counsel or waiting for consent.

Margaret Reimer: We are already involved, particularly in Canada, and we will become more involved on every level. I am afraid Mennonites will throw their weight behind conservative right-wing forces and look out for themselves and their needs as middle-class Anglicized Canadians.

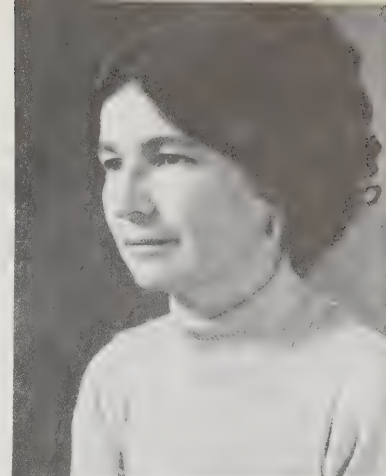
Larry Kehler: We'll have more people in politics, but we'll be disillusioned at our continuing powerlessness. In Canada there will be a growth in political involvement. In the U.S. the suspicion of politics will prevent an increase in political activity. Canadian Mennonites will send an MCC delegation to see Prime Minister Joe Clark in late 1979 or early 1980.

Irmgard Baerg: Mennonite involvement in Canadian politics has become a reality; surely it will steadily challenge more of us. This power may be used to rectify in some measure the economic and other existing disparities between our countries and those of the Third World, plus the sundry problems we face at home. But I am skeptical that much will be gained on this front.

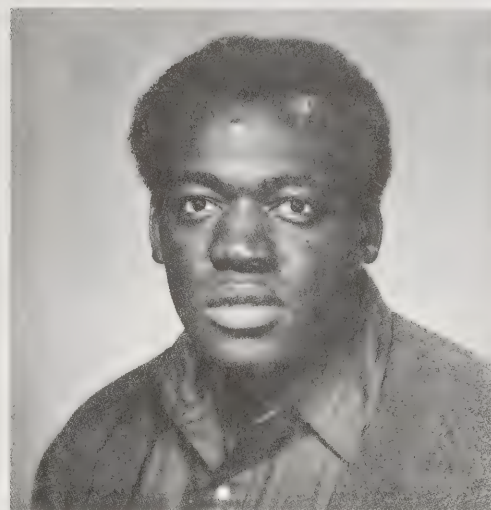
Willard Swartley: More Mennonites will become involved in local political offices, and more will also give witness to their faith within political contexts. But Mennonites will be divided in this regard.

Don Shafer: We will increasingly be more involved with politics. Voting is a growing practice. People will likely take more vocations related to government. We will deal with a growing polari-

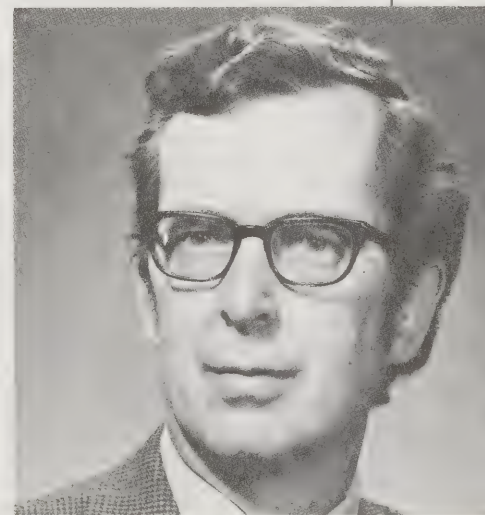
Irmgard Baerg of Winnipeg, Manitoba, is a concert pianist (heard regularly on CBC Radio) and music professor at Mennonite Brethren Bible College. She is on a sabbatical this year studying at Princeton University.



Lee Roy Berry of Goshen, Indiana, is a professor of political science and history at Goshen College.



John Miller, Waterloo, Ontario, has been instrumental in the formation and continuance of several house church fellowships, among them Reba Place Fellowship. He presently is writing and teaching at Conrad Grebel College.



Peter Dyck, Akron, Pennsylvania, is Europe and North Africa Director for Mennonite Central Committee. He was active in the settlement of Mennonite refugees in Canada and South America following World War II and continues to provide a link between Mennonites in the West with family members in Eastern European countries.





Willard Swartley is a writer and well-loved Bible teacher and scholar. He is presently a professor at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana.



Larry Kehler is an active writer and pastor in Winnipeg, Manitoba. For many years he was editor of The Mennonite, the official magazine of the General Conference Mennonite Church.



Connie Hart, from Clinton, Oklahoma, is a history major at Southeast Missouri State University. Her interest in history stems from her own ancestral background; she is Cheyenne, a fifth-generation survivor of the Sand Creek Massacre.

zation between being "salt and light" as a Christian community over against using political power to bring justice and peace by the hand of Caesar.

7. Symbols

Irmgard Baerg: What comes to mind after the Bible and the plow is MCC. This organization has been most effective in uniting us as a Mennonite people, and has allowed us to feel grateful, even proud, that it represents us and embodies what we stand for. MCC, together with MDS, will do more than anything else devised by man to unify us, because it actually gets beyond the drawing board and goes out to where the rubber meets the road.

Don Shafer: Our symbols will likely come through the arts rather than dress and discipline. International gatherings and cross cultural sharing will develop some common symbols especially through music and drama.

Lee Roy Berry: Foot washing will remain and so will the cup and bread. Perhaps these biannual meetings held churchwide and annual conference meetings will perform a unifying function.

Margaret Reimer: The tradition of service is a symbol of Mennonitism and will probably unify us in the future. So will our organizations—MCC, MDS, etc.—which are symbols of Mennonites to many around us.

Larry Kehler: 1) *The church building* will become more important to us again. After 1½ decades of feeling uncomfortable with our church "plants" we'll see them as more major parts of our lives again. The emphasis will move away from "house" groups to middle-sized and large congregations.

2) *The city* will loom larger for us as we become true urbanites, losing our last connections with the "land." We'll begin developing cultural experiences to help keep us together—more theater and music and art festivals.

John Miller: The name "Mennonite" itself will continue to be our chief symbolic badge, even though it will be more and more modified by terms like Anabaptist, evangelical, believers' church, peace church. Shalom will be a big "in" word. The circle will replace the rectangle on our denominational letterheads. The cross will remain. Inside our worship centers chairs will keep on displacing benches, and the floors will be fully carpeted. Pulpits will be lower, and congregations more informal (to a point). Dress on Sunday morning will keep on diversifying. The move toward a simpler, meetinghouse-type sanctuary will continue.

Emma Richards: Symbols of identity such as our Mennonite names, our Mennonite addresses, or our Mennonite appearance will continue to fade; however, they will still be with us in 1984. New symbols might emerge—faith expressions in the arts, new patterns of community in worship, and simple lifestyles.

Peter Dyck: The Mennonite World Conference. Resistance to violence and war. **More-with-Less Cookbook.**

Calvin Redekop: We are an international people—a flag or pin showing the world as our loyalty, not a nation or a economic system, will help. An image or symbol showing citizenship in the colony of heaven is our "next stage."

Willard Swartley: Our educational institutions will continue to symbolize our common identity. Congregational leaders will also be more prominent. Music will continue to play a powerful role in evoking experiences of unity and solidarity.

Connie Hart: Symbols will disappear—or they may not be as apparent—but our beliefs will be strong, nonetheless.

John Ruth: Symbols can seldom be willed, and are thus unpredictable as to efficacy. The themes are, for Mennonites: obedience, humility, stewardship, family, community, land, suffering, renewal of life, the kingdom of God, the Scriptures.



If Your Congregation Cares About Its Aging . . .

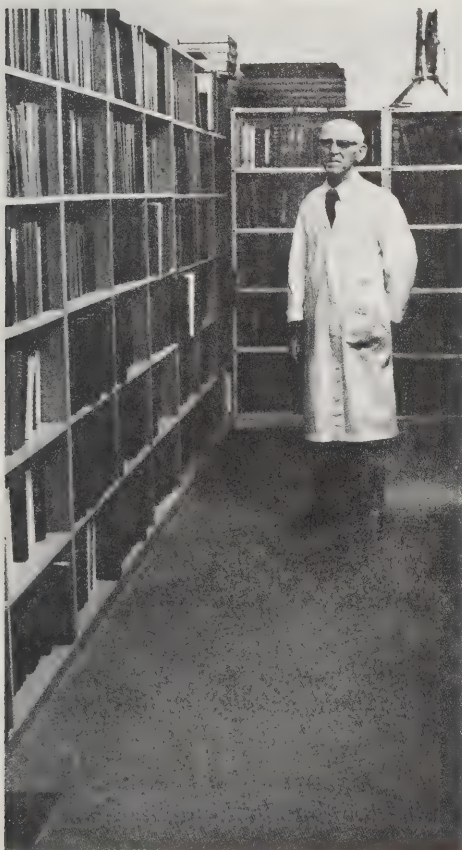
First Mennonite Church of Kitchener, Ontario, has established their own six-member Commission on Aging. This development resulted from a workshop for the middle-aged of the congregation. Their new program is not to be focused toward seniors; instead it is geared to those in their middle years who are beginning to sense physical changes, perhaps threats to their jobs.

The Commission has extended itself into the educational program of the church. An elective Sunday school class of around fifty studied "The Middle Years: a Time for Review" for an entire quarter. A medical doctor spoke on physical aging; a Men-

nonite Foundation director spoke about economics; a white collar worker talked of his experience in changing vocations at age 60; a young mother who had lost a child spoke on death (it comes at any age) and grief, etc.

The Commission provides relevant books for the church library and encourages their reading. The members keep in touch with elderly members who reside in homes out of town, arranging transportation to services, etc. Presently the Commission is proposing a survey of members living in Kitchener to determine what interest, if any, exists for a multiple residence near the church for retirees or seniors who want to exchange home ownership for apartment living.

Some Observations from Tilman Smith



Grandpa Hugo Bartel

Hugo Bartel, a bookbinder for Canadian Mennonite Bible College (CMBC) is 84 years old. He took his job after retiring from the farm, the only life he knew, and has since bound nearly 3,000 volumes in his part-time voluntary service. In his spare time, Bartel makes puzzles out of scraps of wire, cardboard, or wood and either gives them to children at Charleswood Mennonite Church, sells them at bazaars run by the old folks club, or gives them away at CMBC.

Available for Assistance

Comprehensive listing of toll free telephone numbers to obtain federal government assistance and information on a wide variety of consumer concerns is available free of charge. The telephone numbers are for federal agencies who offer services or information about tax matters, household safety, auto defects, solar energy, and other issues.

To obtain a copy of the directory, send a self-addressed, stamped envelope to Ralph Nader Hotlines, P.O. 19404, Washington, DC 20036.

New Books

Several books have recently been published on the subject of aging, written from a Christian viewpoint. **Festival Quarterly** lists these titles as resources, without specifically recommending them:


Caring for Your Aged Parents, Earl A. Grollman and Sharon H. Grollman, Beacon Press, \$8.95. Covers relationships with parents who are living on their own, with their children, or in a retirement home.

The Church and the Older Person, Robert Gray and David Moberg, Eerdmans, \$6.95 pb. A scholarly recommendation of activities and solutions for the church and the elderly. Presented through research data and practical experience by two social scientists.

Looking Ahead, Margaret Anderson, Concordia, \$3.50 pb. A how-to book on the hurdles that come with aging—retirement, financial worries, health problems.

Conversations on Growing Older, Cornelis Gilhuis, Eerdmans, \$3.95 pb. A spiritual discussion of aging, death, and eternal life by a Dutch pastor.

Because he is director of Studies and Programs for the Aging under the Mennonite Board of Missions, Tilman Smith is frequently asked to deliver thoughts on the subject of aging. He's condensed some of his thinking into a list of almost forty points. Here are a few:

1. Plan carefully for your retirement careers. This period may be a third of your life. Where do you want to be in twenty or thirty or forty years? If you plan earlier "old age" is apt to come later! Some persons spend more time planning for a two-week vacation than they do for their later years. They don't plan to fail; they fail to plan.
2. Our physical and mental health is personal but it is not private. How we treat our bodies and minds has implications—social and economic—for the community.
3. Learn to use leisure effectively in earlier years—the good use of leisure has to be learned and practiced before more free time is forced upon us.
4. Learn to accept and deal with failure—your own and others. Don't brood too long—just long enough to learn.
5. Learn how to live when you are by yourself. Aloneness and loneliness are not synonymous.
6. Self-reliance and independence are important. We should learn to do things for ourselves which are appropriate to be done individually but also we must recognize when it is appropriate to involve others. We must learn how to receive help graciously. It is more blessed to give than to receive but it is also more difficult to receive.
7. We are never too young or too old to grow—when we are mature we die. 

Learning to Work

by Jewel Showalter

One day in the middle of Mother's peach-canning operation I sat peeling peaches, juice running down my arms and dripping off my elbows. Another sister slid the peach halves down a long wooden spoon into quart jars. Mother mixed syrup and managed the canner.

One of my younger brothers sat nearby reading intently until Mother interrupted with a call to empty the bucket overflowing with peach pits and skins.

"Aw, Mom, just let me finish this chapter. Please?"

"No, we need it done right now!" And muttering, "Why do we always have to work?" he stalked to the garden compost heap.

I laughed inside remembering the many times Mother had pulled me from the pages of a book to shoulder the family work load. But now I peeled peaches without being asked. Maturity?

How does one teach children to work, to assume responsibility joyfully? I'm only now learning.

Deciding I'd try to make drying dishes fun for our five-year-old son I began telling

him stories about the crying dishes, talking cups, and walking knives—but the charm soon wore off. I ran out of stories, he didn't want to dry unless I entertained him, and the plain fact that work no one enjoyed doing needed to be done, remained.

My father offered us 25 cents (Ethiopian) for every row of corn we hoed in the family garden, and the dirt clods flew. It was hot and tiring, but I learned to work fast and carefully, craving Daddy's praise. He inspected the finished work threatening with a merry twinkle to subtract a penny for every remaining weed.


Mother encouraged us to work in the kitchen making dishes of our choice usually in the dessert category—Turkish delight, watermelon cake, or green tomato pie. **Menonite Community Cookbook** was the sourcebook. Daddy praised the results if possible (no one ate the green tomato pie!), always trying to guess the culinary artist by our blushes and modest smiles.

The first girl up Saturday morning was rewarded with the choice of jobs. "People say missionary kids never learn to work because they have servants all the time, but I

don't want anyone saying that about my children," Mother would remind us as she sent us off to work with a vengeance. And although I grumbled, I learned to work.

So I try to reward and motivate my children in the proper way. (After all, I even read Skinner.)

When Chad burns the trash I let him roast marshmallows over the flames of our junk mail and packaging wrappers, but he still protests, "Why doesn't Rhoda have to work as hard as me," or "But I just did it!"

Then I smile and think of canning peaches. It'll all change with maturity. Or will it? I still hate to wash dishes. 

Jewel Showalter spends her time mothering her three children—Chad, Rhoda, and Matthew—and writing an occasional article. She and her husband, Richard, live in Irwin, Ohio.



farmer's thoughts

The Woodcutter

by Sanford Eash

I am not a woodcutter, in spite of my long experience as a farmer. My dad never had time to teach me, and we always had a lot of pigs to feed and cows to milk.


After Orpha and I settled on our own farm, my time was taken up by livestock and poultry work in the winter, and field work in the summer. Fuel was cheap and a lot less work, so our sons and I never learned woodcutting either. In our chicken and turkey operations in the past we used different ways of heating buildings, going from coal to oil, to gas. I tinkered with a lot of gadgets to distribute and regulate the heat.

Over the years we acquired more land along with woodlots which are common in our area. The rising cost of energy led us to see the continual waste going on in the woods, so among our three farm families we now have fireplaces and wood stoves. We are learning how to save on the oil and electric bills.

We are also trying to learn the fine points of woodcutting, and my age is rebelling at learning such a craft, but our sons are showing me how. They have acquired several chain saws and a power wood splitter. They can cut a lot of wood in a day. My job is getting the pieces into the tractor loader scoop and dumping them into the trailer. Three of us can work a five-or-six-hour day and have the equivalent of \$125 to \$150 of oil or electricity.

It is ironic to me that after 50 years of trying to heat buildings, that we are back to using wood, going out and cutting it ourselves. It is hard work! It is as hard work as the coal shovel that I threw away years ago! There is truth in the old saying: "The woodcutter warms himself twice, first when he cuts it, second when he burns it."

But our sons are not learning the old-fashioned art of cutting wood with two men on a cross-cut saw, or splitting it with an ax.

The chain saws snarl with a deafening noise, so we all wear those fancy ear protectors. So we are still participants in the "jet age." 

Sanford Eash is a retired farmer from Goshen, Indiana. Sanford, with the help of his wife, Orpha, is writing regularly. Together they also do a lot of traveling.



Our Book about Africa

by James and Jeanette Krabill

INTRODUCTION

Ordinarily it is not wise to generalize about Africa; Ethiopia is, after all, *not* Ghana, is *not* Zaire, is *not* Algeria, is *not* Rhodesia, etc. To attack such broad themes as "Africa and Change," "Africa and Current Marriage Patterns," "Africa's

Political Future," etc., one must either fit the category of authoritative specialists or of naive beginners. We are among the latter; our apologies to the former.

TABLE OF CONTENTS

1. AFRICA AND CHANGE or "If you haven't received news from Africa within the past week your information is already stale."

2. AFRICA AND CURRENT MARRIAGE PATTERNS: From Shameful Barbaric Practice of Polygamy to Acceptable Modern Forms of Prostitution and Divorce

3. AFRICA AND TROPICAL CLIMATE Reflections on Life in a Perpetual Sauna

4. ANALYSIS OF MISSIONARIES IN AFRICA

Type I: Two-Hour-a-Day Nappers

Type II: One-Hour-a-Day Nappers

Type III: Non-Nappers

(No description given here; simple listing of non-nappers hereafter referred to as "casualties" and their present mailing addresses in States or Europe)

5. AFRICA'S POLITICAL PAST

Part I: On Loving the Whites for What They Have Done to Africa (Schools, Missions, Banks, Military Supplies)

Part II: On Hating the Whites for What They Have Done to Africa (Schools, Missions, Banks, Military Supplies)

6. AFRICA'S POLITICAL FUTURE

The Choice Between Capitalism (where man exploits man) and Communism (where it is the other way around)

7. AFRICA AND HUMAN ANATOMY

A series of five lessons on learning to carry simultaneously and with no apparent discomfort a basin of fruit, a purse and/or leather book bag, a teeming bucket of water, and up to three contented babies (rubber dolls strongly suggested for beginners)

8. AFRICA AND EVENING VISITORS

I. The Welcome Variety, (two-legged, non-winged types)

II. The Less-Welcome But More Frequent Variety (four to twenty-legged, winged and/or non-winged types)

9. AFRICA AND TOURISM

Part I. For Serious Tourists (including a helpful bibliography of important works in African history, anthropology, and literature)

Part II. For Average and Below-Average Tourists (complete listing of American and Canadian zoos, as well as other simple hints on how to save money by staying at home)

CONCLUSION

Thanks to our readers for being patient. Too bad you didn't catch us twenty years from now when, according to Arnault (see below), we should have much less to say.

"When you have known Africa for a week, you feel like writing a *book*; when you have known it for a year, you feel like writing an article; and when you have known it for twenty years, you have nothing left to say."—Robert Arnault, *L'Afrique du jour et de La Nuit* (Paris: Presses de La Cité, 1976), p. 13.

James and Jeanette Krabill arrived during the fall in Ivory Coast, West Africa, where they are available as resource to the local churches.



Mennonite-Your-Way Directory II Shaping Up

Mennonite-Your-Way Directory II is in production. At Festival Quarterly press time, Leon and Nancy Stauffer reported a firm listing of 1,100 households with new registrations rolling in at the rate of 50 to 75 per day. "I have no problem believing that we'll get at least what we had the first time—1,700 listings," said Stauffer. "And we're getting two or three phone calls a day. People are wondering if they're too late to



be included. Since Monday we've had calls from British Columbia; Tallahassee, Florida; and Fresno, California."

Who are the people offering to host travelers? "There is a broader geographic spread than last time," commented the Stauffers. "There are more towns than before, households and small groups who share living quarters are asking to be listed. There will be a higher percentage of non-Mennonites included who saw our news notes in *The Other Side* and the Church of the Brethren *Messenger*. And perhaps 60 to 70 percent of those listed are repeats from the first *Directory*."

A new feature in *Directory II* is an Overseas section. In it will be listed persons willing to serve as contacts for Mennonite-Your-Way-ers traveling into their countries. They will provide a variety of services: some will act as tour guides, others will recommend hotels, some may offer sleeping quarters. "In each case, what the contact person can provide is slightly different," explained Leon. "We will indicate what each is willing to do."

At FQ press time fifty-six individuals from thirty different countries had agreed to be listed as contacts.

Mennonite-Your-Way *Directory II* will be sent to all persons listed in the *Directory* and to all current Festival Quarterly subscribers. For nonsubscribers, the cost of a *Directory* is \$5.00.

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"Out of the Mouths of Bishops..."

by David Augsburger

"Kill them all; God will know which are His," said the bishop who was sent as the papal legate to oversee the punishment of the heretical Cathari when the Catholic forces took the city of Beziers in 1209. So saints' and sinners' bloods were mingled, hermetical with heretical. God could sort sort from sort.

Bishops seldom speak so succinctly. (They are more often known for being sermonic, than solomonic.)

A Mennonite bishop of the last century was hearing a dispute between two brethren. "Du hast recht," he said to the first man. Then having heard the second side, he spoke again, "Du hast recht."

"But, bishop," a deacon protested. "They can't both be right!"

"Ja, du hast auch recht," he replied.

Nothing solomonic here. No "Kill both babies; God can say which is which."

At the end of the last century, five bishops gathered in Kalona, Iowa, to discern whether the new fad of sewing pockets into pants should be forbidden as a worldly pattern. After three hours of hemming and hawing, someone needled a silent bishop with a "Well, what do you say, Bro. Chris?"

"Whether it be right or not to have pockets in pants, I cannot say," he said. Then added, "I do know it sure would be nice to have some place to keep my tobacco."

Perhaps no wiser than Solomon, but certainly more down to earth. . . .

Three bishops were overheard at Wichita, philosophizing through a coffee break.

Bishop One: "I heard an old bishop say in my youth, 'When one must choose between sacrificing either doctrine or unity, one should always sacrifice doctrine because doctrine is self-correcting, but relationships are not. Once destroyed, they are seldom restored.'"

Bishop Two: "When in conflict, I say, 'One should always sacrifice doctrine before relationships, because shortly thereafter it becomes obvious that doctrine was not really at stake, strong personalities were in competition.'"

Bishop Three: "When in conflict, what is happening to the relationships is the central issue, rather than the theological positions we invent to justify rejecting a brother."

Where were these men when we needed them? Bishop One could have mediated quite a few of our Mennoschisms.

Bishop Two might have ameliorated quite a few of our Mennohassles. Problem issues more often were problems between persons. Before someone can "be" a problem, it takes a second person to label them as such. If one or both then invoke the deity to certify their position, then tension escalates to doctrine and doctrine to dissension.

Bishop Three could have refocused many of our Mennomuddles and flushed out the hidden Mennofight. In frontier days, two men fought over a gun that had been knocked to the ground. The one who gained the gun shot and survived. In Mennonite life, the struggle was and is not for weapons, but for words. The person who defines the situation first and best is the victor, the other becomes victim. The function of the words, like the gun, was both power and authority; power to define the other person, authority to silence and exclude them.

Perhaps bishops, like doctrine, are self-correcting? Mennonites affirm that community is self-correcting when it is a community of God, not a commonality of man. A cease-fire on the war of words can be declared and negotiations between equals can be explored. Relationships need not be severed because differences exist. Differences, too, are self-correcting when people are prized and dialogue is continued.

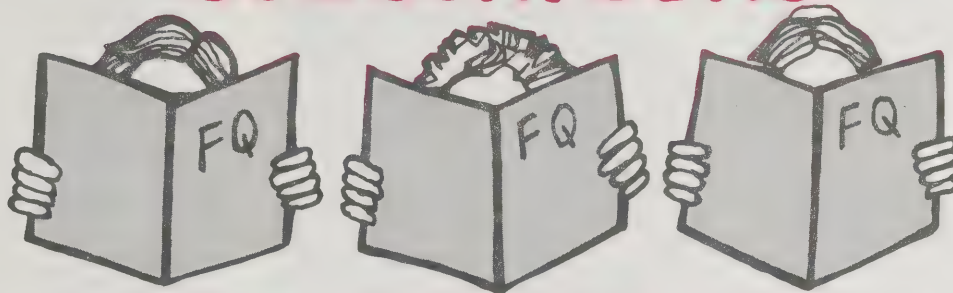
Think about it. . . . I got it straight from the bishops' mouths.



In September, David Augsburger became associate professor of pastoral care and counselling at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana.



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***If, however, you want Mennonite-Your-Way Directory II but not Festival Quarterly, mail \$5.00 (U.S. funds) to Mennonite-Your-Way, Box 1525, Salunga, PA 17538, after May 1, 1979.**

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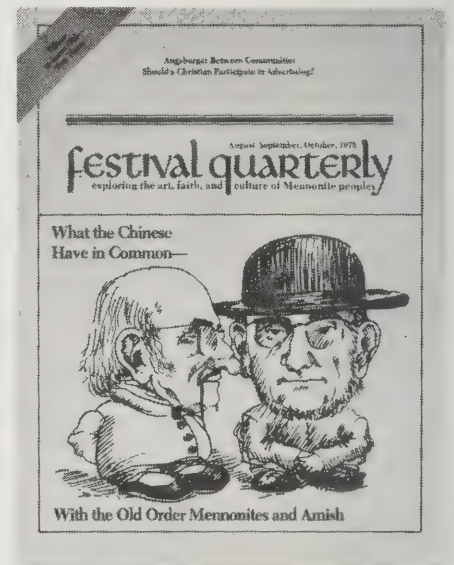
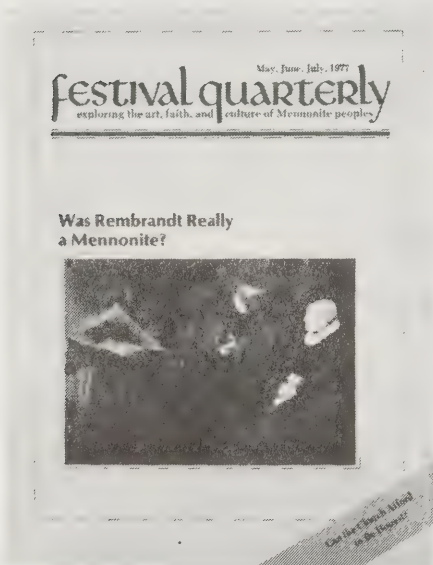
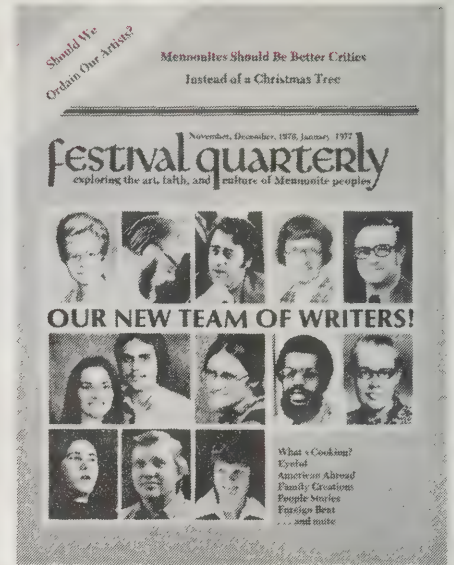
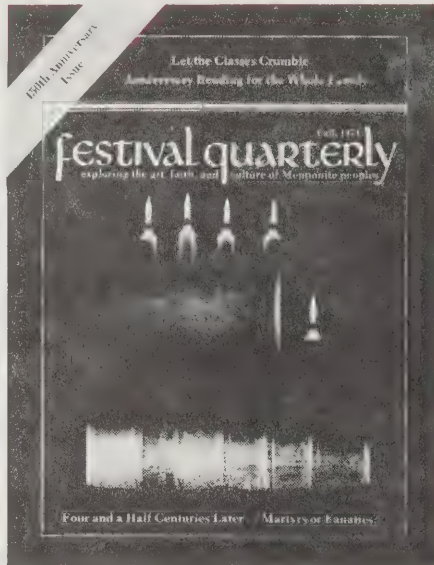
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On Brown Pants and Blue Socks

by Robert Regier

Sometimes it's a bit too dark in the morning to accurately discern the color of the socks I pull out of a drawer. At school a few hours later the horror strikes. My propped leg on a tabletop suddenly reveals a brown pants-blue socks combination. Do I make a sudden exit for home, or do I hide this unnerving revelation of incoherence as best I can?

Since my earliest memories the virtues of coherence have been etched into my consciousness in countless ways. My mother still enjoys reminding me of the time I walked six blocks to grade school wearing only one overshoe, never noticing the lack of coherence between my two appendages.

My visual training thoroughly reinforced this consciousness of coherence. My class days at the Chicago Art Institute are only obscure memories by now, but no matter whose shadow was over me—Mr. Dyer in life drawing, Miss Van in painting, or Mr. Drennan in design—all implicitly or explicitly taught me the lesson of visual coherence very well.

Clearly, coherence is one of the basic concerns in visual language. Matters relating to coherence are present in virtually all classroom conversations. Anyone jurying an exhibition, whether a sidewalk fair or something more pretentious, deals consciously or subconsciously with coherence. Coherence serves as a criterion for judgment. Pattern-makers everywhere—artists, architects, environmental designers, creators of graphic systems—are engaged in relating one form to another. They search intensively for the components of coherence.

I'm thankful for every bit of conscious coherence I can find. It's an affirmation of order, a denial of chaos. It should be applauded. Integration has overshadowed disintegration just one more time. But I think I may have learned my lessons in coherence too well. The realization that coherence is more than consistency has dawned all too slowly. Consistency is easy. It's rational, logical, and quickly apprehended. It submits to convention and formula. When consistency is diligently developed through careful, rational repetition, coherence comes quickly . . . and so does boredom.

This is one of many enigmas in the language of vision. At the threshold of understanding some disturbing contradictions emerge. If there was nothing more to coherence than consistency, the crowning achievement of visual language would be

the dull, predictable patterns of the wallpaper I analyzed endlessly while enduring measles or mumps as a small boy. The crowning disaster of visual language would be paintings like Picasso's "Les Femmes d'Alger (O. J.)." The lack of consistent treatment of the faces in this well-known painting threatens all its systems of coherence. I have to catch myself. Had it been done in one of my classes I might have noted the failure in consistency and asked the struggling student to try again.

The painter Hiram Williams reminds us that there is a difference between a painting and a diagram.² A diagram can be understood in its entirety (it is consistent). A painting cannot be fully understood. According to Williams every good painting embodies a baffle. The juxtaposition of naturalistic and cubist elements in "Les Femmes d'Alger" is clearly a baffle. The painting coheres, but within it lie the seeds of incoherence.

This apparently is what we need to live with: To learn the language of vision well is to insist on coherence. To learn the language supremely well is to introduce the baffle that threatens the coherence just achieved. A provocative form is not a placid one. Rather, it embodies a tension that threatens its coherence.

I'm troubled by my consistency to the point of boredom, but I'm not ready to deliberately don my blue socks and brown pants. Would a blue strip in my brown socks do?

1. Picasso, "Les Femmes d'Alger (O. J.)." 1907. Oil on canvas, 96 x 92". The Museum of Modern Art, New York.

2. Hiram Williams, *Notes for a Young Painter*, Englewood Cliffs, N.J.: Prentice-Hall, 1963, pp. 49-50.

Robert Regier is a practicing artist and professor of art at Bethel College, North Newton, Kansas.



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what's cooking?

Cooking for Fun— and on the Run

by Doris Longacre

Ruth Brunk Stoltzfus of Harrisonburg, Virginia, who raised five children and conducted a speaking ministry and career at the same time, reports this conversation about her cooking:

Allen, my son, said, "Anne and I were talking about how *her* mother makes cooking an important part of her life but *my* mother cooks more out of necessity."

Then I corrected him. "Allen," I said, "what you really mean is that Anne's mother cooks for fulfillment but I cook for just fillment."

Fulfilling and just filling. Cooking for fun and cooking on the run. Below I offer a recipe dedicated to each kind of cook, for both are justified. In reality, most of us swing back and forth as the daily schedule dictates. For several days I simply scrub and cut raw carrots to add the extra crunch and Vitamin A to our dinners. Then comes a night with fifteen minutes free when I wash and dry greens, tear them into a wooden bowl, press fresh garlic for the dressing and toast sunflower seed for garnish. One salad meets nutritional need as well as the other. Granted, the second provides diners a more imaginative experience in color and taste. But if the cook is personally productive through other work during the afternoon and offers love with a funny story at a simple supper, who's to complain?

Both kinds of cooks can be *good* cooks, but each must guard against specific pitfalls. Fast cooking in our time too easily falls into waste of energy, packaging, and nutrients. But that's not a given. Remember raw vegetable sticks, baked and boiled potatoes in the skin, large batches of bean or noodle soup to heat and reheat—and above all, planning by the week.

Fulfillment cooks seem to go wrong most often when their skill prompts overeating of rich dishes laced with fats and sugars, excluding the subtle tastes of fresh fruits and vegetables. Whole wheat sesame bread is right for cooks on the run (no kneading, one rising) but is still one of the best all whole wheat breads I've eaten. It's good fresh from the oven served in thick slices with soup or stew, and makes fragrant crunchy toast. Freeze any leftovers which can't be used in a day or two.

The cook who has a whole afternoon to measure ingredients and coddle the dough may try onion pumpernickel. This yields a moist loaf which holds through the week for our favorite lunch of good bread, cheese, and hot or cold spiced tomato juice.

WHOLE WHEAT SESAME BREAD

Place in large mixing bowl:

8 c. whole wheat flour

Set bowl in oven for 15-20 minutes to warm flour and bowl, using only pilot light in gas oven or lowest setting in electric oven.

Combine to dissolve yeast:

1 c. lukewarm water

2 T. active dry yeast

1 T. honey

Remove bowl of flour from oven and add:

3 additional cups lukewarm water

¼ c. molasses

4 t. salt

yeast mixture

Mix well, beating in additional flour if necessary to make a stiff, slightly sticky dough. Grease two 9 x 5 inch or three smaller loaf pans. Dust pans with sesame seeds, then spoon in dough. Sprinkle with additional sesame seed and smooth tops with hand. Cover pans with clean cloth and allow to rise in warm place one hour, or until doubled. Bake at 400° 45-50 minutes. Recipe is adapted from one used at Fitness House, Emmaus, Pa.

ONION PUMPERNICKEL BREAD

Sauté briefly, then cool:

¾ c. oil

1 medium onion, finely chopped

Combine in large bowl to dissolve yeast:

5 c. warm potato water

2 T. yeast

Add: 1 T. salt

¾ c. molasses

1 c. soy flour

2 T. caraway seed

1 c. cornmeal

onions and oil

Mix well, then add:

4 c. rye flour

4 c. whole wheat flour

4 c. white flour

Turn out onto floured board and knead well, adding more flour if necessary. Allow to rise in greased bowl until double. Punch down and form into four loaves, or three loaves and a pie pan of rolls. Let rise again until double. Bake at 350° 45 minutes for loaves and 25 minutes for rolls. Recipe developed by Bessie Klassen Landis, Conestoga, Pa.

Doris Longacre, who compiled the More-with-Less Cookbook, is at work on a sequel for MCC, having to do with broader areas of more-with-less living.

606, Mennonite Hymnal

by Mary Oyer

The number 606 carries almost as much symbolic significance for Mennonites as the Jewish cabalistic number, 666. The committee for *The Mennonite Hymnal*, 1969, thinking the song much too difficult for congregational use, put it back in the section for choirs. Almost immediately congregations learned it, and it has become in ten years the "Mennonite hymn" in many parts of the United States and Canada.

Its popularity is a curious phenomenon. The "Praise God . . ." text is usually sung with Old Hundredth, a fine psalm tune of the sixteenth-century French Calvinists. The 606 tune is strangely lacking in coherence. A friend of mine who heard it for the first time recently found it fragmentary, trying to do too many diverse things in so short a time. I remember having had much the same reaction when I first heard it in the 1950s. But somehow it works. It remains fresh with repeated use and presents a suitable vehicle for exuberant praise.

The song first came into Mennonite books in the fifteenth edition of Joseph Funk's *Harmonia Sacra*, 1876; 606 appeared as 290. It was one of a number of pieces which were more difficult than regular hymns and could serve as an exciting culmination to weeks of practice in reading music in the singing school. Perhaps we like it partly because it demands more of us, too; we feel a sense of accomplishment when we arrive at the end.

Its popularity is interesting also because the piece is overwhelmingly American rather than Germanic—the character of much Mennonite music of the past. 606 is an Early-American anthem. William Billings, whose "Easter Anthem" we sing (MH 613), provided the model for such compositions. His anthems tended to jump from one style to another as the words changed, thus creating a fragmentary effect. The most unique style for amateur music-making was one of independent voice movement. Billings described *imitation*: "When one part imitates or mimicks another. . . . This is frequently done in Fuging pieces." And he describes *Fuge* or *Fuging* as "notes flying after each other, altho' not always the same sound. Music is said to be fuging when one part comes in after another; its beauties can-

not be numbered; it is sufficient to say that it is universally pleasing."

Perhaps it is the imitation or fudging that we find "universally pleasing" in 606. The procedure makes demands on us beyond the usual four-part hymn in which the words proceed simultaneously and the music progresses in blocky chords.

Sometime in the early nineteenth century 606 was composed. It was first printed, as far as I can tell, in *The Boston Handel and Haydn Society Collection of Church Music* 1830, along with hymns and anthems from Handel, Haydn, and Mozart. The editor, Lowell Mason, included a footnote: "For this very popular piece the editor acknowledges his obligations to Mr. James Sharp." Apparently it was popular in spite of the fact that by 1800 musicians were rejecting fudging tunes. "Fuging music in general is badly calculated for divine worship," said one, Oliver Holden.

Nevertheless, and strange as it may seem, 606 is at the top in popularity in Mennonite Church music of the 1970s.

Mary Oyer is a musician, professor of music at Goshen College, and served on the Joint Hymnal Committee that produced *The Mennonite Hymnal*.



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What A New York
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Habaner Pottery

by Jan Gleysteen

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When the persecution of believers in Austria, Germany, and in South Tirol became extremely bloody by 1529, large groups of Anabaptists were forced to leave these homelands. Many found refuge in Moravia and Slovakia where they lived for some time in relative peace and freedom. The flowering of the Moravian Anabaptist communities may well be credited to one man with a unique gift of leadership whose name was Jakob Hutter.

Walpot, Hutter's successor, organized the brotherhoods (Hutterites) as self-sufficient communities, each with its own Servants of the Word and Servants of Needs. Under their efficient management every craft or occupation known to medieval agriculture and industry was practiced in the Bruderhofs. Most had over five hundred members, a few had more than a thousand. Being hardworking and thrifty they soon produced more than they consumed, but there was a ready demand for their goods and services. Especially their fine cutlery and their ceramics were known for their beauty and perfection and both have since found their way into museums and private collections. Today it is known as "Habaner" (common household) ware.

Habaner pottery was so far advanced that for about two centuries it served to inspire the ceramics of all Central Europe and provided stiff competition to Italian Faience from the South and Dutch Delfware from the North.

The Habaner were skilled chemists. They learned to add certain siliceous sands to the clay to help molded pieces keep their shape, and worked out different methods and temperatures to fire the various clays. Perhaps their greatest achievement was the white glaze which they produced by the calcination of tin to which they added a minimal quantity of lead. To improve the flux of this glaze they added borax.

So beautiful was the result that Count Johann Dionysos ze Zierotina sent as his gift to a noble lady "a large wagonload pulled by four horses of such white dishes of all sorts such as the Anabaptists here regularly manufacture." Treasured Anabaptist pottery was mentioned in wills or listed with

the deeds of the estate. In 1620 Prince Bethlen Gabor of Transylvania (now Romania) was a guest in the home of a nobleman where he admired the magnificent Habaner dishes. It may well have been that this inspired Bethlen to grant asylum to the Anabaptists on his Transylvania estates when renewed persecution began to plague the Moravian Bruderhofs. Anyway the new Bruderhof at Alwinz soon began to produce pottery for the prince's household.

Unique among the Habaner pottery are the six-sided screw flasks, a distinctive closed jar used to store the various lotions, spices, and distillates used by the Hutterite physicians, easily accommodated in their traveling medicine chests without loss of space. It is difficult to see how these hexagonal jars were made, for they certainly couldn't be made on a potter's wheel.

Another product of the Habaner potteries were the hollow tiles used in the building of the huge cooking and heating stoves found throughout central Europe.

Most common are the plates and dishes, recognizable at once because of their small shallow centers and enormously wide rims. Quite often the decoration is limited to the crest of the plate. In another style, the center surface of the bowl resembled basket-work, and the broad rim was filigreed. Practically all Habaner pottery was dated, not on the back, but boldly on the face of the plate amidst the decoration.



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Jan Gleysteen, an artist and historian, lives in Scottsdale, Pennsylvania, where he works for Mennonite Publishing House and participates in Tour-Magination as a leader of tour groups in Europe.



Longacres to Lead Food and Land Seminar

The Spring Saturday Seminar for People's Place Associates will be held on April 21 from 7:30 a.m. to 2:00 p.m. Featured guests will be Doris and Paul Longacre discussing "Conscience: Food and Land." The day will include three workshop sessions, team-led by the two who have done pioneer work in global resources and ways concerned individuals can respond to inequities.

"We've done a lot of reading and writing in these areas, but we continue to wrestle with our own personal choices," commented the Longacres. Their own questions and decisions will be a vital part of the day's conversation.

Following a light breakfast together registrants will hear from Paul on "Is Our Theology of Any Help?" from Doris on "America's Eating Habits During the Last Century," and from Paul, "The Problem with Land."

Session II will cover three subject areas led by Doris and Paul together: "Sharing Global Resources," "Who Benefits, Who Gets Hurt?" and "A Look at Some Specific Products."

The Longacres have led many workshops on this subject. In the last session, "Personal," they will share their own struggles and commitments.

"People are often stymied by the enormity of these problems," commented the Longacres. "So we'll talk about how we're trying to live with conscience; for instance, the kind of products we don't buy, that we basically refuse to shop in new stores, that we'd like to see a VS program structured within the church that would allow business and professional persons to participate while continuing their jobs."

Doris, from Newton, Kansas, has done graduate work in home ec education and nutrition; Paul's graduate study has been in agriculture, economics, and political science.

Compiler of the **More-with-Less Cookbook**, Doris is completing a companion book of tips on more-with-less living, in other areas of life.

A native of Barto, Pennsylvania, Paul is involved with education under MCC as Hunger Concerns Secretary.

Announcing a Photo Contest in FQ

FQ's August, September, October, 1979, issue will feature children—their spirit, life, creativity, inspiration, joy, sadnesses.

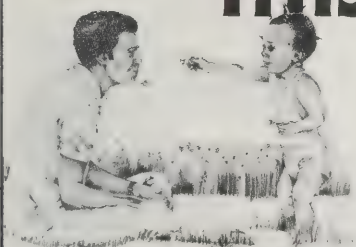
In celebration of the world of children, FQ will publish selected photos of children. FQ invites submission of photos to this contest.

Entries must include name, address, and phone number of photographer, type of film and camera used, a photo title, and a self-addressed envelope with adequate postage for return.

Selections will be made by FQ's editorial staff. Awards will be: first choice—\$100; second choice—\$75; third choice—\$50; honorable mention—\$25. All winners will receive a two-year subscription to FQ.

Submissions must be made by May 15, 1979, to Festival Quarterly Photo Contest, 2497 Lincoln Highway East, Lancaster, PA 17602.

DRINK DEEPLY FROM THIS LITTLE BOOK



If I Were Starting My Family Again

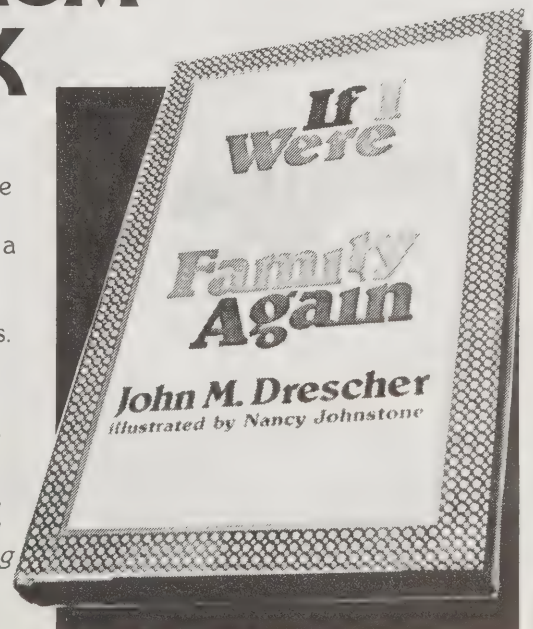
John M. Drescher

Every father—indeed, every family—can benefit from this little book. *If I Were Starting My Family Again* is filled with the kind of wise, homespun advice every father needs and seeks, often in vain. Drescher writes of simple words and actions which express love, offer praise, instill discipline, and encourage a sense

of security, significance, and love of God in families. Based on biblical principles and rooted in a firm belief in God's love and guidance, it offers hard-won wisdom from a father who cares. *Illustrated with line drawings.* \$4.95

"I drank as deeply from this little book as if it had been a crystal glass filled with sparkling, clear, cold water. . . . I talk with women the world over who long for their husbands to take over the psychological and spiritual headship of the home. . . . This book is a refreshing treasure."

—Joyce Landorf, author, *I Came to Love You Late*



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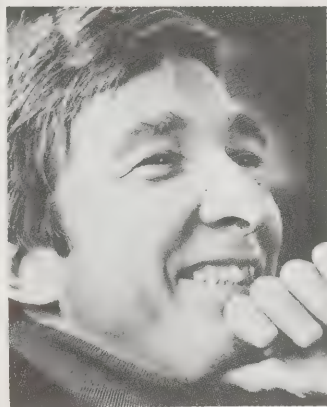
best-selling books: in review

The Coup, John Updike. Alfred A. Knopf, 1978. 299 pages, \$8.95.

John Updike writes a masterful novel set in the mid-1970s in an imaginary African nation of Kusk; hot, landlocked, and poverty-stricken. The story is told by Colonel Ellelon who rules the country, slipping deftly back and forth between first person and third person in his memoirs.

Updike's book is intensely engaging in its turgid, fresh style. Seldom does one encounter a faraway culture on the natural non-zoo manner in which **The Coup** is written. It lends insight to social and political events in worlds far from North America.

But the United States is one of the chief characters in this story and one suspects that Updike's microscope is really trained on the fabric of American life.



John Updike

Shosha, Isaac Bashevis Singer. Farrar, Straus, and Giroux, 1978. 277 pages, \$8.95.

Would **Shosha** be so great if I. B. Singer had not written it? Playing throughout these couple hundred pages is a slim story that too often threatens to slip away. Simplicity can be powerful. But there is hardly enough movement to keep this story alive.

There is a boy of promise, Aaron Greidinger, in the Warsaw Jewish ghetto. The old traditional world was not big enough for him, and so when the war came providing a handy exit, he left the community, not only physically but emotionally also.

Yet his world followed him. And there is the tenderness of the book. Courted by brassy women, corrupted and dying men, Aaron is even more strongly pursued by the memory of his childhood playmate, Shosha. Personifying the innocence, the mystery of his Jewish world, Shosha keeps calling him back.

Eventually Aaron goes home to Shosha. What he finds is incomplete and failing. But he also discovers a qualified comfort there.

Shosha has magic, but one must be persistent to find it.



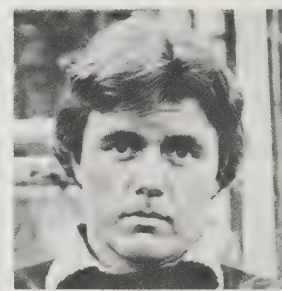
I. B. Singer

The World According to Garp, John Irving, Dutton, 1978. 437 pages, \$10.95.

Garp is an offensive book. Unnecessarily so, it seems. The questions of a failed life, a dying imagination, and clotted memory deserve to be examined. But Irving's approach limits his readership to strong stomachs, those with a black edge to their humor, or anyone willing to believe that everything is up for grabs.

Garp is also a clever book. Irving has a brilliant sense of language (is the word "Garp" funny or sad?) and strong dramatic skill. Most striking is his uncanny ability to force readers into the sickness of the human situation, while still keeping an offhand distance from the sadness of what's happening. It is that that makes this book so disconcerting. It is so sickening and so funny that one hardly knows what to do with it. That tension likely accounts for the book's long stay on the best-seller lists and its appearance on many 1978 Top Ten lists.

But you've been warned. **Garp's** spoiledness threatens to destroy its power at every turn.



John Irving

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Vol. 3, No. 1

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Vol. 3, No. 2
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Vol. 3, No. 3

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Vol. 4, No. 1

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Vol. 4, No. 2

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Back Copies As Long As They Last—

California Suite—Four Neil Simon vignettes in the posh Beverly Hills Hotel interwoven with some marvelous moments and some overbaked ones. Jane Fonda, Walter Matthau, Maggie Smith, and Michael Caine are especially strong. (7)

The Deer Hunter—A dazzling cinematic experience; one of the most profound films in years by an American, Michael Cimino. The story follows three young men from a poor Pennsylvania steel town to the jungles of Vietnam. But it's not a preachy cause picture; it's a scalding artistic look at life in America—and, really, the human situation. Devastating in its scope and depth. Robert De Niro and Meryl Streep are especially excellent. (9)

Every Which Way But Loose—Many Clint Eastwood pictures have at least a subplot that deserves attention; this one's a washout. A dumb brute and his pet animal. (2)

Force 10 from Navarone—An absolutely dull (was any of the recording live?) "sequel" to *The Guns of Navarone*. Surprise mission to Yugoslavia. (2)

Get Out Your Handkerchiefs—A French comedy about a beautiful but listless wife whom no one can cheer up. Zany and farfetched, but witty and delightful. (6)

The Great Train Robbery—A slick, witty comedy-thriller about the first successful train robbery in England in the 19th century. Delicious dialogue, splendid camera work, and superb acting by Sean Connery, Lesley-Anne Down, and Donald Sutherland. (9)

Invasion of the Body Snatchers—A scary sci-fi about pods from outerspace which replace people while they sleep, resulting in a feelingless world. Great camera effects with strong acting by Donald Sutherland, Veronica Cartwright, and others. (6)

King of the Gypsies—A weak story about a rich culture, the gypsies in America. The patriarch tries to lure his grandson into community leadership. (2)

Midnight Express—A harsh, unrelenting film about a young American's incarceration in a Turkish prison for dope smuggling. Preachy, lacking in subtlety, and overly violent. (4)

FQ's 10 Best for 1978

The Deer Hunter (Cimino)
Heaven Can Wait (Beatty)
Autumn Sonata (Bergman)
Dear Inspector
Nunzio
Straight Time (Grosbard)
Days of Heaven (Malick)
Interiors (Allen)
Foul Play (Higgins)
Paradise Alley (Stallone)

Moment by Moment—A disappointing vehicle for two of the screen's strongest up-and-comings, John Travolta and Lily Tomlin. Tiresome, tedious tale about a beach house, a lonely boy, and a disenchanted wife. (4)

Movie Movie—Two films in one, the first black and white, the second color, with overlapping casts. The first parodies the up-from-rags boxing picture; the other, the magic of the hard-times Broadway musical. With Mel Brooks it would have been outrageous; with Woody Allen it would have been thoughtfully witty; but it seems like TV comedy. George C. Scott and others. (6)

Oliver's Story—Soapy sequel to *Love Story*, only a little more substantial and a little less soupy. Candice Bergen and Ryan O'Neal star as the heiress who romances the young widower. (4)

Once in Paris—A spicy little yarn about a naive American screenwriter (Wayne Rodgers) in Paris and the relationships he develops with his driver and the woman next door. Well written, strong pace, and fresh tack. (7)

Superman—A bigger than life picture about the do-gooder Man of Steel; fantastic, surprising, and unreasonable. Special effects are especially well done. Faith implications are murky. More like whipped cream than cake. (6)

Films are rated on a scale from 1 through 9, based on their sensitivity, integrity, and technique.

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Overheard at World Conference

by Katie Funk Wiebe

Only recently had seven-year-old James learned about the Amish during a brief stay in Lancaster, Pa., with his parents. So, when he joined his parents after the first day at the children's day camp program at the Mennonite World Conference (MWC) in Wichita, he explained excitedly the field trips the class would take. "And tomorrow we're going to the Amish Theater!" he exclaimed. Later, his parents learned the teacher had said the Omnisphere, a planetarium specializing in space programs.—Connie Isaac, Fresno, Calif.

. . .

A husband and wife asked if they could purchase one of the art works on display at MWC. The wife explained to the member of the fine arts committee they had recently redecorated their house and now wanted to buy a painting for the living room. The committee member was delighted. Mennonites were actually getting interested in the arts. Progress.

"Splendid," she replied. "Which piece are you interested in?"

The husband mentioned one of the higher-priced paintings.

"That one's quite expensive," she replied.

"Oh, we're ready to pay quite a bit—at least \$100," and he started to peel off the bills.

"The price of that one is \$4,000," she said as gently as possible.

The man stopped counting with a jerk.

"Well, at least we know how to recognize good art when we see it," he replied as he returned his money to his billfold.

The usher at the MWC silently led a young Oriental woman to the front row of the section in Century II reserved for members of the choir from Taiwan. Carefully he placed on her head the head set for listening to the simultaneous translation. The young woman graciously smiled her thanks to the courteous usher and settled into her front-row seat. She planned to enjoy it, even though she was American-born and could speak English as well as he could.

Overheard: The Mennonites came to Wichita with the Ten Commandments in their hearts and a \$10 bill in their pockets and never broke either one.

. . .

The Russian delegates to the MWC heard that right-wing agitator Carl McIntyre was picketing Century II because he believed one of their group was a communist spy. Their curiosity was aroused. They wanted to see him, yet a confrontation was unwise. After shopping in downtown Wichita, they asked their driver to stop close enough to McIntyre and the crowd watching him to enable them to take pictures of him protesting their presence.

Katie Funk Wiebe is a writer and teaches English at Tabor College. Her most recent book is *Alone*.



The editors invite you to submit humorous stories and anecdotes that you've experienced or heard. We are not interested in stock jokes—we want human interest stories with a humorous Mennonite twist. Keep your submission to no more than 100 words and send them to Katie Funk Wiebe, Tabor College, Hillsboro, KS 67063. She will give credit to anecdotes she selects.

Argentine and Mennonite

by Arnoldo J. Casas

Argentina, where I was born, has as all countries its unique characteristics. One of these is being cosmopolitan. So being aware of ethnic and language differences was a part of my growing up.

Because of the Spanish influence and tradition I was born Roman Catholic. My first contact with the Mennonite Church was at the age of eight. As time went by I came to know many of the missionaries. Later I attended the seminary. Through these contacts and many others, I became aware of the Mennonite colonies in Latin America and had the privilege of visiting these—learning their way of life and their beliefs. When I came to the U.S. I knew what to expect. My past experiences had taught me the differences between MENNONITES and Mennonites!

Being Mennonite and Argentine, a product of the mission field had its implications. Coming from a city of seven million to a Mennonite town of 3,000, coming to a different society on my own, only knowing enough English to "get by," was not easy. But I knew I should not despair as it would be a matter of time, discipline, and hard work to accomplish my goals. I could communicate in Portuguese and Italian, and a little "plattdeutsch," but in this case these assets were ruled out!

The talk about family tree, which is common in Mennonite circles, at first makes an "outsider" feel excluded. But soon I understood some reasons why this is done: for some, they wouldn't know what else to talk about, for others it is a cultural custom, and for some others it is a way to make the person feel a part of "the family." I was out, at least in this generation.

I can become perplexed knowing the number of our people who travel so much yet have a very narrow perspective of the world. Today it is possible to travel 21 days for \$314, going to 35 places and eating 26 meals on the plane. Then many return to write news articles, mostly to say how nice the scenery was, or how far behind the people are, or how many Mennonites they identified by the way they dressed. Social, economic status, and educational disadvantages become in many cases the guidelines, instead of Christian principles.

During the years I have been in the U.S.A., the Mennonite Church has been going through many changes. Today the Anabaptist message is being interpreted by a multicultural church. Theological issues are replacing the cultural ones. The church is asking how our message is relevant to the individual and society of the twentieth century, no matter the person's background, geographical location, or language.

The institutions and bureaucracy of the church must listen to what people are saying without referring to "minorities." What is felt goes beyond the revision of a budget or change of policy in the organized church. There is the need of the church to be what Christ intended it to be.

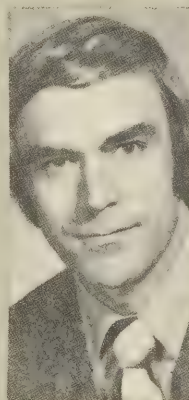
Arnoldo J. Casas, who lives in Elkhart, Indiana, is associate secretary of Congregational Education and Spanish Literature, a department of the Board of Congregational Ministries.

The editors welcome Mennonite members of minorities of any nationality to write stories dealing with their own experiences of belonging to a minority group. Manuscripts should be no longer than 400 words.

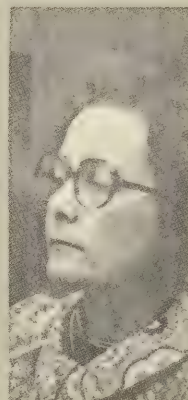


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Marvin Bartel



Esther Augsburgers



Burton Buller

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WHY DON JACOB READS Festival quarterly

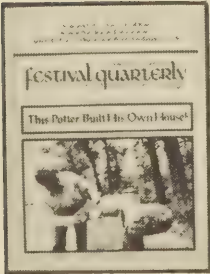
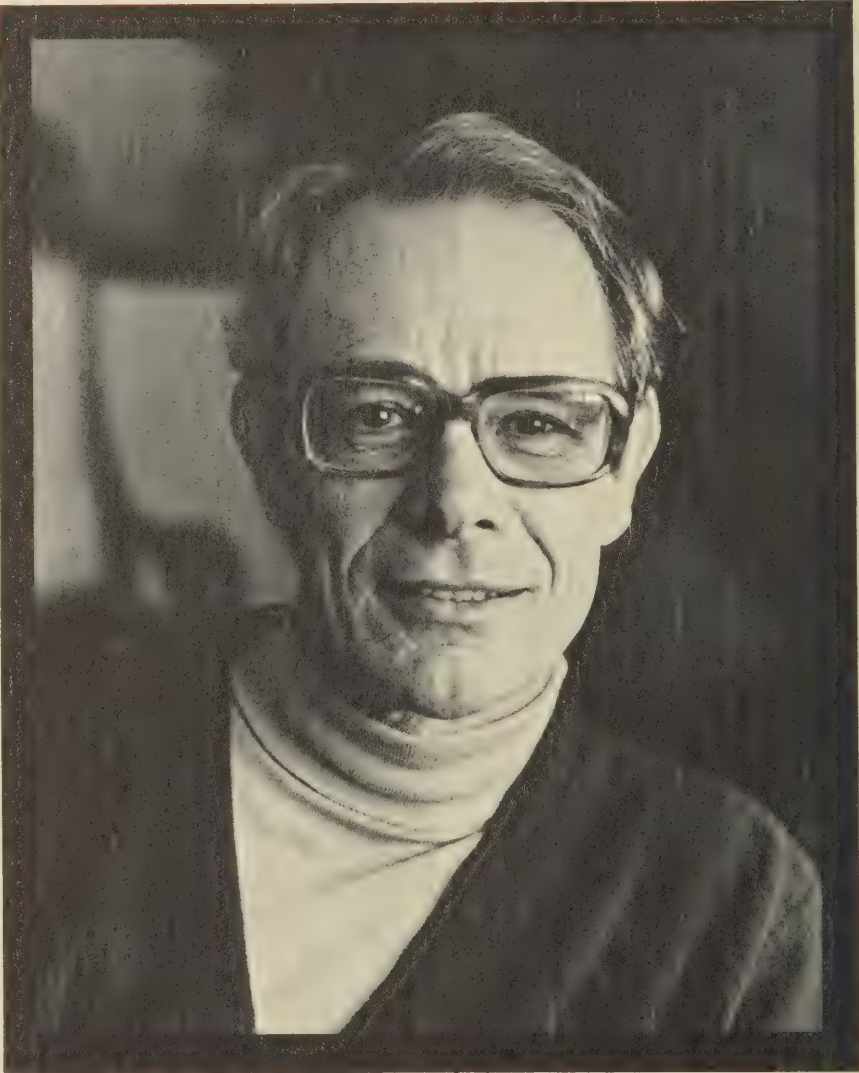
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Don Jacobs, anthropologist, globe-trotter, and mission statesman from Salunga, Pennsylvania, has spent much of his efforts in recent years training and encouraging Mennonite church leaders around the world, especially in Africa, Europe, Central America, and North America. Many remember him as the keynote speaker at the largest Mennonite gathering in history at Mennonite World Conference last summer.

"I'm enthused about **Festival Quarterly**," he says, "because it keeps bringing to our attention themes and trends which are central to our faith and life as a people. World Conference demonstrated so vividly what many of us have observed for years—that we can't begin an international Christian conversation without paying attention to each other's languages, symbols, and music."

That's what **Festival Quarterly** is all about. That's why so many leaders recognize that the arts can no longer be ignored among our people. Our painting and our films, our books and our weaving all need to be taken seriously if we are to learn from each other and grow.

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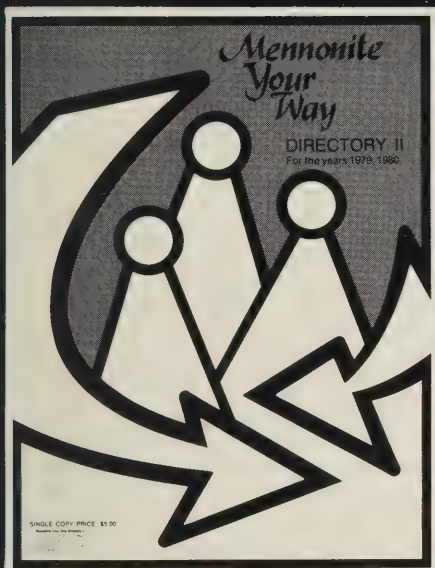
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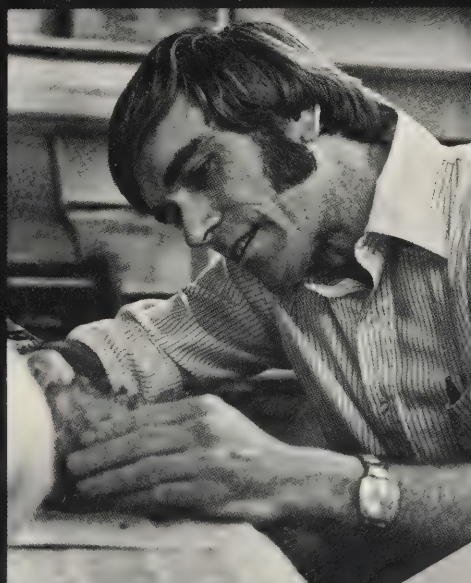
exploring the art, faith, and culture of Mennonite peoples

May, June, July, 1979



The New Mennonite-Your-Way Directory
(begins page 11)

Mennonite Heidi Quiring,
Miss Canada 1979
(page 10)



**"Can North Americans
Help Others?"**
(page 8)

**A Profile on Marvin
Bartel** (page 7)

**Special Supplement—
Mennonite-Your-Way Directory II**

Why Profs Can't Write

by Donald Holden

Reprinting the following article marks a regular *Festival Quarterly* practice, that of featuring speeches or essays from the larger world, which because of their subject, unusual sensitivity, or wisdom are of interest to our readers.

Like most of my friends in book publishing I groan when I get a thick package from a university.

Inside the envelope, I know there's a manuscript from some professor who's bucking for a raise, a promotion, tenure—a manuscript that serves no one but the professor himself and some faculty committee.

I know that the book will be written in the illiterate scholarly jargon that publishers (and cynical graduate students) call "dissertationese." Because we try to give every author a fair hearing, my staff may spend hours putting the manuscript through its paces. But in the end, I know that almost certainly the book will be rejected.

Publishers know that most professors are bad writers. The professor's grammar, spelling, and punctuation are usually passable, but his prose is apt to be pretentious, unclear, and chaotic. And like most people who write badly, he does it on purpose. As George Orwell points out in "Politics and the English Language," bad prose doesn't happen by accident: it's a conscious attempt to deceive.

"Dissertationese," the standard lingo of doctoral dissertations, is the language that professors use to disguise self-contempt with pomposity. The scholar, who often spends his professional life counting the cats in Zanzibar, secretly knows that what he has to say is unimportant. So he inflates his diction, convolutes his sentences, and builds a complex scholarly structure (with lots of

footnotes) to make the content sound important.

Faculty committees—who grade him on how well he plays the academic game—may be impressed, but publishers are not.

The publisher also knows that bad writing usually hides (or tries to hide) intellectual laziness. Every experienced editor can tell you the real purpose of those turgid, ponderous sentences: They're designed to conceal the fact that the writer hasn't taken the time to figure out precisely what he wants to say. And why is the professor's "story line" so chaotic and bewildering? Not because his ideas are so lofty, but because he's dodged the writer's toughest intellectual job—to link his facts in a tight, logical chain.

Even an inexperienced editor soon discovers that bad academic writing (like political speeches) can be a subtle form of lying.

With rival scholars watching, the professor may construct a vague, pompous sentence or a meandering "story line" to avoid the facts that don't support his case—to bury what he doesn't want to say—or to blur the distinction between fact and opinion, between what he can prove and what he can't. Academic writing is often just plain dishonest.

Bad academic writing begins in the graduate schools where professors-to-be are trained to write by the professors whose books we turn down. Doctoral programs breed bad writing because they fail (or refuse) to teach the fundamental lesson that produces a clear, simple, well-organized manuscript: the star of the book is not the writer, but the reader.

Good scholarly writing, like good teaching, isn't an ego trip—a monument to your intellectual achievements—but a service you perform for a stranger. To write well,

you must put yourself in that stranger's shoes and imagine that you are the reader. Whether that reader is a scholar or a layman, your primary responsibility is to him.

Professors are fond of saying that the hard-earned Ph.D. is the license of their trade. But until doctoral candidates are taught that responsibility to the reader is the basis of good writing—as responsibility to the student is the basis of good teaching—publishers will continue to regard the Ph.D. as a virtual guarantee of illiteracy. And professors will continue to bore their readers as they bore their students.



Donald Holden, who spent two days pursuing a doctorate in art education at New York University, is editorial director of a New York City publishing house that specializes in art books.

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The Arts and Theology

Analyzing the relationship of artistic expression and theology poses many problems. The first question is "Which arts?" and "Which theology?"

It is my observation that definitions of "What is art?" vary in patterns similar to definitions of "Who is God?" Some define art as ultimate form, i.e., beauty exquisitely organized. Likewise, many theology-makers and God-explainers point to Supreme Order as the starting point for knowing God. Therefore, one who appreciates both the superior organization of Bach and the painstaking structure of systematic theology has little problem seeing the relationship of faith and art.

The problem is that orderliness represents only one part of the genius of art. The same is true of theology. The disruptive miracles of life generally break up structural patterns. Creation itself, when God "breathed" (or was it "thought"?), represented an interruption. True, creation has its order. But it also has its wonderful disarray.

The inadequacies of systems of theology has long ago become apparent. The impulse to organize data about God is only natural, but a complete system is impossible. Logic becomes illogical in its ultimate stages.

It is useless to deny that human perception is both thought and feeling, both rational and intuitive, both rising and falling, both more and less, both orderly system and unique individuality.

It seems to me just as useless to deny that knowing God is both an orderly experience and an ever-changing creation, both reasonable and beyond reason, both feeling and beyond feeling.

The task is not easy. The pendulum continues to swing between the classical

form and the romantic variation. Its rhythm is tuned, not to any one discipline such as painting or poetry or exegesis, but to the human heart and mind. Therefore it is not literature alone which shares the "blame" for this tension; theology shares the same dialectic between heart and mind. That's life.

So?

If it is the very truth of life we seek, be we novelists or theologians, our task is similar. That is, if we can avoid totally dissecting and reorganizing all of life, if we can prevent ourselves from succumbing to the depressing chaos of life, if we can embrace the body-heat of the truth as well as its clarity, if we can live with paradox and not insist on half-truths—then perhaps we can understand part of the relationship of art and faith.

The temptation of many theologians is to corral part of life into an intricate explanation and call it truth. The temptation for many contemporary artists is to deny that God is present among the haunting but unspectacular musings and tremblings they experience as life.

The task for those of us who would be both artists and believers is enormous. For the wordsmiths it may be even more excruciating than for the musicians and painters, since theology tends to be very word-oriented. But it's time to open the conversation. MG

Being Witnessed To

The witness of a life is powerful. The witness of a community is overwhelmingly mighty. The Society of Brothers, when I've visited, seems to me to be a moment of heaven. I realize there must be personality clashes, power struggles, and dry times for the spirit there.

So what moves me? The people's absorbing warmth. Genuine interest in who I am. Availability. Intelligent joy.

What moves me is what matters there. Children. Beauty, as in mobiles, exquisite drawings, an orchestra of strings after a simple supper together. The fact that toys—all sturdily built, originally developed by parents of the communities for their own

children—provide the main livelihood for the Societies.

I know that love is not only taught in this peoplehood. I saw its very real shape when the families gathered at mealtime in disciplined silence; when provision was made for a father and mother to spend several full days alone with their new baby (others cared for their older children and took over their usual responsibilities); when we were told the community would have to decide who would come to a gathering we were planning—if no community event interfered.

I know now that people can live a large measure of the love the Bible speaks of—freeing, responsive, surrounding. PPG

table of contents

- 2 Comment
 Refreshing, we thought!
- 3 Editorials
- 4 Communication
 By-line

Many Mennonites are filling a "hero-gap" they feel by selecting, then supporting religious media personalities. Troubling, says Augsburg.

- 5 Trends in Music
- 6 Letters
- 7 Spring Profile

Marvin Bartel is a compendium of gifts—potter, architect, inventor. What's the force behind all the activity and abilities?

- 8 Can North Americans Help Others?

With increased sensitivity toward our historic imperialism and our churches' current moratorium on missions, do we North Americans have any acceptable way of "helping"? Veteran missionary to Africa, Bertha Beachy, looks at some of her memories.

- 10 Humility and Beauty Pageants

The occasion of Miss Canada 1979 being of Mennonite background brings up this discussion.

- 11 Mennonite-Your-Way Directory II

Here, with our good wishes for fellowship and economy, is the second edition of the *Mennonite-Your-Way Directory*—meatier and, we hope, more useful than the first.

- 71 Mennonite Books: In Review
- 71 Publishing Notes
- 72 Quarterly News
- 73 Creatively Aging
- 74 Foreign Beat
- 75 American Abroad

It may be confusing to live in America; from overseas it can look hopeless.

- 76 Best-Selling Books: In Review
- 77 Quarterly Film Ratings
- 77 Cultural Calendar
- 78 Reclassified
- 79 People Stories

This time about Mariano, José, and Rolando.



Page 10



Page 13



Page 79

MCC photo/Mark Beach

Heroes for Mennos (Hindsight Insight)

by David Augsburger

Excerpts from *A History of American Mennonites in the Twentieth Century* (Herald Press, Scottdale, 2025 A.D.).

Mennonites in the seventies suffered a severe shortage of Menno-heroes. This hero-energy crisis, occasioned by the deaths of a rich pantheon of heroic figures such as H. S. Bender, Orie Miller, George R. Brunk, Melvin Gingrich, and J. D. Graber, was soon remedied by the importing of super-heroes from many other traditions. The emergence of authentic Menno-heroes such as Mary Oyer, John Howard Yoder, Don Jacobs, Myron Augsburger, and a second and a third edition of George R. Brunk failed to displace the exotic attraction of these imported heroes. The taste for flamboyance, once acquired, proved addictive.

The slick show-biz styles of smiling evangelists in vested suits who stepped out of the tubes into Menno-parlors caught the fancy of the once plain people. Their messages of pure fervor—good works were optional action for social justice was unnecessary—relieved the Menno-conscience by substituting “decisions for Christ” for “discipleship to Christ” and “born-again celebrities” for “the believing community.”

Oral Roberts and his chorus line of Barbie-and-Ken-doll-look-alikes singing “something goood is going to happen to you” touched the Mennonite fascination for the middle-class Youth-for-Christ scene. (“Why don’t we have a prayer tower at Goshen or EMC, Lizzie? Send them another fifty.”)

Jerry Falwell’s Thomas Road Show caught the dream of instant growth, constant success, and persistent fund raising, which made Mennonite businessmen great. (“Let’s send him twenty a month, Marge. His Liberty College is growing faster than anything. I’d like to help out something that’s really succeeding.”)

Robert Schuler’s come-as-you-are-in-the-family-car all-glass cathedral standing in what he calls “a 22-acre shopping center for Jesus Christ” drew Mennonites to opt for his Christian optimism on *The Hour of Power*. (“Jake, let’s send half of our tithes to Schuler this year. Our two-hundred-thousand-dollar church is paid for; let’s help him with his ten-million-dollar drive.”)

What shall we say more? Time would fail us to speak of Billy Graham, Rex Humbard, Bill Gothard, Charles Colson, Pat Robertson, who raised millions,* built cathedrals,

established empires, and achieved reknown. Heroes all, for those who esteemed them such, for heroism lies in the heart of the beholder. And the need for heroes often springs from a lack in the lover, from a vacancy in the voyeur which is fulfilled by the view of those elevated to herohood.

In the seventies, the need for heroes among Mennonites proved even greater than their need for scapegoats, enemies, or villains. The attachment to their own heroes had historically been tempered by the modesty and humility characteristic of their traditional temperament as a plain and simple people. But the cult of American Evangelical Super Heroes swept many of them off their emotional feet in an adolescent crush at best, and in a star-struck obsession at worst. Heroes are most frequently chosen from larger-than-life figures both grand and distant. Grandeur seen too closely loses its intrigue and its illusion of perfection. At close range, heroes are often seen to have clay feet all the way to the waist. With the advent of the electronic church, television protected the heroes from such inspection. Makeup, rehearsal, and editing concealed the flaws, while the illusion of sharing intimacy, empathy, and piety with their viewing audience gave people a false sense of connection with their superstars.

The connection was illusory—a computer answered the letters, tabulated the contributions, assembled and typed the appropriate “counsel” for the troubled listener, while the warm face behind the cold glass of the TV screen assured the viewer, “I’m praying for you, be healed, be comforted, be happy, be generous with your tithes and offerings.”

Perhaps humans could not survive the seventies without some personified ideal of behavior and personhood that provided a more glorified image of humanness. Somehow, someone somewhere was needed who could translate a vision of life into acts of valor, virtue, and victory.

Honorable mention must be given to the Mennority who maintained their centuries-old practice of looking for such models of wholeness within the community. They were willing to see ideals personified only in part, or to observe the many parts of the ideal present in the whole community of faith. Thus wholeness was prized beyond heroics, creative community was valued

above the elevation of persons. So the communitarian faith of the believers’ churches did survive the decade of personality worship, but sustained significant losses stimulated by the glamour of success and the glimmer of those succeeding most spectacularly as heroes for Mennos.

*1976 income of evangelistic associations equaled those of major multinational corporations. Donations from individuals usually average 80 percent of each figure, so “friends and neighbors keep those credit cards and letters coming.” Add another zero to your favorite hero, 000,000.

Church of God (Armstrong)	65 million
Christian Broadcasting Network	58 million
Billy Graham	
Evangelistic Association	38 million
Jerry Falwell	32.5 million
Praise the Lord Club	25 million
Robert Schuler	10.9 million



David Augsburger is associate professor of pastoral care and counseling at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, and the author of a new book, *Anger, Assertiveness, and Pastoral Care*.



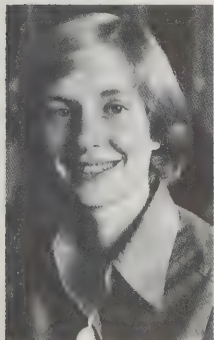
Festival Quarterly

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Phyllis Pellman Good, Merle Good

On the Cover—M-Y-W Directory (design by Beth Oberholtzer); Heidi Quiring, Miss Canada 1979; MCC Volunteer in Bangladesh (photo by Stephane Lenthal); Marvin Bartel (photo by Beth Oberholtzer—FQ).

Music and the Message of the Lamb

Part I

by Carol Ann Weaver

God, in His overwhelming delight in versatility, has created as many moods, means, and manners of communication as there are different cultures, "tribes," and personalities. With the floodgates wide open, there is still more of God to flow through than our human drought has ever allowed—more beauty, more compassion, more complexity, more simplicity, more joy. And yet our human pastime frequently seems to be closing up those floodgates and saying to God, "Hey, stop the flow; we've had enough."

What, within that flood, is so compelling, so majestically dramatic that the human strictures fear it? There is a oneness, a manyness, and a sent-ness, all of which challenge the human systems, when the floodgates are open.

Music, with its abstract associations and nonverbal conversations, is able to reach out to that hidden, deeper part of the soul where gut-level "yeses and noes" to life are formed—that level beyond the reach of logic and knowledge. And anything beyond logic is humanly feared because it cannot be labeled, confined, or controlled.

So the attempt to categorize and limit music begins. If music has a religious text we deem it okay, or if the mood of the music is quiet we label it "worshipful" and let it pass as an "aid to worship"—a crutch for our coming to God. In a oneness of life there is no breakdown between sacred and secular. All of life which is consecrated to God is inspired, whether it is the praying of a prayer or the eating of bread, the solitude of a chapel or the bustle of a city.

If God directs us toward music which speaks about mysteries of heaven, He also demands that we know the music of our earth—His kingdom is also in the bread and in the city. Since He has gone before us, He pushes us into all of life: its brutalities, its dissonances, its syncopations, as well as its calms, its softness, and its evenness.

But if oneness is a challenge, so is manyness. As soon as we sense variety as a "mission field," we will begin to understand and support different styles of music, the arts, and worship from nation to nation.

But when we come to the level of understanding the different styles within the many types of one people, one congregation, we often resort to deafness—we fail to

Carol Ann Weaver is a composer and teacher of theory and piano at Mennonite Brethren Bible College, Winnipeg.



sense the "mission" of listening and responding to the alien culture of our next-door neighbor's style of music.

Simply receiving and sitting with the gift is not sufficient. There is also the Great Commission to go, to extend beyond our present boundaries and circumstances, and to send forth an ever-renewing message of hope and life. Music, which has no speech boundaries, is uniquely equipped (as are visual arts) to go beyond some of our "tribal" limitations and proclaim the news of joy and suffering and peace.

The "world" we are sent to is the inner soul, whether it be in North America or Africa, and the message is unmistakably clear—that of new life and reconciliation. So the media—arts, preaching, healing, teaching—have to be freely opened to receive God's flow which washes away human prejudice. A folk ballad may speak as deeply of the love of God as does a sermon or a symphony or a painting or a piece of bread. All are given in Christ's name.

The music of the Lamb knows no snobbery, apathy, or human bindings. It has gone beyond—to the deserts and to the cities, to the inner soul and to the outer man. We are called to come and join the song!



(Used by permission from The College Bulletin, Mennonite Brethren Bible College, Winter, 1978.)

I am a medical student in Strasbourg, France (perhaps the town where the next World Conference will take place?). I had an opportunity of spending 2½ months in Iowa City hospitals and now am getting acquainted with the Mennonite Church here. I came across *F.Q.* recently and found it a very interesting magazine. If I could receive it in France, it would be a tie with what happens among Mennonites here.

Daniel Goldschmidt
Strasbourg, France

We don't know how we got on your mailing list—the important thing is we *did*!

Your magazine looks exciting and we will be waiting anxiously for it to arrive.

You will note that I have taken the liberty to make a xerox copy of your order card, because I want to pass it, along with the other features in your letter, along to a friend.

We have had limited exposure to the Mennonite Way, but after each experience, find myself saying—"why don't we hear more about them?" The Longacre cookbook has been my favorite as well as any and all of the Augsburg books, and the occasional but rewarding sermon by Myron Augsburg on the Chicago Sunday Evening Club.

Mr. and Mrs. Oscar Hane
Chicago, Illinois

The *Festival Quarterly* (Nov.-Dec. '78) just arrived in today's mail.

As a volunteer, retired schoolteacher teaching Special Education in Meilun, Hualien, Taiwan, I've met so many professors and college friends who have contributed to this issue. I marvel, joy, rejoice, and praise God for your *Quarterly*.

Theodore Roberts, artist in India, was particularly interesting because his father was one of my Hindi teachers when I studied the language in India in the year of partition, 1947.

God bless you good in your endeavors.

Melva Lehman
Taiwan, Republic of China

We thoroughly enjoy your magazine and very much appreciate the hard work it takes to get so many good things all under one cover. Please continue to issue *FQ* only four times a year. We would be glad if some of our other subscriptions could be cut back to that so we would have more time to enjoy each one.

Elaine W. Good
Lititz, Pennsylvania

I chuckled with chagrin and wry humor when I glanced at the back cover of your spring 1979 *Quarterly*. Splashed boldly in red ink beside the largest photo in the issue, I read, "Why Don Jacobs Reads *Festival Quarterly*"—just what I always wanted to know.

I was disappointed.

Need you adopt the Madison Avenue style and advertising hype that uses "heroes" to sell wares? You leave the distinct impression that, because Don Jacobs, in his wisdom, recommends your magazine, maybe lots of more provincial people ought to sign up too.—"We've got Don Jacobs on our side, folks."—I believe you exploit to your own end the respect and trust people have for Don. Your magazine does a fine job selling itself without needing to use revered personages to do

it. Maybe economics speak with more force than I thought.

Let's see, didn't I buy Mark Spitz Super Jox Swimwear after the '72 Olympics. . . ?

Mark R. Wenger
Harrisonburg, Virginia

Please start our family with the spring 1979 issue (include Mennonite Your Way). I've never seen your publication, but God has opened our family up to alternative worship with lifestyles (ala Mennonite), and other godly folks' insights are welcome at this time. If you want to toss in some older issues gathering dust, we'll gladly read and share and pass them around to other interested folks who might not subscribe sight unseen.

I've recently read about Mennonites' initial history in public library. There seems to be several denominations (or rather differences of view) with them. What's your position?

Joe Block
Oak Park, Illinois

I am always on the alert for the *Festival Quarterly* when it is placed on the table in the waiting room at Philhaven Hospital.

As a church librarian, my first interest is the announcements on new books. I appreciate the book reports as they are given. Your reports on records are appreciated also. I just couldn't resist purchasing the two which I have ordered.

I know your magazine is read as people wait—we have no idea the impact or outreach it has through this channel.

Anna H. Stover
Lebanon, Pennsylvania

I enjoy *Festival Quarterly* much—like to take a look at us, helping interpret strengths and weaknesses of our Mennonite background. I like the very positive feeling I have when I read the issues and discover the varied creative expressions of talents shared. The variety and wide geographic scope are appreciated.

Peace in your work.

Arlene Voorhis
Kokomo, Indiana

Hello! I am writing to tell you how much I enjoy your magazine. I have visited in many homes both in the States and abroad. Many times I have picked up *Festival Quarterly* and read with interest your articles.

I know that the subscription price for one year has been increased to 5 dollars per year. But I would like to begin.

Leonard Bergey
Chesapeake, Virginia

My husband and I have enjoyed your magazine since its beginning. We think it does an important job of filling in some gaps in the Mennonite publishing world. One thing that has puzzled us though is the dearth of poetry that has been printed in your magazine. It seems to us that a page (or two) encouraging and printing readers' creative self-expression would be an appropriate addition to each issue.

Evelyn Miller
Ages, Kentucky

Although I am no longer a student I ask you to

accept my subscription to *Festival Quarterly*.

I'm a 30-year old woman who comes from a strong Mennonite background. The whole idea of a magazine such as this is pretty exciting to me.

Kathy Koehn
Waukesha, Wisconsin

I always pass the *Quarterly* on to other members of the family.

I always get a source of inspiration out of this unique publication.

Keep up the good work.

Harold Schumacher
Pandora, Ohio

The *Festival Quarterly* is still a very welcome magazine. Please continue to feature artists, musicians, writers, etc., from all areas of the Mennonite world.

Mrs. W. L. Cobb
Hamilton, Montana

We enjoy *F.Q.* very much. Thank you for your broad spectrum in presenting our faith and its outreach—and many facets.

Lloyd R. Miller
Imlay City, Michigan

Thank you for sending me this latest copy of *Festival Quarterly*. I had really intended to send my subscription back in the fall, but didn't have the money. So thank again—I really enjoy the magazine very much.

Marilyn White
Leamington, Ontario

I'm ordering a subscription for a friend for one year.

We enjoy the *Quarterly* immensely, keep up the good work. God bless you.

Mrs. Mary Mosiman
Lodi, California

I enjoy your *Festival Quarterly* so very much. It's different, but so interesting, I usually try to read it from cover to cover, even though because of the small print and my fading eyes, I must use a reading glass. More power to you.

Mrs. D. D. King
Harrisonville, Missouri

I really would like you to know that I enjoy receiving *FQ*. Many thanks for your past kindness in sending them to us each quarter so promptly.

Arthur DaCosta Correia
Hamilton, Bermuda

I like the magazine generally but it's quite American and Lancaster County oriented. It doesn't really get to Western Canada. In the maze of stuff to read I seldom get to it.

Good luck. Keep up the good work.

Erick Sawatzky
Regina, Saskatchewan

The editors welcome letters. Letters for publication must include the writer's name and address and should be sent to Festival Quarterly, 2497 Lincoln Highway East, Lancaster, PA 17602. The editors regret that the present volume of mail necessitates publishing only a representative cross section. Letters are subject to editing for reasons of space and clarity.

Marvin Bartel: Putting Life into Clay

Marvin Bartel thinks that his ceramic wonders should be under no more pressure to make religious statements than the design of a farmer's wheat fields. His work may make a statement, and then again, it may not.

"It's like going out into the woods," he says. With the right attitude, a walk among the trees can be a religious experience. But on the other hand, it's possible to say, "Boy, I could make a lot of money with those trees."

Bartel professes and exhibits strong loyalties to Mennonite Christian faith. His appreciation for the church runs deep. "I'm quite happy that the Mennonite Church happens to have enough interest in what I'm doing that I can practice my craft within the church." He mentions his children several times and his desire for them to be able to make friends in a church community.

He says that he's still processing his questions about using his art forms to communicate "value concerns." He believes it can be done at least occasionally without compromising artistic integrity. But he clearly worries about the lack of integrity involved in forcing his work to unnaturally propagate values.

But what does Marvin Bartel really do? He does some of the most interesting ceramics work of anyone in North America, and he is professor of art at Goshen College, Goshen, Indiana. He has pioneered some of the aspects of printing photographic images on clay and is recognized by many nationally for his innovative and creative work in ceramics sculpturing and jewelry making.

He was born on January 26, 1937, in Hillsboro, Kansas, the third son of Henry H. and Linda (Penner) Bartel. His father was a farmer. His grandfather had come from Prussia (now Poland) and had cultivated 160 acres of Kansas gullyland (in fact, all four of his grandparents in addition to his two stepgrandparents had come from Prussia). He mentions that his grandfather was also a horse trader "by profession."

They lived on a diversified farm with 30 cows and 300 chickens. It was very dry, and like others in the area they got their drinking water from their cistern. They had a feeling of living on the edge of things. "The Rock Island Railroad was a mile away. We never learned who lived on the other side of the tracks because the coyotes were between us and the railroad."

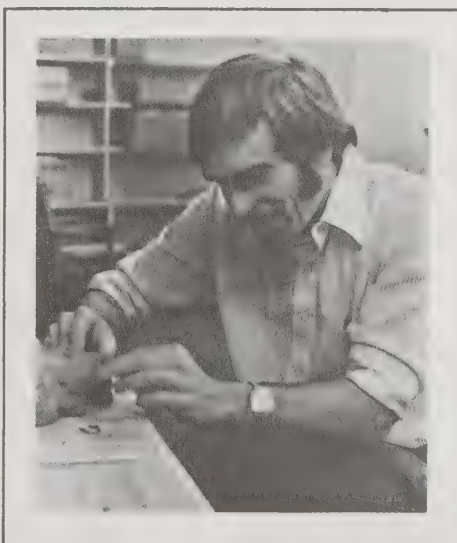
Bartel's mother died when he was four. She died in childbirth (the child was still-

born). He remembers the deathbed scene. He commented that his mother was sleeping, but others in the room responded, "She's not sleeping." It's a vivid memory, one he hopes to soon begin exploring in his work. He experienced a pervading feeling of having lost a comrade when his mother died.

Later his older brother, Alfred, drowned at a church camp at age 15. And his father was an invalid for 13 years, suffering from Parkinson's disease until he died in 1977.

Bartel's youth seems filled with tragedy and aloneness. He spent eight years at the one-room rural Silverfield school. He didn't work hard in school. But he enjoyed reading. He loved a closet at the school which they called "the library." "**Compton's Pictured Encyclopedia** really was my tutor." And if someone told him how nice his pictures were, that was better than good grades.

Bartel struggled with his father and he missed his mother. His stepmother became



his major supporter. His father was slow to compliment and seemed harsh to him. "He was more of a trainer than a parent."

One does not sense bitterness from Marvin Bartel. This artist's spirit seems to brood, pensive, the face like a stone etching which breaks abruptly, almost forcefully, into a warm beaming smile. The prairies and the sadnesses are there in the face and the hesitation of his speech—but it is joy that one remembers most about him.

Asked about the most important thing he's

learned about himself from his work, he responds quickly, with a sense of confidence, almost urgency: "I'm alive!" His personal favorite among his works is a treelike piece of sculpted clay which he considers a culmination piece. He likes it because of the way it reaches out and articulates the space around it. One wonders if the piece isn't autobiographical.

"To keep my creativity," he says, "I need to be working at a place where I'm not too sure of myself. Creativity is more of an attitude than an ability." He speaks of the need for artists to blend childlike and adultlike characteristics. "There has to be both a work ethic and a play ethic for creativity."

Bartel graduated from Hillsboro Public High School, received a BA in art (with some courses transferred from Washburn University) from Bethel College in North Newton, Kansas, in 1960, and received both his MS in art education and his EdD (1970) from the University of Kansas. He taught high school art in Topeka and later taught art at both Bethel College and Northeast Missouri State University before moving to Goshen in 1970 where he has been teaching and creating ever since.

Bartel's work has been exhibited in several prestigious national and international shows including "Ceramics National" in Syracuse, New York, and at the Museum of Contemporary Crafts in New York. He has been published in *Ceramics Monthly* and hopes to write a ceramics textbook during his sabbatical.

He is married to Delores Suderman of Newton, Kansas. Delores is school nurse at Goshen College. They have three children: David (19), Bonnie (17), and Beth (12). They live near Goshen in a house Bartel built of hand-hewn beams, old barn boards, and wood siding. He made the clay tile on the floors, counters, and splash areas. His creations include ceramic chairs, magazine racks, mirrors, lighting fixtures, and both decorative and useful pots.

Among Bartel's upcoming projects are some time in Europe, a ceramic mural for the Umble Center at Goshen, and developing plans for an underground house which would feature innovative uses of energy. "I'm quite excited about the possibilities in the future," he says, "but you never know what it'll be."

We haven't heard the last of Marvin Bartel. His face and his hands promise much for the future.



Can North Americans Really Help

by Bertha Beachy

I remember Mohamed. He was a desperate student. Without school fees and a bed he could not finish eighth grade in the Mennonite Mission school. Without a school certificate, his seven years of study were quite useless. In the true Somali sense, he could only ask family or friends for help.

He came to the brethren. Somalis and missionaries together encouraged him to share his need with each small fellowship. They sent him off on a 600-mile trip.

The Somali bush service kept the brethren informed of Mohamed's progress. Some gave money; one missionary gave a cot. That news reached the last stop before Mohamed did. On arrival, he repeated his needs for fees and a bed. The missionary promptly challenged his honesty—did he not have a cot? The differences ruptured the relationship.

In the end, Mohamed returned the cot. Very sadly he said, "Do not let your right hand know what your left hand is doing!"

This tension hovered near the surface of all our "help." Culturally a Somali did not keep an account of his giving. Stinginess was greatly despised. He could accept and understand an absolute no. Far more confusing was our need to justify our reasons for giving. The problems always came when we were sincerely trying to help.

It was difficult to give. Some help had to be cleared in America. But the fellowship—Somali and missionary together—decided most things. The group was trusted with our gifts and requests. Individually we constantly met needs. Loans were personal.

Blessing came when they were released in spirit. I believe strongly in helping in this context. That discipline survived constantly changing personnel. Sometimes we found no answers.

The truth is that answers are difficult. It is tough to be among the have's of the world.

"The problems always came when we were trying to help."

The moment we step on foreign soil, we become very American. We represent a power bloc of the world. The size of our suitcases, our manner of walking, even our nasal twang mark us. Power can corrupt. It affects relationships. Many myths surround this power.

Some myths we Americans perpetuate. A few myths are: regardless of how we help, needy people should be grateful; bigger is always better or progress; the hard worker will not face need; and even if I use less it will not reach those in need. Why try?

The first myth assumes that Americans are generous, caring, and giving people. Help in our terms should be appreciated. As a nation we have a great need to be liked. We puzzle at length over rejections but seldom change. Just how did we fail in Iran? Our help was not power for our benefit.

The second myth is poison in our veins.

We accept bigger farms, machines, roads, weapons, everything. In the process we alienate people from people, soil, and animals. Mennonites are caught in this, too.

The multinational corporations that we help to birth, but no one seems to control, are spreading like a cancer. In developing countries they consume small family plots to produce food for the overfed of the West. Families used to live and thrive on the soil of their ancestors. Now often thrust into urban settings group controls are destroyed and malnutrition stalks the land.

Mennonites like the third myth. We know that the clever, hard worker will succeed. That grows out of our favorable climate and soil conditions, many natural resources, few wars on our soil, and the pioneering spirit. Any work is better than dependency. We ignore how life-consuming malnutrition and untreated internal parasites can be. Do we ever understand the despair of poverty within our own borders? An outstretched helping hand may be the only way to break this terrible cycle.

Perhaps OPEC (Organization of Petroleum Exporting Countries) has done us a national service. We now recognize power beyond American control. Interdependence between nations and resources seems necessary for survival now. Too long as 6 percent of the world's population we have consumed 40 percent of the world's resources.

The fourth myth is probably correct. The world is too complex for need to be met very directly. However, we must learn to live by

Others?

principles regardless of the end result. Just because we can afford something does not make it ethical for us to buy, consume, or waste.

We are responsible for our knowledge and wealth. Our greatest help may lie in putting our American house in order. Developing countries are exploited: through unfair trade agreements; when we need new markets as Nestle's did; through low prices for natural resources and high prices for food and goods needed for survival. The most pressing thing is to stop the sale of military equipment to countries that need money for food, health service, and education.

North Americans can and must help. We are a part of the global village, for better or for worse. In our haste we must stop seeing time as money. It takes time to sit where others sit; to earn the right to listen and be heard. Each culture has its own riches. We must cherish this diversity instead of our own ends. Then we will know the joy of people becoming more fully human. And the excitement of their dreams!



Bertha Beachy lived and taught for many years in Somalia. She is presently in Salunga, Pennsylvania, on a writing assignment for Eastern Mennonite Board of Missions.

North American volunteers in Africa— Lesotho and Nigeria.



Humility and Beauty Pageants

by Peter J. Dyck

Surrounded by his friends, Socrates reached for the poison, drank it, sat back, and waited for death. His immortal soul would soon be released from the body as a bird is set free from a cage. The body, said the Greek philosophers, is bad. Only the soul is good.

Not so, said the early Christians. God made both body and soul, and both are of intrinsic worth. To the Romans, Paul wrote, "I plead with you to give your body to God."

The Anabaptists rejected all dualism of body and soul. Mennonites may differ on details regarding the role of the body, but like their Anabaptist forefathers, tolerate no dichotomy. With Paul they say, the body is "the temple of the Holy Spirit." God is to be honored, loved, and served by the total person—body, mind, and spirit.

Neither the Catholic nor the Protestant church has ever regarded the body as something neutral or purely physical, like the animals. The church has always acknowledged a relationship between body and soul, physical and spiritual. Today we know even more about the close connection between our body and our ego, our conscious identity. When people hurt, when their lives are empty, or when they are lost in a jungle of confusion, their egos may lead them into strange behavior involving money, power, drugs, sex, their talents—and their bodies.

We recognize the need for self-esteem, for

self-love, if you like. We need to feel good about ourselves. But that can come perilously close to self-aggrandizement and self-will, for which the old-fashioned word is sin. The line that separates them is a thin one.

When I am told that Mennonites are "so ill at ease in their body, so sure they are the physical representation of evil, that they are ashamed and embarrassed," I wonder where I've been the past fifty years. I am seeing North American Mennos accommodating more and more to the society around them. Acculturation is invading all areas of life—private, social, business, and religious. Mennonites have become self-confident, highly competitive, often aggressive, and sometimes proud. We have gained visibility, we are no longer "die Stillen im Lande."

"Demut," that biblical virtue of humility, is in danger of being relegated to the past. Mennonites make headlines, and nobody wants to be reminded that Jesus once said, "Woe unto you when all men speak well of you!" It feels good to be popular, to be on top!

And when that popularity has to do essentially with the body, as is the case in beauty pageants, where in spite of other criteria the bottom line still is a matter of proportions and curves, then we are facing a question of basic values.

We are not talking about appreciating a lovely face or a body. We all do that. We are talking about exhibitionism. A friend wrote



to me, "The resemblance of a pageant to cattle-judging contests cannot be denied by one who has both shown baby beef and watched Miss America."

I tend to agree. But, I am open to being shown that "Demut" and beauty pageants are compatible, that Christ is honored, the church strengthened, and young people pointed toward purposeful living through participation in beauty pageants.

Peter Dyck is Secretary for Europe and North Africa for Mennonite Central Committee.

Responses

Heidi Quiring, Miss Canada, 1979

For Heidi Quiring, Miss Canada 1979, there seems to be no conflict between her Mennonite background with its tradition of simplicity and humility—and her winning a beauty-personality-talent pageant.

Reached by phone in her Toronto apartment, Miss Quiring told *Festival Quarterly*, "I'm not seeking glory. This year gives me opportunity to interact with many people, and any good qualities in me, I think are there in harmony with my religious beliefs. I have the chance to get into a lot of good discussions.

"I see the church [she attends First Mennonite in Winnipeg] as very good parents. They're there, but they let you grow up as you want to. I feel tremendous excitement and pride and support from my church. They say spread the good word—and have fun."

Why did she enter the Miss Canada Pageant? "It provides a very good base for career opportunities. It looked exciting. I

really like travel. I realized what it could do for me."

Beauty was secondary in the Miss Canada competition, explained Miss Quiring. "The emphasis is on personality. I was judged 45% on a private 15-minute interview with the judges. I was confident, open, and natural. Which I try to be with everyone.

"I'm not one to take a back seat. The more people we are in touch with, the better it is. The more we spread into varied careers, the more chance we have to spread the word."

John Ruth, writer, historian, filmmaker.

Although not frightened by human beauty, John Ruth is frightened by beauty pageants; "I can rejoice in the glory of a young man's strengths and even the grace of

a female form, but neither should be exploited.

"The gift of personal beauty," said Ruth to *Festival Quarterly*, "is not to be regarded as the setting of one person at the apex of his or her group. I like to hear a voice, I like to see physical prowess, but I find it inappropriate to put the human body on display in such a way."

What about the opportunity for witness in such a position? "Well," asked Ruth, "how far do you take it? When is it just an excuse? There would be no beauty pageant with commercial supporters if the object were witness for Christ.

"Beauty is a welcome gift. We rejoice in it and can even be awed by it, but it's not to be exploited."

Mennonite Your Way

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—Paul and Alta (Good), paper	7.95	3.98	—
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B. Past Offers

	Regular Price	Our Price	
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—Record: "Praise Him"	4.50	3.90	—

C. Books as Advertised

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—Page 51: To Walk in the Way (Bender), paper	4.95	4.95	—
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—Mennonite-Your-Way Directory II	5.00	5.00	—

Subtotal (including other column) _____
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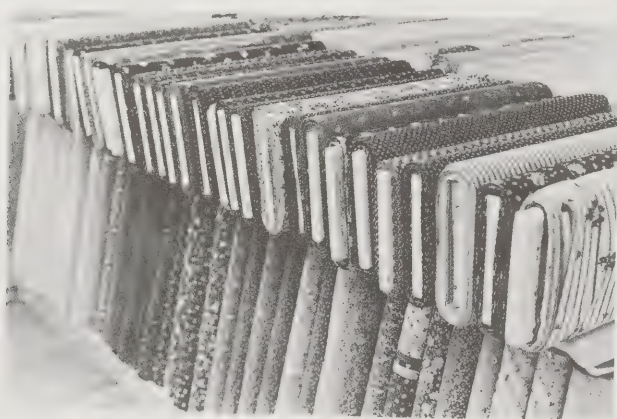
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 City _____

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a store—
we'd be a museum!



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welcomes you to a world of handmade crafts—patchwork pillows, stuffed animals, and wall hangings, quilts, crocheted afghans and shawls, handcrafted chairs, tables, rockers, and toys.

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What else? Nearly 800 bolts of fabric especially for the quilter and crafty sewer; a large selection of quilt books and most titles in print by and/or about the Mennonites and Amish.

Across the street from The People's Place

**The Old
Country
Store**

Main Street, Intercourse, PA 17534
9:30 a.m.—5:00 p.m.

for the years 1979, 1980

Mennonite-Your-Way Directory II



Welcome to Mennonite-Your-Way! This is chapter two of a movement that was born and established three years ago.

Then it was only an idea. Would it be possible, wondered Leon and Nancy Stauffer, to strengthen a "whispered" quality about ourselves into a positive trait to be proud of? Could we bless and dignify our preference for staying with Mennonite families as we travel rather than being embarrassed by the thriftiness that characteristic implied? Was there not something more than sheer tightness that made us seek our brothers and sisters of "like precious faith" to bunk with while away from home?

Going on a strong hunch that Mennonitizing-their-way gave Mennonites a good reason to keep in touch and cultivate broader friendships, the Stauffers decided to try to organize the impulse. And so they invited Mennonite peoples from across North America to register their names, addresses, family profiles, and accommodations, in a **Directory** to be used by travelers belonging to Mennonite groups.

The Stauffers' kitchen was deluged in the spring of 1976 with letters from eager participants. Nearly 1,700 households signed up to host traveling "brothers and sisters."

A tender spot had been touched. Mennonites were owning up to their frugality

and claiming community in the bargain!

Mennonite-Your-Way-ers made a three-year commitment when they registered in the **Directory**—for 1976, 1977, 1978. That time has run out. But the enthusiasm hasn't. **Mennonite-Your-Way Directory II** is proof alive!

The first **Directory** was published as a supplement in **Festival Quarterly**. By doing that, the Stauffers had the resource of a layout and printing operation, plus maximum distribution to Mennonites across North America.

That relationship was happy. So once again **Mennonite-Your-Way Directory** and **Festival Quarterly** have joined forces.

Once again the **Directory** lists nearly 1,700 North American households. This time it offers the names of 60 contacts in 35 foreign countries, and more features. And bound into every copy is as clear a vision as ever—that Mennonite-Your-Way doesn't have to mean milking the brotherhood. We believe it can instead, nurture it, cultivate it. What better way is there to educate ourselves about each other's tribe, food, language, and faith than to fellowship together?

Mail tells us that Mennonites from eastern Pennsylvania have discovered there are people near Niagara Falls called Men-

nonite Brethren! And a Mid-Western family found they couldn't park their camper in the driveway of a South Bronx tenement even though the building contained a Mennonite-Your-Way host couple!

Most reports of encounters witness to flourishing fellowship and faith. May this second **Directory** increase the joy of belonging to God's family. May the same good will and enthusiasm which launched this dream three years ago prevail as it continues to be put to use!



M-Y-W Directory II Table of Contents

- 13 Mennonite-Your-Way Directory II
- 14 Guidelines and Suggestions
- 14 Code Key
- 15 North American Listings
- 15 What to See in Southern Alabama
- 16 Traveling Fun for Anyone
- 17 Adventure: Eating on the Road
- 18 What to See in Fresno, Central Valley Area, California
- 19 What to See in Sarasota, Florida
- 21 What to See in Central Illinois
- 23 What to See in Northern Indiana
- 25 What to See in Kalona, Iowa
- 25 Important Dates
- 31 What to See in Southern Minnesota
- 32 What to See in Southeastern Nebraska
- 34 What to See in New York City
- 35 What to See in Wayne and Holmes Counties
- 38 Foldout Map
- 45 What to See in Oregon's Willamette Valley
- 47 What to See in Franconia, Pennsylvania
- 48 Traveling Worship Ideas
- 48 What to See in Lancaster, Pennsylvania
- 53 What to See in Freeman, South Dakota
- 56 What to See in British Columbia's Fraser Valley
- 58 What to See in Southern Manitoba
- 59 What to See in Waterloo County
- 60 Can Mennonite-Your-Way Work Internationally?
- 61 Specific Suggestions for M-Y-W International Travelers
- 62 Foreign Listings
- 68 Swap and Exchange

Guidelines and Suggestions

Code Key

Br =	Bedspace
C =	Space for a Camper
T =	Space for a Tent
Cott =	Cottage available
Cab =	Cabin available
Apt =	Apartment available
Cr =	Crib available
Play =	Playpen available
Trail =	Trailer available
Fl =	Floor space available
G =	Girl
B =	Boy
Nh =	Not home
YA =	Young Adult

Many who intend to travel as members of Mennonite-Your-Way have requested guidelines so they do not unwittingly abuse the generosity of their hosts. In turn, many hosts have asked for details on what is expected of them. Below are general principles for those on both sides of Mennonite-Your-Way. They do not cover every situation that will develop, but let generosity flourish!

Making Arrangements

For Travelers—

1. Uncertain travel schedules make it impossible to predict exactly when you will arrive:
 - a. Contact your prospective hosts by **mail a week or two in advance** and state approximate arrival day.
 - b. **One day before arrival, phone** your host to confirm accommodations and give exact date and time of arrival.

Remember to include your address, phone, number of people in your party, and how long you expect to stay, when you make contact.
2. Remember that no host is obligated to have guests if their schedule or house is full. Neither are they expected to offer maid, wake-up, or room service!
3. No host is expected to serve any meals. Guests should plan to do all eating elsewhere, including breakfast. Should a host insist on making a meal for you, we suggest you pay them at least \$1.00 per person. If they've done it for you, they've likely done it for others, and that can become expensive.

For Hosts—

1. You are not obligated to host anyone. Feel free to say no to any inquiry. But do respond immediately to all queries so travelers can plan their schedule. Give adequate directions to your house.
2. Be sure to explain your sleeping accommodations at the time of an inquiry. (If people need to bring sheets or sleeping bags, tell them.)
3. Travelers will not expect any food from you. If you want to offer them kitchen or laundry privileges or a meal, it is above and beyond the call of duty.

Courtesies

For Travelers—

1. Hang loose! Many people have offered floor space, sofas, and sleeping bags, so you may be getting fellowship instead of privacy. But that's what you bargained for.
2. Don't hog the bathroom.
3. Adjust your bedtime and wake-up schedule to your host family's. Although you may be on vacation, they are not and need to keep to their work routine.
4. Don't wear out your welcome. Visit. Learn from them while you're with them; keep in touch after you've gone.
5. Clean up when you leave.

For Hosts—

1. Make your guests feel at home. Acquaint them with your family, church, and area. Learn about them. Visit.
2. Don't over-entertain. No need to plan field trips, excursions, or slide shows.
3. If you are swamped with visitors try some neighboring families who may not be listed in the **Directory** but would like guests.

Donations—Giving—Receiving

For Travelers—

We suggest a \$2.00 per adult, \$1.00 per child donation to be given to your host, for each night you spend at their house or cottage. (Campers, tenters, or sleeping-baggers—something less should be quite adequate for the space.) You may also want to leave something personal. We encourage "hostess gifts." Give something unique from your home area, something you've made, something that is you.

For Hosts—

Accept your guests' donation for sleeping facilities (or a meal, if you've made one). If you refuse, it will only frustrate their sense of fulfilling their part of the bargain. If you do not want to keep the donation personally, pass it onto your church or charity. Learn to receive and say thank you.

ALABAMA

Alberta (C) 30 m SW of Selma
REINFORD, Ralph & Barbara, Route 1, Box 72 36720
205/573-2587 **Br 6, C, Mennonite**
Ag Develop; Reg. Nurse
Hunting, Fishing, Woodworking, Macramé, Sewing,
Camping, Hiking
SHIRK, Maynard & Alice, Rt 1, VS Unit 36720
205/573-2593 **Br 2, C, T, FI, Mennonite**
Jack of all trades; Teacher
In VS, Here time is slow & gracious - a companion not a
master
Atmore (SW) 50 m NE of Mobile - cotton gins
BUCHER, Harold & Florence, 114 Maple Drive 36502
205/368-3418 **Br 3, C, T, Cr, FI, Mennonite**
Serviceman Elec & Refrig; Housewife, 4 Nh
Photography, Ham Radio
DAGEN, Paul & Lois, Star Route A, Bx 13 36502
205/368-3284 **Br 4, C, T, FI, Mennonite**
Min., Cab. maker; Housework, etc., 5 4Nh, G/14
Travel, Pets, Choice Book racks, etc.
STANLEY, Don & Joan, 402 Woodlawn 36502
205/368-1367 **Br 4, C, T, FI, Mennonite**
Machinist; Housewife, 2 G/4, 6
Camping, Gardening, Photography
WEBER, James & Ruth, Star Rt A, Box 35 36502
205/368-5414 **Br 2, C, T, FI, Mennonite**
Farmer; Homemaker, 3 G/1, B/3, 5
Reading, Sewing, Gardening, Travel
Birmingham (C) - see the Vulcan
FRETZ, Paul & Goldie, 633 S 19 Court 35205
205/328-6218 **Br 2, FI, Mennonite**
Computer Prg; Homemaker, 3 G/4, 8, B/1
Reading, Gardening, Tennis

What to See in

Southern Alabama

In the heart of Dixie you see long-leaved pine forests and level cropland with king cotton of the past giving some room for wheat, corn, or acres upon acres of soybeans. Other beauties and blessings include Mobile's ancient live oaks with their long sturdy limbs draped with Spanish moss, spectacular azaleas, springtime's dogwood, amaryllis, camellia, Bellingrath Garden. Deer, turkey, many kinds of birdlife, armadillos, raccoon, and fish are here for the patient and close observer to see. Sample wild sweet dewberries, juicy figs, luscious blueberries, nutritious pecans (pi kãns'), turnip greens, black-eyed peas, Southern-fried chicken, fish and hushpuppies.

There is the vast expanse of white sandy Gulf of Mexico beach; if you get sand in your shoes, you want to come back.

Meet some Creek Indians around Poarch, go by Hog Fork and Headepeada, or search out the source of Jack Springs. Feel the warm summer sun, the drenching rain, the Southern hospitality and closeness of a Christian welcome "hug" and the parting greeting of "hurry back."

—Lois G. Dagen

Brewton (SW) 90 m NE of Mobile
GEHMAN, John & Mabel, Rt 4, Box 20 36426
205/867-7140 **Br 4, C, T, Cr, FI, Mennonite**
Nurse Anesthetist; Housewife, 4 G/10, B/15, 17, 19
Pastor, Gardening, Camping
METZLER, Marlin & Bertha, Rd #5, Box 104 36426
205/867-3084 **Br 4, C, T, Cr, Mennonite**
Salesman; Housewife, 4 G/6, 10, 12, B/8
Singing, Bike riding, Piano, Collecting Arrow heads
Helena (C) 10 m S of Birmingham - plantation house
STOVER, Samuel & Dorothy, Rt #1, Box 435 35080
205/967-5839 **Br 3, C, T, FI, Unaffiliated**
MD, RN, at home, 3 1Nh, G/13, B/16
Bike, Tennis, Handcrafts, Sports
Mobile (SW) - Bellingrath Gardens
KAUFFMAN, Roger & Rachel, 1304 Willow Lane 36605
205/479-6640 **Br 2, Cr, FI, Mennonite**
Physician; Housewife, 2 B/3, 2
Woodworking, Antique collecting and refinishing,
Needlework
LANDIS, John & Mary, 1104 Bartran Cu 36605
205/479-8246 **Br 4, C, T, Mennonite**
Pastor; Homemaker, 3 B/4, 8, 11
Reading, Tennis, Kickball, Swimming, Scrabble, Chess
Springville (NE) 30 m NE of Birmingham
METZLER, Paul & Grace, R 2, Box 134 35146
205/467-2838 **Br 8, Mennonite**
Gardening; Housekeeping, 5 Nh
Games, Sewing, Quilting, Needlework

ALASKA

Anchorage (SC) - Mt. McKinley, glacier
HARDER, Martin & Mary, Star Rt A, Box 747 99507
907/344-3742 **Br 2, FI, Mennonite**
Sales Mgr.; Homemaker, 2 G/9, B/7
Biking, Reading, Needlework, Painting, Piano
SCHARPING, Kay Frances, 3909 Merrill Dr, 99503
907/243-7665 **FI, Mennonite - GC**
Legal Secretary
Soldotna (SC) S of Anchorage
MILLER-HISTAND, Stan & Carol, Box 2723 99669
907/262-5366 **C, FI, Mennonite**
Construction; R.N.
Canoeing, Hiking, Cross-Country Skiing, Volleyball



ARIZONA

Phoenix (SC) - Indian ruins, desert scape
FLICKINGER, Calvin & Sidonia, 3021 W Cactus Wren Dr.
85021
602/995-2478 **Br 4, Mennonite - GC**
Teacher; Nurse, 5 4Nh, G/13
GOERING, Reuben & Mabel, 5711 N. 39th Dr. 85019
602/934-9733 **Br 4, FI, Mennonite - GC**
Professor; Banker, Nh
Golf
YODER, Carol & Marie, 2641 W. Columbine 85029
602/997-8830 **Br 2, FI, Mennonite**
Financial Sec.; Nurse, 1 Nh
Travel, Sports, Sewing, Books-Reading
YODER, Charles & Janet, 8243 W Picadilly 85033
602/849-6283 **Br 4, FI, Mennonite - MC**
Elect Tech; Secretary
4 Wheeling, Camping, Photography, Scuba, Crewel,
Cooking
YODER, Emil & Minerva, 3845 West Morten 85021
602/937-1838 **Br 4, C, T, FI, Mennonite**
Construction; Cafeteria, 2 Nh
Traveling, Woodworking, Camping, Bowling
YOST, Gerald & Carolyn, 7127 N 8th Ave 85021
602/943-2660 **Br 2, C, T, Mennonite - GC**
Pediatrician; Homemaker, 3 G/13, B/15, 18
Fishing, Music, Sewing, Sports, Reading
Prescott Valley (C) 10 m E of Prescott - Ghost town
CLASSEN, Pete & Tena, 3416 Taylor, Box 5014 86312
602/772-9249 **Br 4, C, T, FI, Baptist**
Retired; Retired, Nh
Handiman, Knitting, Sewing
St. Johns (EC) E border, 140 m SE of Flagstaff
GEISER, Peter & Delores, P O Box 1967 85936
602/337-4750 **Br 4, C, T, Cr, FI, Mennonite**
Relay Tech.; Ofc Clerk, 3 G/7, 16, B/17
Hiking, Travel, Sewing, Flying, Horses
Tuba City (NC) 80 m N of Flagstaff - Indian reserve
MEIER, Othmar & Lilo, Moencopi Menonite Ch. Box 232
86045
602/283-5374 **Br 4, C, T, FI, Mennonite - GC**
Pastor; Housewife, 3 G/1, B/3, 6

ARKANSAS

Calico Rock (NC) 150 m N of Little Rock - Ozarks
Calico Rock Mennonite Fellowship Church Grounds
72519
501/297-3913 **C, T, Cott, Mennonite**
GRASSE, John & Mary, 72519
501/297-8436 **T Mennonite**
Administrator; Teaching, 3 2Nh, G/10
GRASSE, Meryl & Gladys, 72519
501/297-3723 **Br 2, C, T, Cott, Mennonite**
Physician; Nurse, 6 5Nh, G/17
Ozark Mennonite Camp, 72519
501/297-8145 or 297-3723 **Cabin 4-6, T Mennonite**
Modern cooking accommodations
Huntsville (NW) 60 m N of I 40
MILLER, Eli & Irene, Route 4, Box 152A 72740
501/559-2212 **C, T, Cott, FI, Mennonite**
Carpenter; Homemaker, 4 2Nh, G/9, B/18
Guitar, Knitting, Birdwatch, Reading
Little Rock (C)
ENGLE, George & Betty, 9 Appletree Circle 72209
501/455-1039 **Br 4, FI, Mennonite Brethren**
Supervisor; Homemaker, 2 G/14, B/8
Reading, Piano, Workshop, Swimming, Tennis
Mena (WC) W border, 80 m W of Hot Springs
EIGSTI, Jerrold & Bessie, RR 1, Box 206A 71953
501/394-4579 **Br 2, C, T, Cr, FI, Amish Mennonite**
Farming; 9 G/1, 3, 6, 14, 16, B/7, 10, 12, 18
HOSTETLER, Paul & Orpha, Rt 9, Box 93 71953
501/394-3111 **Br 8, C, T, FI, Amish Mennonite**
Minister, Farming; Housewife, 9 1Nh, G/5, 12, 16, B/3,
9, 14, 18, 22
Raising Birds
KEMPFF, Lamar & Cathy, Route 1, Box 237 71953
501/394-3188 **Br 2, FI, Amish Mennonite**
Dairy Farmer; Housewife
Crocheting, Gardening
SHROCK, Kenneth & Ethel, R 1, Box 192 71953
501/394-2395 **Br 6, T, Cr, FI, Amish Mennonite**
Poultry Farm; Housewife, 6 G/9, 10, 15, 17, B/12, 18
Reading, Model Train, Games
Oark (NW) Johnson Co., 60 m E of Fayetteville
STUTZMAN, Ray & Vada, Camp Zenith 72852
501/292-3442 **Br 2, C, T, Cott, Cr, FI, Mennonite**
10 Nh
Care for abused children, Read, Write, Hike
Pea Ridge (NW) 30 m N of Fayetteville
MILLER, Frank & Marty, Box 153, Rt 1 72751
501/451-1572 **C, T, FI, Mennonite**
Draftsman; Teacher, 3 G/13, B/10, 12
Reading, Gardening, Sightseeing

CALIFORNIA

Alpine (SW) 30 m E of San Diego
MILLER, Marlin & Delores, 1764 Panettah Dr 92001
714/445-5579 **Br 2, C, T, FI, Mennonite & Brethren**
Carpenter; Homemaker, 2 G/3, B/6
Camping, Reading, Furniture Building, Embroidering,
Cooking
Alta Loma (SW) 15 m W of San Bernardino
REMPEL, Herman & Helen, 9505 Baseline, P.O. Box 505
91701
714/987-7473 **Br 2, C, T, Cr, FI, Mennonite - GC**
Construction; Teacher Asst, 4 Nh
Fishing, Gardening, Needlework, MCC Self-help
Volunteers
SNIDER, Ernest & Lois, 8571 La Grande 91701
714/987-5955 **Br 4, C, FI, Mennonite**
Feed Miller; Homemaker, 2 1Nh B/20
Fishing, Camping, Crocheting, Photography, Collect
Keychains
Atwater (C) - near Yosemite Nat. Pk.
PLETT, Ted & Delores, 1308 Mulberry 95301
209/358-3213 **Br 3, Cr, FI, United Mennonite**
Mechanic; Bookkeeper, 3 Nh
Gardening, Canning, Motorcycling
Bakersfield (SC) - oil fields
PENNER, Herbert & Jessie, 1621 Camino Sierra 93306
805/871-5154 **Br 2, FI, Mennonite Brethren**
Chiropractor; 1 Nh
Travel, Photo, Art, Sewing, Tennis
YODER, Larry & Jan, 6200 Landfair Dr 93309
805/831-4298 **Br 2-4, C, T, FI, Mennonite & Church of
the Brethren**
Hosp Admin; RN, 2 G/9, B/6
Swimming, Music, Traveling, Camping, Hiking
Corte Madera (W) 15 m N of San Francisco
FAER, Michael & Maria, 119 Mariner Green 94925
415/924-8497 **Br 2, Cr, FI, Mennonite**
Physician; Homemaker, 1 G/3
Tennis, Reading, Hiking, Swimming, Cooking
Dinuba (C) 30 m SE of Fresno - near Sequoia Pk.
FRIESEN, David & Tina, 10606 Ave 400 93618
209/591-6995 or 591-6966 **Br 3, C, T, FI, Mennonite -
MB**
Retired; Retired, 6 Nh
Sew, Piece Quilts, Gardening, Travel, Reading
FRIESEN, Orland & Jane, 38774 RD 64 93618
209/591-4154 **C, Mennonite Brethren**
Farmer; Nh
Camping, Photography, Antiques
GOLBEK, Joel & Charlene, 38190 Rd 80 93618
209/591-4291 **Br 4, C, T, Cr, FI, Mennonite Brethren**
Farming; Housewife, 2 B/17, 19
Various, Camping, Traveling
HARRISON, Richard & Valorie, 8687 Avenue 406 93618
209/591-2074 **Br 2, C, T, FI, Mennonite Brethren**
Farming; Homemaker, 4 G/13, 16, B/9, 11
Travel, Models, Puzzles, Stamp Collecting, Visiting

Traveling Fun for Anyone

by Jewel Showalter

Just relax. Give up expectations of arriving clean and unrumpled. Enjoy each other, "warts and all."

On a recent trip I was rescued from weariness and depression by thoughts of covered wagons plodding over the prairie—alone, dust-covered, without grocery stores or rest-rooms. The luxury of our car, well-marked roads and maps, with only a trip of several days or weeks spanning before, should make travel fun and simple in comparison.

Yet each trip holds potential for fun or frenzy, delight or despair. Coming stocked with stories, game ideas, songs, and snacks helps considerably. I look forward to trips as times to be alone with "just my family" or if space permits, to travel with close friends whose stories and conversation rejuvenate our stock.

Here are some ideas tried and untried to add grist to the mills of creativity while traveling.

Surprises: Pull out new books, foods, or games at strategic moments when nothing else works. One special treat small children love is a bag of M&M's. Have each child hold a candy in his fist for the others to guess the color. Whoever guesses the right color gets the candy. If no one guesses correctly the holder gets the candy!

Stories: Begin with your earliest memories and review your life in Laura-Ingalls-Wilder fashion taking time to explain details of how things worked. Have the children pretend they're blind and describe in great detail the scenery you're passing through. Our children love to hear books such as the *Chronicles of Narnia* when reading is feasible. Richard is good at telling imaginary stories about little people who live in carpets and what they do to protect themselves from the great tornado vacuum cleaner or the little beings who use our records for merry-go-rounds. Although he's better at it than the rest of us, it's also fun to tell a continued story having each person add his own suspenseful chapter. Song and story tapes for a cassette player work well. Then, while the children nap, adults can enjoy inspirational or teaching tapes.

Card and Word Games: Games such as magnetic chess or checkers, Password, Authors, Old Maid, Uno, or Rook are fun. A

serving tray makes a good portable table. But while traveling with children and limited space I enjoy games without any paraphernalia.

An old favorite is ghost. Any number can play. The first player names any letter of the alphabet. The second player adds a letter and so on around the car. Anyone who allows a word to end on him becomes a one-third ghost. Two and three letter words don't count. If the person is unable to think of a letter to add he may challenge the person before him. If the person challenged did not have a valid word in mind, he becomes a one-third ghost, but if he had a word, the challenger becomes a one-third ghost. The game continues until all but one are full (or three-thirds) ghosts. Persons who become ghosts after finishing words three times can try to engage others in a conversation because whoever speaks to a ghost automatically and instantaneously becomes a ghost too, thus losing the game!

Contests: Another word game calls for listing Bible names all beginning with "A" or any letter of the alphabet—seeing who can hold out the longest. Or as a variation of that game, the next person in line must begin a word with the letter ending the previous word. For example: Abraham, Moses, Samuel. Have one person serve as quizmaster to review Bible, history, science, and literature knowledge.

Have someone in the car hum or whistle tunes for the rest to guess.

Go around quoting nursery rhymes or verses and see who can keep going the longest.

See who can be the first to complete the alphabet or count to 100 from passing signs and license plates.

One person says, "I'm thinking of something . . ." and the others try to guess by asking yes and no questions.

Counting Games: Have two teams counting cows one on each side of the car. A white horse doubles the number of cows and a cemetery buries them all. Or add your own variations. In Ethiopia where there were scarcely any cemeteries we used creeks,

rivers, and lakes to drown all the cows. If urban driving yields no cows count semi-trailers, vans, dogs, or VW bugs within a certain mileage limit adding penalties or bonuses for things like RR tracks or underpasses.

Paper and Pencil Games: Begin to play Categories by drawing a grid of 25 squares. Then across the top, list categories such as girls' names, rivers, kitchen utensils, flowers, cities, etc. Along the side list any five letters of the alphabet—just so everyone playing has the same categories and letters. Have the driver time the group as they fill in the papers. Tabulate score by giving yourself 10 points for every word you had which no one else shared, 5 points for every duplicate, 0 for every blank in the grid!

For Hangman the person who is "it" draws up a sentence or sentences allowing one blank for every letter and separating all words with commas. People take turns guessing letters that may fill in the blanks. If the letter guessed is not in the saying the guesser is hung bit by bit on a home-drawn gallows.

Travel Bingo again calls for a grid of 25 squares each filled with sketches of things likely to be seen along the way—fire engine, church, motorcycle, silo, etc. These can be made ahead of time or drawn by original artists on the trip. After the grid is complete, players place an X through the square of each item seen. The person with the first complete row of X's across, down, or diagonally wins.

The Dictionary Game has been a happy addition to our stock of paper and pencil games. As a child I remember most trips with our family of ten producing at least one good argument about things like whether scenic is pronounced "sēn-ik or sen-ik." So we decided it's good to have a dictionary along.

Then to make use of the dictionary between arguments (and to produce a few more!) have one person pick out a word in the dictionary no one knows. Everyone writes his own made-up definition of the

continued on page 27

Why go to distant ports to eat hamburgers?

Adventure: Eating on the Road

by Doris Longacre

A good reason for traveling is to briefly get away from the familiar. The lure of faraway places is the lure of adventure. This outlook underpins my whole philosophy of eating on the road. Why go to distant ports to eat hamburgers?

This doesn't mean throwing money-savings and good nutrition out the window. Just couple a low budget and the yen to taste fresh local specialties with an innovative spirit, and you have a ticket to adventuresome eating.

Adventure blesses you twice—with fun on the spot and a store of good memories. I searched our family history of eating on the road in North America for memorable experiences. Here are a few stories, complete with moralizing:

—San Francisco, a small Chinese restaurant, large bowls of cheap noodle soup brimming with slivered meat and vegetables. As usual, our six-year-old had to go to the bathroom in the middle of the meal. The way led through the kitchen. She returned with such interesting stories that her sister also felt the urge. As the younger took the older on a second trek through this fascinating place, they met the owner. He bestowed on them a whole bag of fortune cookies "because you came all the way from Pennsylvania to my restaurant."

Moral: Small owner-operated restaurants are often friendly places to chat with local people while eating local specialties. Once a waitress from such a place took us several miles in her own car to meet a train. About one time in four you will meet sullen spirits and greasy food, but that's the risk. If you don't like the risk, stay at home. Or eat only in chain restaurants which have all their decisions prepackaged in Toronto or Chicago.

—Rocky Mountains, picnic purchased that morning in a grocery store and eaten beside a mountain stream in view of wild columbine. The menu boasted two splurges for us—a can of shrimp and bottled salad dressing. With lettuce, raw vegetables, and the shrimp, we made salads. Bread and jam gave the additional energy needed for hiking.

Moral: Some convenience foods you normally don't use at home make possible a grocery store picnic. It's still cheaper than eating in restaurants, and you don't have to keep your children quiet.

—A four-hour trip, the kind that needs one break. Before we left, the children helped construct and wrap four submarine sandwiches and fill a jug with ice water. We ate the subs at a rest stop picnic table. Then I pulled from hiding four cartons of yogurt, not made at home, and thus a traveltime treat. Everyone was as pleased as if we had patronized what is supposed to be first love of all American children—a fast-food place.

I have no fond memories of our stops at such places, though we've done it occasionally. Once our daughter spilled her milkshake onto a warm table. While we watched amazed, the smooth creaminess disappeared into little white clumps floating in a strange-looking clear liquid. The children ran through their synonyms of "yuk" and "gross" and decided fast-food milkshakes aren't made of ice cream and milk as they'd expected.

Moral: Fast-food restaurants don't do it all for us or they wouldn't need to spend millions advertising a diet so devoid of adventure, let alone good nutrition. For short trips, pack a lunch.

—Illinois farm, winter of '77, Mennonite-ing-our-way at a second cousin's house. A total wipe-out blizzard kept us away from the meeting we hoped to attend. While blowing snow clogged the road, our cousin's wife filled pan after pan with fragrant yeast buns. These were the main filler at most meals we unexpectedly ate at their table.

Moral: Whether expected or not, when guests stay awhile, make plenty of something nutritious and basic which you can serve several times: good bread or buns, chili or borscht, a stew, perhaps roast turkey.

—An all-day summer drive on an oft-traveled turnpike from Indiana to Pennsylvania—in a small car with children. The only idea was to *get there*. I took along carrots and celery sticks, peanuts, granola bars, the usual fruits. Nothing memorable—

we've often done it. The trip I remember was the time I also washed, stemmed, and chilled two quarts of strawberries the night before and took them along in a plastic bowl. Out of plain boredom we snacked our way across three states, with high points of interest provided by passing the strawberry bowl. (Without stems, berries pop into a mouth with little mess.)

Moral: When raw fruits and vegetables are the mainstay of car snacking, why shouldn't it continue on demand? If you're eating mostly in restaurants, you won't get enough of those foods anyway and may as well supplement your diet. Watch for little fruit markets instead of the golden arches.

—Washington, D.C., overnight in a cheap hotel, restaurant prices absolutely frightening. Out of custom and Mennonite thrift we went out at night to buy breakfast for the next morning. Nothing within walking distance that sold food was open except a liquor store. Even there we found what we wanted—hard rolls, cheese, and a bottle of orange juice.

Moral: When you travel, don't skip a good breakfast, if you want to be at your best all day. Bread, cheese, and fruit give you more to go on than coffee and doughnuts. Actually, it's a meal you can buy and repeat any time of day.

—British Columbia, four days of fast-paced meetings. In my purse, faithfully provided by Mother, was the phone number of local relatives I scarcely knew. The last afternoon I found a few free hours, called, then went to visit. The warm hugs, the sharing of photos, names, and events were the best. But I'll also never forget a delectable rolled cake with hazel-nut filling offered by that sparkly eyed German grandmother.

Moral: Mennonite-your-way, keep in touch, and cherish the treats!

No special stories here for campers, but a recipe instead. A one-dish skillet meal is the camp cook's best friend. Since it's cumbersome to carry many seasonings and expensive to buy packaged dinner mixes, try this versatile seasoning mixture which you

continued on page 27

REIMER, Dave & Elizabeth, 895 Linzmeier 93618
209/591-0175 Br 4, C, Fi, Mennonite Brethren
Bldg Contractor; Store Clerk, 2 Nh
Trailer Travel
THIESSEN, Leonard & Grace, 5881 Ave 400 93618
209/591-3505 Br 4, C, Fi, Mennonite Brethren
Dairyman; Nurse, 2 Nh
Travel, Manage MCC Store, Read, Grow Plants
WILLIAMS, Richard & Kathleen, 348 W North Way 93618
209/591-0407 Br 2, C, Mennonite Brethren
Teacher; Student, 1 B/9

Backpacking, Swimming, Gardening, Photography,
Reading
Downey (SW) 12 m SE of downtown L.A.
QUILLIN, Robert & Dorothy, 7711 Cir 20240
213/927-9592 Br 2, C, T, Fi, Presbyterian
Attendance Counselor; Secretary, 3 Nh
Gardening, Travel, Walking
East Palo Alto (WC) 35 m S of San Francisco
JONES, Charles & Sharon, 803 Bell 94303
415/325-1932 Br 4, C, T, Fi, Camp, Mennonite Brethren
Nurse; Homemaker, 2 B/2, 4
Garden, Sew, Health Food Nuts
Fountain Valley (SW) 50 m S of L.A.
SUDERMAN, Alvin & Shirley, 16298 Shasta St 92708
714/839-2972 Br 2, Cr, Fi, Mennonite Brethren
Buyer; Housewife, 5 3/Nh, G/12, B/14
Gardening, Camping, Sewing, Fishing, Music
Fresno (C) - near Yosemite Nat. Pk.
BERGEY, John & Betty, 4024 E Huntington 93702
209/251-0408 or 893-9259 Br 2, C, T, Cr, Fi, Mennonite -
GC
Nurse, Teach; Nurse, Nh
Camp Work, Skiing, Hiking, Boating, Sailing
ELRIC, Kenneth & Priscilla, 267 S Armstrong 93727
209/251-3345 C, T, Mennonite Brethren
H. S. Teacher; Housewife, 3 G/12, 19, B/14
Travel, Sports
ENNS, Robert & Ruth, 3636 E Kerckhoff 93702
209/264-0554 Br 2, C, T, Fi, Mennonite Brethren
Professor; Renovator, 3 G/17, 19, 20
Photography, Sports, Reading, Painting
FRIESEN, Robert & Carol, 3615 E Kerckhoff 93702
209/485-0279 Br 2, C, T, Mennonite Brethren
Housing Adm; Teacher, 2 G/8, B/3
Camping, Woodwork, Sewing, Gardening
HINZ, Alfred & Thelma, 1635 N. Price 93703
209/255-3485 Br 4, C, T, Cr, Fi, Mennonite Brethren
Maintenance; Cook, Housewife, Nh
Gardening, Woodwork, Sewing, Craft
KRAYBILL, Don & Elizabeth, 3704 E Kerckhoff 93702
209/237-0410 Br 2, C, T, Cr, Fi, Mennonite
Social Worker; RN-FNP, 1 Infant B
MARTIN, Loyal & Rosella, 4940 E Sooner Dr 93727
209/251-1022 Br 2-3, C, T, Fi, Mennonite Brethren
Sem Prof.; Nurse Aid, 3 G/18, 20, B/15
Photography, Cooking, Art, Writing, Hiking (low key)
NEUFELD, Kenneth & Kathryn 3754 E. Kerckhoff 93702
209/266-5880 Br 2, T, Fi, Mennonite Brethren
M.C.C. Administration; 3 G/6, B/10, 11
Stamp Collecting, Music, Swimming
PENNER, Arthur & Ella, 3435 Norris Dr. So. 93703
209/264-1596 C Mennonite Brethren
Retired; Secretary, 2 Nh
Sports, Sew, Crochet
Goleta (SW) 5 m W of Santa Barbara
FRIESEN, Abraham & Gerry, 603 Dara Road 93017
805/964-7282 Br 4, Fi, Mennonite Brethren
Professor; Homemaker, 1 B/12
Golf, Beach, Walking, etc.
Hanford (C) 50 m S of Fresno
PENNER, Marvin & Lola, 10911 Nevada Ave 93230
209/992-3468 Br 4, C, T, Fi, Mennonite Brethren
Ranching; Ranching, 2 G/14, 17
Music, Reading, Horses, Travel
Kingsburg (C) 20 m S of Fresno - Swedish Village
OLSON, Archie & Elaine, 1398 Lincoln 93631
209/897-2304 Br 6, Cr, Fi, Evangelical Covenant
Retired; Bookkeeper, 5 Nh
Machinist - Welder
REIMER, Raymond & Tillie, 1753 Ave. 392 93631
209/897-5037 Br 5, C, T, Trail, Fi Mennonite Brethren
Teacher; Bookkeeper, 2 B/17, 20
Oil Painting, Camping, Needlecraft, Farming
La Verne (SW) 30 m E of L.A.
POBST, Ruth, 2575 Second St. 91750
714/593-2789 Br 3, C, Fi, Church of the Brethren
Retired Teacher, Nh
Prison visiting, Teaching English to foreign-born,
Travel
Lodi (C) 35 m S of Sacramento
KESSLER, El & Nancy, 22 South Rose 95240
209/369-5841 Br 2, Fi, Mennonite Brethren
Manager; Housewife, 2 G/4, B/6
Camping, Sports, Bicycling
Long Beach (SW) 15 m S of L.A. - "Queen Mary"
KARBER, David & Elaine, 4350 Linden Ave 90807
213/424-3747 Br 4, Fi, Brethren
College Adm; Teacher, 2 G/15, B/12
Camping, Sailing, Fishing, Swimming, Beach Activities
Mentone (SW) 12 m E of San Bernardino
BALZER, Julius & Iris, 2972 Mill Creek Rd 92359
714/794-1989 C, T, Fi, Mennonite Brethren
Teacher; Teacher, 2 G/18, B/14
Sing, Antique Cars, Aviation
Merced (C) - Yosemite Nat. Pk.
SCHROEDER, Alvin (Corky) & Pamela, 4799 W. Elliott
95340
209/722-8582 Br 2, C, T, Cr, Fi
Auto Technician; Homemaker, 1 B/2
Sailing, Backpacking, Farming
Montclair (SW) 30 m E of L.A.
SCHROCK, Jr. J. C. & Grace, 5525 Palo Verde St 91763
714/984-6633 Br 2, Cr, Mennonite
Contractor; Housewife, Nh
Baby Sitter
SCHROCK, Merlin & Roberta, 5437 Harvard St. 91763
714/621-3659 Br 2, C, Fi, Mennonite & Brethren in
Christ
Teacher; Housewife, 3 G/13, B/5, 9
Camping
Ontario (SW) 40 m E of L.A.
KROEGER, Bernhard & Esther, 1656 E Princeton 91764
714/986-8749 Br 3, Fi, Mennonite
Social Work; Typist, 4 3 Nh, B/19
Chess, Crocheting, Swimming
MOSEBROOK, Lester & Ruth, 5569 Phillips 91761
714/628-7202 Br 2, Brethren in Christ
Electric Co; Housewife, 1 B/Y.A.
Animals, Gardening, Sewing

What to See in

Fresno-Central Valley Area, California

Mennonite farmers moving from the plains to the West found the Reedley Dinuba area to be ideal for crops. Although orchards and vines presented new challenges for these grain farmers, they soon adapted; today they specialize in deciduous fruits and raisin grapes. There is a certain majesty as one drives through the country roads from Fresno to Kingsburg, passing by the many well-manicured orchards and vineyards.

This region produced a number of Mennonite institutions. The Reedley Mennonite Brethren Church, built in 1951, is the largest M.B. church in America. Kings View Mennonite Mental Health Hospital is located on the Kings River south of Reedley, which also houses offices for MCC West Coast, Mennonite Aid, the site for the annual MCC Sale, and Immanuel High School.

Fresno, with a metropolitan population of 250,000 now contains five M.B. churches and one General Conference church. Fresno Pacific College, a Mennonite Brethren College, and its sister graduate institution, M.B. Biblical Seminary, are located at the southeastern edge of Fresno.

Three hours north from Fresno leads the visitor to the San Francisco Bay and its many delights. Three hours south of Fresno is the Los Angeles basin.

—Don Isaac

We carry our directory with us when we travel. Made use of it several times—once in New Mexico, once in Iowa, and once in Georgia.

Paso Robles (WC) on Rt. 101 - near Hearst Castle
HEER, Alfred & Edna, 101 Creston Rd. 93446
805/238-0624 Br 2, C, T, Fi, Mennonite - GC
Real Estate; Gift Shop, 4 3 Nh, G/17
Pumpkin Farm and Gourd Place, Nationally Known for
Gourdcraft
QUENZER, Albert & Olga, 2245 Pine St. 93446
805/238-0219 Br 4, C, Cr, Fi, Mennonite
Janitor; Homemaker, 3 Nh
Reedley (C) 25 m SE of Fresno - rich farmland
AUERNHEIMER, Selma, 972 S. Hope 93654
209/638-2458 Br 2, Mennonite - GC
Retired Teacher;
International Doll Collection, Stamp Collection,
Gardening
FRIESEN, Arthur & Viola, 1282 South Hope 93654
209/638-1024 Br 4, C, T, Fi, Mennonite - GC
Retired; Retired, 2 Nh
NICKEL, Elton & Dorothy, 42249 Rd 52 93654
209/638-1072 Br 6, C, T, Cr, Fi, Mennonite Brethren
Farmer; Housewife, 4 Nh
Music, Travel, Sports, Family, Plants
SAWATZKY, Richard & Lavone, 41806 Road 52 93654
209/638-5425 Br 4, C, T, Cr, Fi, Mennonite Brethren
Farmer; Homemaker, 1 B/2
San Jose (WC)
HEINRICH, Bob & Ev, 2830 Via Carmen 95124
408/377-3155 Br 2, Fi, Mennonite Brethren
Owner-Auto Paint Shop; Medical Research Coord
Boating, Fishing, Reading
Shafter (SC) 20 m NW of Bakersfield
BERGEN, Jake & Vivian, 30567 Los Angeles St 93263
805/746-6045 C Mennonite Brethren
Farmer; Nurse, 3 2 Nh, B/20
Old Cars
SIEMENS, Dale & Chris, 28597 Los Angeles 93263
805/746-2518 Br 4, C, T, Mennonite
Farmer; Farmer, 3 B/1, 2, 3
Flying, Skiing, Cooking, Reading, Camping
Thousand Oaks (SW) 40 m W of L.A.
MOORE, Stanley & Nancy, 1756 Campbell Av 91360
805/495-2044 Br 2, C, T, Cr, Fi, Presbyterian
Teacher-College; Hswfe, 4 G/2, 8, B/4, 10
Tuolumne (C) 85 m SE of Sacramento, 8 m E of Sonora
COVER, Leslie E & Martha, 19201 Cherokee Rd.
209/928-4664 Br 6, C, T, Cr, Fi Old Brethren
Hardware clerk; Homemaker, 5 G/5/7, 12, 14, B/9
Minister, Editor of Church paper "Pilgrim",
Greenhouse, Small Farmer
Upland (SW) 40 m E of L.A.
BAILEY, Emery & Agnes, 557 East Seventh 91786
714/985-7678 Br 4, T Mennonite
Retired; Retired, 4 Nh
Barbering, Collages, Shell Collecting
MUSSEY, Frances, Box 334 91786
714/982-6287 Br 2, Fi, Brethren in Christ
Teacher; 1 G/9
Gardening, Hiking, Outdoor Activity, Cooking,
Camping
Visalia (C)
MULLINS, Philip & Amy, 2412 E Westcott 93277
209/734-6896 Br 2, C, T, Cr, Fi, Baptist
Teacher; Homemaker, 2 G/4, B/2
Tennis, Sewing, Camping, Children
SCHROEDER, Harold & Susan, 2334 E Westcott Ave
93277
209/732-3050 Br 5, C, T, Fi, Mennonite Brethren
Minister; Teacher Aide, 3 2/Nh, G/15
Woodwork, Sewing, Gardening, Swimming
Whittier (SW) 19 m E of L.A.
HAYNES, Gerald & Edith, 6803 Thornlake 90606
213/699-1452 Br 4, C, T, Fi, Quaker
Education; Education, 3 1 Nh, G/20, B/22
People, Peace, Reading, Ecology, Simple living,
Photography, Kids
Winton (C) 5 m N of Atwater
SCHROEDER, B. F. & Marie, 8030 N. Santa Fe 95388
209/394-7688 C, T, United Mennonite
Farmer; Nh
Camping, Hunting, Visiting

COLORADO

Bennett (C) 30 m E of Denver
KAUFMAN, Delmer & Donna, Box 143 80102
303/644-3362 Br 5, Cr, Fi, Mennonite
Teacher; Housewife, 3 G/17, 19, B/15
Hunting, Sports, Skiing, Ceramics
Boulder (NC) - Rocky Mt. Pk.
KERSHAW, Max & Pat, 2938 Loma Place 80301
303/447-8924 Br 4, C, T, Presbyterian
Missionary; Writer, 4 1 Nh, G/17, 19, B/18
Burlington (EC) E border on I 70
MALONE, Richard & Barbara, Rt 3, 590 Oak 80807
303/346-5486 Br 4, C, Mennonite Brethren
Pastor; Flower Shop, 2 G/18, B/17
Gardening
Denver (C)
PENNER, Paul & Olga, 2707 So. Fenton 80227
303/985-2961 Br 6, T, Cr, Fi, Mennonite Brethren
Contractor; Homemaker, 3 Nh, G/17

SCHIERLING, Don & Elvira, 2883 S. OTIS 80227
303/985-7452 **Br 2, T, FI**, Mennonite+GC
Banker; Teacher, 2 G/10, 12
Camping, Reading, Sewing

Greeley (NE) - near Rocky Mt. Pk.
GOERING, Vernon D & Delene, 3911 W. 7th St. 80631
303/356-3386 **Br 4, C, T, FI**, Mennonite - GC & MC
Mobile Home Mfg. labor; Production Wkr. 2 Nh
Barbershopper (singing), Bowling, Camping, Hiking

JOHNSON, Dennis & Jolene, 3819 W. 7 St. Rd. 80631
303/356-2651 **Br 4, T, Cr, FI**, Mennonite
Office Mgr; Ins. Clerk, 1 G/2
Sports, Rug Hooking

La Jara (SC) 15 m S of Alamosa - sand dunes
MILLER, Wayne & Leabell, Box 63 81140
303/274-5985 **Br 6, C, T**, Mennonite
Hosp. Adm.; Housewife, Nurse, 6 3 Nh, G/11, B/13, 16
Photography, Hiking, Camping, Cross-country Skiing

La Junta (SE) 60 m SE of Pueblo - Indian dances, museum
EGLI, Roger & Ferne, 31704 Country Rd Jd. 5 81050
303/853-6379 **Br 2, C, T, FI**, Mennonite - Cheraw
Maintenance; RN, 5 G/10, 16, 17, B/13, 15
Reading, Camping, Games, Rockets

FRIESEN, Stanley & Delores, 1321 Grace Ave 81050
303/384-8271 **Br 2**, Mennonite
Pastor, Teacher; Housewife, Teacher, 3 G/8, 9, B/4
International relationships

HEADRICK, Melvin & Clara, 32722 Rd. 34 81050
303/853-6557 **Br 4, C, T, FI**, Mennonite
Farmer; Homemaker-RN
Church Organizations, Skiing

KUHNS, Verlin & Alma, 1301 Colo Ave 81050
303/384-7304 **Br 6, C, T, Cr, FI**, Mennonite
Purchasing Dr.; Housewife, Nh
Camping, Skiing, Tennis, Sewing

LEAMAN, Lewis & Arlene, 1420 Lincoln Ave 81050
303/384-7563 **Br 4, FI**, Mennonite
Hosp Adminis; Homemaker, 3 G/5, 7, B/3
Biking, Singing, Piano, Jogging, Photography

MARTIN, Paul & Alice, 7 Cactus Dr. 81050
303/384-9378 **Br 6, C, Cr, FI**, Mennonite
Hosp. Maint. Engineer; Nurse, Housewife, 4 Nh
Picnicking, Mt. Trips, Modified Camping, Gardening,
Quilting

RUDY, Carl & Ruth, 2021 College Dr. 81050
303/384-9297 **Br 2-4, C, T, FI**, Mennonite
Chaplain; Teacher, 3 G/20, B/16, 18
Woodworking, Hiking, Sewing, Reading, Camping

YODER, Paul T. & Mary, 617 Elm 81050
303/384-4479 **Br 2, C, T, FI**, Mennonite- MC
MD; Homemaker, 3 G/7, B/4, 4
Birdwatching, Traveling, Reading, Gardening,
Picnicking

Lakewood (C) - mint
SOMMERS, Myron & Eloise, 1305 S. Benton 80226
303/922-1998 **Br 4, FI**, Mennonite
Education, Real Est.; Nurse, Bookstore, 1 Nh
Travel, Fishing, Backpacking, Reading, Gardening

La Veta (SC) 25 m SW of Walsenburg
WILLCOX, James & Bobbie, Star Route Box 48 81055
303/742-3304 **C, T, FI**, Mennonite
Rancher; Housewife, 2 B/2, 4
Games, Chess, Reading

Palmer Lake (C) 20 m N of Colorado Springs
BRENNEMAN, Clair & Faye, Box 552 80133
303/481-2527 **Br 2, C, T, FI**, Mennonite
Business; Reg. Nurse, 2 G/16, B/11
Camping, Hiking, Skiing

Rocky Ford (SE) 55 m SE of Pueblo
HEATWOLE, Franklin & Esther, 19678 Hwy 10 81067
303/254-7241 **C, T**, Mennonite
Farmer; Nurse, 3 Nh, B/17
Camping, Hiking, Travel

NEWCOMER, Robert & Bernadette, 803 South Second St
81067
303/254-7987 **Br 4, FI**, Church of the Brethren
Grocery; Bankteller, 2 Nh

YODER, Edwin & Clara, 1003 Prudence Ln. 81067
303/254-3271 **Br 6, T**, Mennonite
Pastor; Homemaker, 2 G/12, B/14
Woodworking, Gardening, Skateboarding, Writing,
Reading

YODER, P. Kenneth & Mildred, P O Box 508 81067
303/254-6784 **C, Cr, FI**, Mennonite
Med Tech; Nurse, 4 1 Nh, G/12, 17, B/10
Gardening, Knitting, Reading, Biking

YODER, Paul & Mary, 803 Ewers, Box 328 81067
303/254-7413 **Br 2**, Mennonite
Retired; Retired
Traveling, Gardening, Music, Part-time Hospital
Workers

Walsenburg (SC)
HOCHSTEDLER, Cal & Shirley, P O Box 188 81089
303/738-1888 **Br 2, C, T, FI**, Mennonite
Plumber; Homemaker, 3 G/8, 10, B/3
Camping, Picnicking, Reading, Swimming, Gardening,
Enjoy Company

DELAWARE

Claymont (N) 5 m N of Wilmington
BANKES, Guy & Lois, 2602 Washington Av 19703
302/798-9096 **Br 5, C, T, FI**, Disciples of Christ
Surveying; Counseling, 1 G/5
Music, Camping, Biking, Folk Dancing, Traveling,
Gardening

Greenwood (WC) on Rt. 13
BENDER, Richard & Esther, Rt 1, Box 113 A-3 19950
302/349-4833 **Br 2, Cr, FI**, Mennonite
Farmer; Homemaker, 3 G/3, 4, B/1
Swimming

YODER, Albert & Lena, Route 1, Box 79-3 19950
302/349-4474 **Br 4, C, T, Cr**, Mennonite
Retired Farmer; Housewife, 20 19 Nh, G/20
Bees, Fishing, Quilting, Macrame, Bottle Collecting

Harrington (WC) on Rt. 13
BENDER, Clayton & Mary, R 3, Box 220 19952
302/349-4773 **Br 6, C, T, Cr, FI**, Mennonite
Dairy Farmer; Homemaker, 6 5 Nh, B/18
Flowers, Football, Weightlifting

STOLTZFUS, Llewellyn & Anna, R D 3, Box 193 19952
302/398-8458 **Br 4, C, T, FI**, Mennonite
Farmer; Housewife, 6 5 Nh, G/14

Milford (EC) 20 m SE of Dover
YODER, David & Clara, Rt 4, Box 108 19963
302/422-9354 **Br 4, C, T, Cr, FI**, Mennonite
X Ray Tech; Homemaker, 4 Nh

FLORIDA

Arcadia (SC) 50 m E of Sarasota
KNISS, David & Esther, Rt 2, PCA 2 33821
813/494-2908 **C, T**, Mennonite
Minister; Housewife, 4 1 Nh, G/9, B/13, 19
Gardening, Camping

SHARP, Dennis & Ruth, Rt 2, PCA 78 33821
813/494-0147 **C, T, FI**, Mennonite
Aluminum Sales; Housewife, 3 G/11, 15, 16
Bees, Birds, Plants, Tennis

Altamonte Springs (C) 8 m N of Orlando
TEW, Lem & Lou Ellen, 225 Forest Ave, Box 414 32701
305/339-4641 **Br 4, FI**, Christian & Miss. Alliance
Retired Pilot; Home Maker, 3 Nh
Camping, Canoeing, Woodworking, Gardening

Brooksville (WC) 40 m N of Tampa
KAUFFMAN, Jess & Vi, Rt 3, Box 191 33512
904/796-4097 **Br 4, C, T, FI**, Mennonite
Retired; Accountant, Nh
Writing, Carving, Travel

What to See in Sarasota, Florida

Sarasota is a tourist town, so if you come to Sarasota in the winter expect to see many out-of-state residents.

Even though the city is tourist oriented one can spend time here without spending a great deal of money. Free or inexpensive places include: the beaches; fishing from the Sarasota Bay bridges (use live bait for best results); Pinecraft—it's not identified as such on the city maps but everyone knows where it is located. It's the winter home of many Amish and Mennonites and is a unique community.

Sarasota has a number of Mennonite churches. During the winter the hours of services vary from place to place. It is best to check for time of service before going.

—J. B. Miller

Grand Ridge (NW) 50 m NW of Tallahassee
YODER, Monroe & Naomi, Rt. 2, Box 732 32442
904/674-8275 **Br 6, C, T, Cott**, Mennonite
Farmer; Homemaker, 8 6 Nh, G/19,
Sub-Mailcarrier

Immokalee (SW) 40 m SE of Ft. Myers
WOLGEMUTH, Thelma, 1202 Jefferson Av. 33934
813/371-1272 **Br 2-4, C, T**, Mennonite
El. Teacher
Reading, Bike Riding, Hiking, Gardening

Ocala (C) 70 m NW of Orlando
SCHLABACH, Ivan & Julia, 3636 SE 12th PL 32670
904/694-5273 **C, T, FI**, Christian & Miss. Alliance
Respiratory; Housewife, 2 G/6, 9
Camping, Biking, Crafts

Sarasota (WC)
FREY, Ronald & Audrey, 2440 Arden Dr 33582
813/371-1272 **Br 2, C, T**, Mennonite
Mechanic; Housewife, 4 G/13, 17, 18, B/9
Beach, Picnic, Walk in the Woods

KRAYBILL, Arthur & Rachel, 631 Westlake Dr 33582
813/371-2344 **Br 2, FI**, Mennonite
Real Estate; Homemaker, Nh
Boating, Shrimping in Season, Travel, Plants

MEYER, Jerry, 2641 Britannia Rd 33581
813/922-4106 **Br 3, C, T, FI**, Mennonite
Minister; 3 G/15, B/14, 17
Motorcycling, Camping, Beachcombing

MILLER, J. B. Jr., 1011 Albrighton 33582
813/371-1197 **Br 5, FI**, Mennonite
Banker,
Tennis, Sailing, Swimming

Seminole (WC) 5 m N of St. Petersburg
DELPE, Enos & Ruth, 8922 110 St N 33542
813/397-3657 **Br 2**, Mennonite
Retired; Housewife, Nh
Growing Roses, Knitting, Fishing is available

SHEATS, Allen & Barbara, 13236 87 Pl. N 33542
813/393-6279 **Br 3, FI**, Mennonite
Contractor; Homemaker, 7 6 Nh, G/13
Fishing, Carving, Needlework, Gardening

Tallahassee (NW)
DETWEILER, Merrill & Marie, 5033 Maddox Road 32303
904/575-6071 **Br 4, C, T, FI**, Mennonite
Telephone Co; Cafeteria Sc, 2 B/6, 9
Gardening, Traveling, Camping, Cake Decorating

DYKE, Ken & Leann, 524 W. College Ave. 32304
904/224-1958 **Br 3, T, FI**, Christian
Apt Resident Managers;
FRESE/BRUDENELL, Hermann & Claudia, Rt 7, MLC
32308
904/877-3634 **Br 1, C, T, FI**, Lutheran
Grad Student; Teacher Coll, 6 G/9, 13, 15, B/6, 12, 17
Reading, Fishing, Canoeing, Youth Program, Bi-
nuclear Family unit

Tampa (WC)
BUCHER, Jim & Lois, 1308 Louise Ave. 33603
813/248-6533 **Br 2, C, T**, Mennonite
Respiratory Therapist; Gen. Office, 4 G/5, 11, B/9, 14
Bee Keeping, Reading, Rabbits, Sewing, Carpet Pool,
Macrame

GEORGIA

Americus (SW) -near Plains, Ga.
HABITAT FOR HUMANITY, 419 West Church 31709
912/924-6935 **Br 3, C, T, FI**, Ecumenical

Atlanta (NC) - black culture center
MAYNARD, Ray & Mary, 370 Orleans St SE 30312
404/525-4225 **Br 2, C, T, FI**, Menno-Methodist
Construction; Housewife, 2 G/3, infant
Camping, Fixing up old house, Needlework

RANCK, Jim & Judy, 1756 Piper Cir SE 30316
404/244-0669 **Br 6, C, T, FL**, Mennonite
VS Adminstr; Homemaker, 2 G/8, B/9
Camping, Sewing, Bicycling, Woodwork

Colquitt (SW) 20 m N of Bainbridge on Rt. 27
EBERSOLE, David & Alice, Rt 3 31737
912/758-3864 **C**, Mennonite
Minister, Farmer, Homemaker, 6 Nh

Hephzibah (EC) 15 m SW of Augusta
BARNHART, Mark & Faye, 2386 Hwy. 88 30815
404/592-4814 **Br 4, C, T**, Mennonite
Electrician; Housewife, 3 G/2, 4, 6

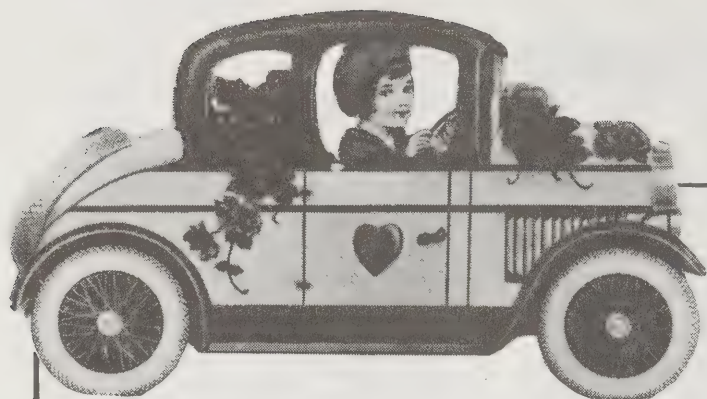
ESHLEMAN, Gerald & Lauretta, 2576 Georgia Hwy 88
30815
404/592-4201 **Br 3, C, T, Cr, FI**, Mennonite
Floorcovering; Housewife, 4 G/1, 10, B/4, 7
Minister, Gardening, Laundromat

Villa Rica (NW) 32 m W of Atlanta
SHORT, Glen & Joyce, 720 Old Tanyard Rd 30180
404/459-3225 **Br 3, C, T, FI**, Mennonite
Furn Mfg; RN Student, 3 G/12, 14, B/9
Swimming, Tennis, Watercolor, Reading, TV, Crafts,
Plants, Yard

Waynesboro (EC) 38 m S of Augusta
ESHLEMAN, James & Grace, Route 2, Box 33-A 30830
404/554-5645 **Br 4, C, T**, Mennonite
Food Market, Greenhouse, 5 4 Nh, B/13
Reading, Ping Pong, Tennis (nearby), Music, Hiking

IDAHO

Aberdeen (SE) 40 m W of Pocatello - ice cave, potato
processing
BARTEL, Milton & Linda, Box 322 83210
208/398-4032 **Br 2, C, FI**, Mennonite
Janitorial; Janitorial
Quilting, Woodworking, Reading



Traveling?

Traveler's Quiz

Question: What point of special interest to Mennonites can be found in each of these places?

Bloomington, Illinois

1500 East Empire

Doylestown, Pennsylvania

110A Chapman Lane

Ephrata, Pennsylvania

Route 272, Nichols Shopping Center

Goshen, Indiana

119 East Lincoln Ave.

Iowa City, Iowa

116 South Linn St.

Kitchener, Ontario

117 King St. West, and Stanley Park Mall, 1005 Ottawa St.

Lancaster, Pennsylvania

40 East King St., and Park City Shopping Center

London, Ontario

Northland Mall, 1275 Highbury Ave., and Argyle Mall, 1925 Dundas

Scottsdale, Pennsylvania

165 Pittsburgh St.

Souderton, Pennsylvania

Souderton Shopping Center

New Holland, Pennsylvania

East on PA Route 23

Answer: A Provident Bookstore!

Provident Bookstores are owned and operated by the Mennonite Publishing House, which is owned and controlled by members of the Mennonite Church.

So, if your travels take you to one of the places listed above, stop in and see *your* store. You will find a wide selection of books, including in-depth stock of Anabaptist-Mennonite literature, and a strong children's book section in every Provident Bookstore.

Free Gift—A free gift is waiting for you at any Provident Bookstore you visit in your travels. Show this ad (or photocopy) to a salesperson, introduce yourself, tell them where you live, and accept a gift from Provident. (This offer good only for persons who are at least 50 miles from home. Offer ends on December 31, 1979.)

BECKER, Edwin & Arletta, RR, Box 116 83210
208/397-4693 **Br 6, C, T, Cr, Fi, Mennonite** - GC
Farmer; Homemaker, 3 Nh
Music, Biking, Reading
HIEBERT, Frank & Vera, Box 57 83210
208/397-4597 **Br 4, Mennonite** - GC
Carpenter; Secretary
Music, Camping, Fishing, Hiking
LINSCHIED, Marvin & Elma, Box R, 235 SW 3rd St 83210
208/397-4405 **Br 2-4, C, T, Fi, Mennonite** - GC
Retired Teacher; Retired Teacher, 1 Nh
Photography, Sewing, Gardening, Church Activities

Boise (SW)

KINSINGER, Orval & Lavanda, 1113 Eastman 83702
208/336-1954 **Br 2, C, T, Fi, Mennonite**
Retired; Housekeeper, 6 Nh
Plants, Mending, Reading
SCHRAG, Howard & Leona, 266 Checola 83704
208/375-6920 **Br 4, Mennonite**
Retired; Retired, 1 Nh
Give guided tours of Boise and vicinity

Buhl (SC)

STUTZMAN, Eldon & Juanita, Rt #4, Box 381 83316
208/543-5055 **Br 2, C, T, Cr, Fi, Mennonite** - MC
Farmer; Housewife, 8 5 Nh, G/16, B/15, 20

Filer (SC)

8 m SW of Twin Falls - Balanced Rock
SLATTER, Clifford & Grace, Route 2 83328
208/326-4419 **Br 4, C, Cr, Fi, Mennonite**
Farming; Teaching, 5 Nh
Camping, Fishing, Gardening, Travel

Mountain Home (SW)

40 m SE of Boise - hot springs
GINGERICH, Jerry & Letha, Star Route B, Box 26 83647
208/845-2875 **Br 4, C, T, Fi, Mennonite**
Retired; Housewife, Nh
Travel, Snake River
SHETLER, Leland & Lucille, Star Rt B, Box 25 83647
208/845-2893 **Br 4, C, T, Mennonite**
Minister; Housewife, 5 Nh
Fishing, Camping, Gardening

SNIDER, Edwin & Fannie, Star Route B, Box 27 83647

208/845-2896 **Br 4, C, T, Fi**
Sawmill; 6 Nh
Bells, Cactus

Twin Falls (SC)

Craters of the Moon, Snake R. Canyon
MILLER, Floyd, Jr & Marge, Rt 5, Grandview Dr 83301
208/733-8234 **Br 6, C, T, Fi, Mennonite**
Mobile Home Park Owner
Fishing, Hunting, Camping, Singing, Traveling,
Flowers

ILLINOIS

Arcola (EC)

30 m S of Champaign - Rockome Gardens
HELMUTH, Noah B & Edna L, 650 Dogwood Dr 61910
217/268-3353 or 268-3021 **Br 4, C, T, Fi, Mennonite**
Machinery Dlr; Secretary, Nh
Pastor

HELMUTH, Rebecca, 110 Red Bud Court 61910

217/268-3613 **Br 2, Mennonite**
LP Nurse

Armington (C)

25 m SW of Bloomington - cave house
GOOD, Walter & Lorene, RR #1, Box 80 61721
309/392-3269 **Br 4, C, T, Cr, Fi, Mennonite**
Farming; Sub. Teaching, 5 3 Nh, G/18, 20
Camping, Reading, Travel, Fishing
SPRINGER, Melvin & Patty, RR #1 61721
309/449-3254 **Br 4, C, T, Fi, Mennonite**
Farmer; Homemaker, 3 G/4, 8, 10
Fish, Bike

Arthur (EC)

40 m SW of Champaign
HELMUTH, Orva & Fern, RR #2, Box 174 61911
217/543-2485 **Br 6, C, T, Cr, Fi, Mennonite**
Carpenter; Homemaker, 4 Nh
Stamp Collecting, Historian, Crafts, Knit

Chenoa (C)

25 m NE of Bloomington - good flat corn country
AUGSPURGER, Merle & Mary, RR #1, Box 12 61726
309/747-2725 **Br 4, C, T, Fi, Mennonite**
Farmer; Homemaker, 3 1 Nh, G/19, B/21
Travel, Camping, Fishing, Crocheting, Reading
MILLER, Dale & Ruth, RR 2, Box 103 61726
815/945-7288 **Br 3, C, T, Fi, Mennonite**
Farmer, Hogs; Secretary, 4 2 Nh, G/21, B/16
Pig Raising, Reading, Sports, Music

Chicago (NE)

STUEBEN, Allen & Mary, 652 Oak Dale, Apt 2S 60657
312/528-9712 **Br 1, Fi, Mennonite** - GC
Engineer; Secretary
Cooking, Rallying, Sewing

Clinton (C)

20 m S of Bloomington
BAUM, Richard & Marjorie, 43 Township Road 61727
217/935-6449 **Br 4, Cr, Mennonite**
Auto-Dealer Owner; Teacher Aide, 3 2 Nh, B/17
Bicycling, Music, Reading, Restoration of Antique Cars

Congerville (C)

18 m NW of Bloomington
SCHRAG, John & Hulda, Rural Route 61729
309/965-2677 **Br 3, C, T, Fi, Mennonite**
Manufacturing Supt; Nurse, 4 G/23, B/12, 16, 21

Dakota (NW)

8 m NE of Freeport
KING, Paul & Lois, 121 Wyler Dr 61018
815/449-2360 **Br 4, C, T, Fi Mennonite**
Minister; Teacher, 4-3 Nh, G/18
Camping, Travel

Dixon (NW)

100 m W of Chicago - steel mill
BLOSSER, Aquila & Mabel, Rt. 1, Box 121 61021
815/625-4327 **Br 6, Fi, Cr Mennonite**
Retired; Retired, 4 Nh
Gardening, Flowers, Crafts

Dongola (SC)

23 m N of Cairo - Miss. and Ohio R. Pt.
KORVER, Timothy & Rhoda, Route 1 62926
618/833-2970 **Br 2, C, T, Fi, Mennonite**
Farmer; Housekeeper, 4 G/4, 7, B/9, 12

Downers Grove (NE)

25 m W Chicago suburb on I 5
MARTIN, Elton & Fern, 1644 Warren Ave 60515
312/968-5840 **Br 2, T, Fi, Mennonite**
Math Teach. (H.S.); M Wards - Credit Dpt, 5 G/9, 13, B/
11, 14, 15
Reading, Sports, Camping, Gardening & Preserving

What to See in

Central Illinois

Farms. Choose any Mennonite community, follow the roads in the vicinity of the church to find a concentration of Mennonite farms. Watch for familiar names on the rural mailboxes and village businesses—many have been there for generations.

Mackinaw River Valley (between Congerville and Goodfield on Rt. 150). This is the old Mackinaw Meeting area, largest early Mennonite congregation in Illinois and one of the first settlements.

Mackinaw Dells (on 150 west of Congerville). Site of Farnisville. Mill, post office, and supply center for Mennonite pioneers—extinct since 1860. Picturesque.

Museum of Illinois Mennonite Historical and Genealogical Society in old Mennonite church. Village of Congerville. Open May through September. Sundays 2:00 - 4:00 p.m.

Library of Illinois Mennonite Historical and Genealogical Society in Mennonite Church of Normal. Researchers welcome.

Old Woodford County Courthouse (Metamora). Abraham Lincoln was circuit lawyer and Mennonite immigrants had land (etc.) recorded here.

Boyhood home of C. Henry Smith (3 miles East of Metamora). Check his book, **Mennonite Country Boy**, for local lore and descriptions and locations of nostalgic places.

Partridge Meetinghouse Site (4 miles west of Metamora on Rt. 116). First Mennonite congregation in Illinois (1833). Stone marker.

—Myrna Park

East Peoria (C)

174 and Rt. 24 - Dickson Mounds
SUTTER, Clarence & Josephine, 130 Canterbury Ct. 61611
309/699-3739 **Br 4, Fi, Mennonite**
Pastor; Medical Asst, 7 Nh

Eureka (C)

20 m E of Peoria
UMZICKER, Archie & Virginia, 614 E Eureka 61530
309/467-3581 **Br 4, Play, Mennonite** - MC
Factory Worker; Homemaker, 6 Nh
Gardening, Reading

Evanston (NE)

Chicago suburb
EVANSTON MENNONITE FELLOWSHIP, 736 Dobson St. 60202

312/492-1467 **Br, Cr, Fi, Mennonite**
Bedspace available in member's homes.

Fisher (EC)

20 m N of Champaign
MASSANARI, Russell & Fern, 406 W. Sangamon 61843
217/897-1587 **Br 4, Cr, Mennonite**
Painting Contractor; Bookkeeper, 4 Nh
Fishing, Gardening, Sewing, Traveling, Church
Conference Mission Letter Writing,

Foosland (EC)

25 m N of Champaign
ZEHR, Albert & Bertha, R.R. 1 61845
217/897-1301 **Br 4, C, T, Cr, Fi, Mennonite**
Retired; Retired, Nh

Gridley (C)

30 m N of Bloomington
PORZELIUS, Fred & Marilyn, RR 2, Box 38 61744
309/747-2620 **Br 4, C, T, Cr, Fi, Mennonite** - GC
Farmer; Housewife, 4 1 Nh, G/20, B/13, 16
Camping, Boating, Sports, Needlework

Humboldt (EC)

35 m S of Champaign - Amish settlement
BORNTRAGER, Jonas & Barbara, Route 1 61931
217/234-2810 **Br 2, C, T, Cr, Fi, Mennonite**
Teacher; Homemaker, 2 B/2, 4

Lerna (EC)

6 m SW of Charleston - Lincoln Cabin Pk.
STOLTZFUS, Victor & Marie, RR #2 62440
217/345-5350 **Br 4, C, T, Fi, Mennonite**
Univ Prof; Elem Teacher, 3 G/13, 17, 19
Gardening, Jogging, Music, Knitting

Lombard (NE)

20 m W Chicago suburb
BOHNERT, Lyle & Carol, 202 N. Stewart 60148
312/495-0132 **Br 2, Cr, Fi, Mennonite**
Ag Engineer; G, Counselor, 3 G/7, B/1, 3
Music, Sewing, Garden, Biking, Read, Swim, Travel

FARMER, Roger & Mary Lou, 233-A S. Chase 60148

312/495-2793 **Br 2, Fi, Mennonite**
Computer Program; Secretary
Bicycling, Reading

HOSTETLER, James & Gayle, 200 E Roosevelt Rd 60148

312/932-8371 **Br 3, C, Fi, Church of the Brethren**
Student; Housewife, 1 B/4
Music, Sewing, Nutrition, Basketball

KAUFFMANN, Ivan & Lola, 518 N Lalonde Av 61048

312/495-3860 **Br 4-6, Fi, Mennonite**
Church Execu.; At Home, 6 Nh
Gardening, Sewing, Biking, Repair Woodwork

Lowpoint (C)

20 m NE of Peoria
SCHROCK, Lynn & Carol, Rural Route 1 61545
309/367-4784 **Br 2-4, C, T, Cr, Fi, Mennonite**
Farm, Woodwork; Homemaker, Nurse, 2 G/3, 5
Reading, Playing Piano, Knitting, Crocheting, Macrame

Lyons (NE)

Chicago suburb SW near I 55
YORDY, James & June, 4612 Center Ave 60534
312/443-8130 **Br 2, T, Fi, Mennonite**
Businessman; Homemaker, 5 2 Nh, G/7, 8, B/16
Painting, Biking, Traveling

Macomb (WC)

60 m SW from Peoria
WILL, Werner & Grace, 2042 W. Adams Rd. 61455
309/833-5770 **Br 2, C, T, Fi, Mennonite**
Teaching; Teaching, 4 G/9, B/9, 12, 15
Camping, Hiking, Biking, Tending our mini-goat farm and garden

Monticello (EC)

20 m SW of Champaign
BAUGHMAN, Kenneth & Ann, 102 Salem Road 61856
217/762-2874 **Br 4, C, T, Cr, Fi, Methodist**
Attorney; Teacher, 1 G/8
Sewing, Water Sports

Morrison (NW)

15 m W of Sterling
NICE, Aaron & Barbara, R #1, 16270 Union 61270
815/772-2541 **Br 3-4 Cr, Mennonite**
Semi-ret. Farmer, Minister; Housewife, Nh
Electric wiring, Reading, Gardening, Flowers, Sewing

NICE, John & Bev, R #4 61270

815/772-7375 **Br 4, C, T, Fi, Mennonite**
Farmer; Teacher
Singing, Reading, Enjoy Sports

Morton (C)

10 m SE of Peoria - Caterpillar Co.
EIGSTI, Mahlon & Dorothea, 210 E Monroe 61550
309/265-5259 **Br 2, Mennonite** - MC
Retired; Retired

Woodwork, like Trees & Water, Sewing, Reading
HOFER, Samuel & Joyce, 215 North Third Av. 61550
309/264-4721 **Br 4, Cr, Fi, Mennonite** - MC
Caterpillar; Homemaker, RN, 4 2 Nh, G/8, B/12

Music, Hiking, Visiting, Antiques, Picnics

Mt. Morris (NW)

26 m SW of Rockford
FREY, Esther, 310 W Brayton Rd 61054
815/734-6765 **Br 4, T, Fi, Church of the Brethren**
Teacher, 3 Nh
Handwork, Travel, Reading, Writing

Normal (C)

BERTSCHE, John & Evelyn, 1404 N. Walnut 61761
309/452-8133 **Br 6, C, T, Fi, Mennonite** - GC
Physician; Homemaker, 2 G/19, B/17
Travel, Jogging, Photography

DYCK, Walter & Martha, 37 Delaine Drive 61761

309/454-2334 **Br 4, T, Fi, Mennonite**
Retired; Retired, Nh
Travel, Camping, Boating, Fishing, Entertaining
guests, etc.

FRANSEN, Werner & Kay, 2 Ridgemont Rd. 61761

309/454-1234 **Br 4, C, Fi, Mennonite** - GC & MC
Physician; Homemaker, 2 G/7, 9
Gardening, Traveling

HERSHBERGER, Lotus & Judy, 306 Margaret Ave. 61761

309/452-5994 **Br 2-4, Fi, Mennonite**
Teacher; Teacher, 1 B/10
Reading, Gardening, Rocks, Conversation

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ROPP, Peter & Ann, RR #8 61761
309/452-3007 **Br 4, C, T, FI, Mennonite**
Retired Farmer; Ret. Nurse, Nh

YODER, Thomas & Hazel, 411 Normal Ave 61761
309/452-2685 **Br 2, C, T, FI, Mennonite**
Teaching; Nursing Inst, 3 G/20, B/13, 18
Refinishing Furniture, Photography

Peoria (C)
GERBER, George & Luella, 1011 N. Institute Pl. 61606
309/676-3077 **Br 5, Mennonite**
Salesperson; Salesperson, 1 Nh
Music, Travel, Tandem Riding, Jogging, Reading, Photography

Princeton (NC) 60 m N of Peoria
KRABILL, Elvin & Connie, R.R. #4 61356
815/875-1411 **Br 2, C, T, FI, Mennonite**
Dentist; Teacher
Gardening, Sewing, Athletics

Rockford (NC) 90 m NW of Chicago
REILLY, Peter & Maureen, 322 Logan Street 61103
815/968-6649 **Br 2, FI, Quaker - Unitarian**
Consultant; Physician
Hiking, Biking, Jogging, Social Justice, Disarmament, No-nukes

Sterling (NW)
EBERSOLE, David & Doris, 1415 Country Lane 61081
815/625-2840 **Br 2, Mennonite**
Real Estate; Teacher, 3 Nh
Antiques, Traveling, Photography

HELMUTH, Phil & Loretta, Rt 2 61081
815/625-8023 **Br 2, C, T, FI, Mennonite**
Pastor; Homemaker, 2 G/2, B/4
Biking, Camping, Hiking

LANDIS, Howard & Erma, R 1 61081
815/626-2839 **Br 4, C, T, FI, Mennonite - Old**
Farmer; Housewife, 4 1 Nh, G/21, 20, B/16
Reading, Quilting, Sewing

Tiskilwa (NC) 50 m N of Peoria - Underground Railroad
KAUFMANN, Alma, RR #1, Box 172 61368
815/646-4515 **Br 2, C, T, FI, Mennonite - MC**
Retired Teacher
Flowers, Reading, Gardening

KAUFMANN, Helen, R 1, Box 172 61368
815/646-4516 **Br 6, C, T, Cr, FI, Mennonite**
Librarian, 12 Nh
Reading, Sewing, Singing, Camping

KAUFMANN, William & Ruth, Route 1, Box 173 61368
815/646-4514 **C, T, Mennonite**
Farmer; Homemaker, 3 G/10, 12, B/4
Reading, Sewing, Church

Tremont (C) 10 m SE of Peoria
SCHWENK, Gordon & Mary Ann, Route 1 61568
309/925-3437 **Br 2-4, C, T, Cr, FI, Mennonite**
Teacher; Homemaker, 3 B/2, 5, 7
Sports, Garden, Sing

Washington (C) 16 m E of Peoria
NOFSINGER, Gerald & Miriam, R.R. #1 61571
309/283-4897 **Br 2, C, T, FI, Mennonite - GC**
Farmer; Homemaker, 2 G/16, B/12
Music, Gardening, Reading

West Chicago (NE) suburb 30 m W of Chicago
BIRKY, Howard & Anna Beth, 140 W. Pomeroy 60185
312/293-0848 **Br 4, C, T, Cr, FI, Baptist**
Graphic Arts Buyer; Homemaker, 4 G/2, 4, 5, 7
Gardening, Sewing, Woodworking

Wheaton (NE) suburb 25 m W of Chicago
REMPEL, Larry & Alvera, 1407 S. Gables 60187
312/653-0970 **Br 2, C, Mennonite - EMB**
Real Estate; housewife, 2 Nh
Have Worked Overseas

WAGLER, David & Trish, 110 S Sumner St 60187
312/682-24937 **Br 2, C, Cr, FI Mennonite**
Office Admin; Homemaker, 2 G/3, B/1
Home Remodeling, Healthful Living, Travel

Wood Dale (NE) suburb 25 m W of Chicago
PETRI, Hans & Edith, 6N379 Catalpa 60191
312/595-0887 **Br 2, C, T, FI, Mennonite**
Machinist; Homemaker, 2 G/12, B/15
Travel, Books, Sewing, Handwork, Baseball

Wyandot (NC) 50 m N of Peoria
EIGSTI, Howard & Kathryn, Hazelwood Dr 61379
815/699-2436 **Br 6, C, T, Cr, FI, Mennonite**
Retired Farm; Housewife, 3 Nh
Printshop

Bristol (NC) 12 m NE of Elkhart
BONTRAGER, Ellis & Ruby, 14834 C.R. 4 46507
219/848-7989 **Br 2, C, T, FI, Mennonite**
Teacher; Housewife, 3 G/10, B/15, 17
Games (Table), Biking, Camping, Reading

Earl Park (WC) 45 m NW of Lafayette
HOSTETLER, Duane & Theresa, Route 1 47942
219/474-5445 **Br 6, C, T, Mennonite**
Dairy Herdsman; Remedial Teacher, 2 G/6, 11
Gardening, Biking, Sewing, Reading, Games, Wish for more visitors

Elkhart (NC)
BARGEN, Eldon & Helen, 57792 CR. 107 SO. 46514
219/295-6013 **Br 4, C, T, FI, Mennonite - GC**
Draftsman; Hostess, Nh
Woodshop, Letterwriting, Former Teacher, Sewing

BARTEL, Dean, 338 Hubbard 46514
219/293-5101 **Br 1-2, T, FI, Mennonite - GC**
Grad Student;
Gardening, Traveling, Photography

HOOVER, George E. & Kathryn S 23050 Rebecca Drive 46514
219/875-6003 **Br 4, C, T, FI, Mennonite**
Semi-ret. Van Driver; Homemaker 13 Nh (Born, Adopted, & Foster)
Gardening, Woodworking, Sewing, Cooking, Ceramics, Home Care Parents

JAHNKE, Margaret, 59422 CR 9 So. 46514
219/875-7541 **Br 2, C, T, FI, Mennonite**
Social Worker;
Knitting, Cooking

KAUFFMAN, Gerald & Joy, 58662 Ardmore Dr. 46514
Ck. Dir. Assist. **Br 4, C, T, Cr, FI, Mennonite**
Physician; Homemaker, 3 G/11, B/6, 9
Macramé, Gardening, Bowling, Camping, Swimming

LOEWEN, Harold & Gail, 26103 Vista Ln. 46514
219/293-9173 **Br 2, C, FI, Mennonite**
Administrator; Homemaker, 2 G/12, B/10
Flying, Model Trains, Sports, Pottery, Flower Gardening, Biking

ROTH, Willard & Alice, 2313 Morehouse 46514
219/522-5324 **Br 4, FI, Mennonite**
Communicator; Communicator, 2 G/21, B/20
Biking, Cooking, Traveling, Photography

SIDES, Paul & Mary, 28864 R 1 CR36W 46514
219/862-4616 **Br 3, C, T, FI, Brethren in Christ**
Plant & Service Mgr; Nurse, 4 1 Nh, G/14, 16, B/18
Camping, Gardening, Reading, Biking, Hiking

WEAVER, Arthur L. & Mary Jane, 60119 Cr 1 South 46514
219/522-7009 **Br 2, C, T, Mennonite - GC**
Farmer; Clerk, 2 Nh
Photography, Woodworking

Geneva (EC) 30 m S of Ft. Wayne - Home of Limberlost
BEILER, Edwin & Judith, Rt 2, Box 208 46740
219/368-9225 **Br 2, C, T, Cr, FI, Amish Mennonite**
Carpenter; Homemaker, 2 G/7, B/5
Gardening, Reading

GARBODEN, James & Janis, RR 2, Box 68 46740
219/368-7651 **Br 7, C, T, Cott., Cr, Mennonite**
Farmer; Housewife, 2 B/3, 5
Sewing, Food experimenting

NEUENSCHWANDER, Denver & Bertha, RD 1 46740
219/368-9135 **Br 4, C, T, FI, Mennonite - GC**
Grainfarmer; Housewife, 2 G/3, B/6
Reading, Garden, Quilt, Fishing, Travel, Nature

Goshen (NC) 10 m SE of Elkhart
AMSTUTZ, H. Clair & Florence, 1504 S 15 Street 46526
219/533-0195 **Br 4, C, T, Cr, FI, Mennonite**
Retired; Retired
Music, Reading, Writing, Nature Observation, Gardening

BARKMAN, Melvin & Joanna, 18721 C.R. 40 46526
219/533-8702 **Br 4, C, T, FI, Mennonite**
Truck Driver; Housewife, 2 G/7, B/4
Reading, Camping, Photography, Genealogy, Music

BEACHY, Moses & Ada, 628 S. 7 St. 46526
219/533-1564 **Br 4, C, Mennonite**
Pastor, Social Worker; Day-Care, 5 4 Nh, B/14
Social Concerns, Photography, Reading, Crafts, Needlework, Gardening

BREINER, Sue, 1408 S 8th 46526
219/533-6662 **Br 3, FI, Church of the Brethren**
Ed. Associate
Sports, Reading, Gardening, Meeting New People, Traveling

CHRISTOPHEL, Warren & Lucille, 24682 CR36 46526
219/862-2921 **Br 4, C, T, FI, Mennonite**
Farm, Factory; Housewife, 3 Nh
Travel, Camping, Needlework, Gardening, Reading

CROSS, Bob & Kendra, 62254 County Rd 17 46526
219/534-1245 **Br 4, C, T, Cr, FI, Mennonite**
Teacher; Beauty Consl.
Sports, Reading, Sewing, Hiking, Sightseeing, Biking

DAVIDHIZER, Ron & Ruth, 203 Middlebury 46526
219/533-0627 **Br 4, C, T, FI, Mennonite**
Landlord; Nurse
Clocks, Antiques, Watches, Renovation of Old Houses

HOOLEY, Clara & Ella Mae 906 Mervin Ave 46526
219/533-1814 **Br 2, Mennonite**
Retired; Teacher
Sewing, Crafts, Travel, Visiting folk

HORNBERGER, Albert, 603 Gra-Roy Dr. 46526
219/533-1340 **Br 2, C, Mennonite - MC**
Teacher;
Stamps, Post Cards

HOUSEHOLD OF BARNABAS, Darrel Hostetler, 302 S 6th St 46526
219/533-3928 **Br 3+, FI, Mennonite**
3 Teach.; 2 Day Care Direct; Seminary Student; Factory Wkr
2 couples, 3 Single Ladies, 1 Single Man, B/2, 12, 13, 17

KAUFFMAN, Louis & Orpha, 14835 C.R. 28 46526
219/825-2558 **Br 3, C, Mennonite - Conservative**
Factory; Homemaker, 5 Nh
Volunteer at Nursing Home

KAUFFMAN, Niles & Vesta, 64843 CR 35 46526
219/642-3666 **Br 4, C, T, FI, Mennonite**
Semi Retired; Housekeeper, Nh
Gardening, Woodworking, Knitting, Crocheting, Volunteer work

INDIANA

Angola (NE) 40 m N of Ft. Wayne on Rt. 20
RODMAN, Jerry & Carolyn, Route 2, Box 178 46703
219/665-6364 **C, T, Cr, FI, Mennonite**
Science Teacher; Homemaker, 4 G/5, B/1, 3, 6
Reading, Camping, Gardening

Auburn (NE) 20 m N of Ft. Wayne
HAYNES, John & Anna Ruth, R.R. #3 46706
219/357-4300 **Br 8, C, T, Church of Brethren**
Farmer; Homemaker, 4 Nh
Sewing, Crafts, No pets in house

Berne (EC) 35 m S of Ft. Wayne
MOSER, Millard & Janean, 266 Indiana 46711
219/589-2723 **Br 2-4, C, T, Cr, FI, GC Mennonite**
Auto dealer; Homemaker, 5 G/14, 17, 18, B/15, 18
Biking, Reading, Swimming, Model Railroad, Miniatures

SPRUNGER, Eugene & Gladys, RR 1, Box 186 46711
219/334-5390 **C, T, FI, Mennonite - GC**
Teacher; Teacher, 2 B/15, 18
Farm, Garden, Travel

SPRUNGER, Forrest & Ella Mae, Box 102, Rt. 1 46711
219/589-3387 **Br 2, C, T, Mennonite - EMC**
Bus Driver, Custodian; Homemaker, Nurse 4 2 Nh, 2
Cooking, Reading, Flying, Air Strip -Welcome at your own risk

What to See in Northern Indiana

Northern Indiana is one of the largest Mennonite and Amish communities in North America—38 Mennonite congregations in Elkhart and Lagrange counties plus many related groups. These communities lie just a few miles south of the Indiana Toll Road.

Elkhart is the home of Greencroft (500 S. Main St.), the headquarters for the Mennonite Board of Missions, Congregational Ministries, and Education. You are invited to tour the facilities. Elkhart is also home for the Associated Mennonite Biblical Seminaries.

A few miles east in Goshen is Goshen College, Bethany Christian High School, Mennonite Mutual Aid Board.

For a delightful drive through Amish country begin your trip at Middlebury, one mile north of US 20, north of Goshen. From the one stoplight in Middlebury go east eight miles to Shipshewana. Here are many authentic reminders of Amish life—windmills, one-room schools, buggy shops, cemeteries and the well-kept farms.

Turn south in Shipshewana; visit with the Amish at the Shipshe center. If you are there on a Wednesday visit the large outdoor flea market. Continue your trek south on State Road 5 about eight miles; then east a few miles to Topeka. From Topeka come north through Emma-Town back to US 20.

—Harvey Chupp

LEATHERMAN, Daniel & Kathryn, 1205 South Main 46526
219/533-9763 Br 2, C, T, Fl, Mennonite
Postman; Reg. Nurse, 4 G/9, 12, 16, B/18
House Remodeling, Gardening, Reading
LEATHERMAN, David & Julia, 57991 CR 115 46526
219/875-5916 Br 3, C, T, Fl, Mennonite
Treas-MBM; RN/Health/Dept, 4 2 Nh, B/15, 17
Gardening, Sewing, Camping
LEHMAN, Chris & Marilyn, 58323 Andrews Dr, R 7 46526
219/533-9891 Br 4, C, T, Cr, Fl, Mennonite
Mfg. Engineer; R.N., 1 G/3
Golf, Tennis, Bike riding, Softball, Sewing
LEINBACH, Etril & Wilma, 1105 College 46526
219/533-6550 Br 2, Mennonite
Co-pastor; Housewife
Garden, Woodcraft, Sew, Travel, Music, Available to
show guests around
MARTIN, Nelson & Mary, 26262 CR 40 46526
219/862-2142 Br 2, C, T, Cr, Fl, Mennonite
Carpenter; Homemaker, 5 3 Nh, G/19, B/16
MAST, Mervin & Naomi, 14359-CR36, R 4 46526
219/642-4454 Br 2, C, T, Fl, Mennonite - Conservative
Reg. Nurse; Housewife, 4 G/5, B/10, 15, 17
Gardening, Camping
MILLER, Eli & Mary Sue, 24156 CR42 Rt 5 46526
219/831-2473 Br 2-4, C, T, Fl, Mennonite
Teacher; Housewife, 2 G/4, B/6
Landscaping, Reading, Cooking
MILLER, Ralph & Lila, 57377 CR19 46526
219/875-5261 Br 4, Cr, Fl, Mennonite
Carpenter; Cafe Manager
MILLER, Mr & Mrs Vernon U, 27613 CR36 Rt. 3 46526
219/862-2748 Br 4, C, T, Cr, Mennonite
Farmer; Housewife, Nh
Swim, Sew, Woodworking, Travel

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Liberal Arts Programs

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MILLER, William & Phyllis, 1910 Mayflower Place 46526
219/533-3848 Br 4, C, T, Fl, Mennonite
Teacher; Teacher, 4-2 Nh, G/14, 16
Camping, Jogging, Sewing, Woodworking

MULLETT, Kenneth & Sheril, 65495 CR 21 46526
219/534-1770 Br 4, C, T, Fl, Mennonite - MC
Electrician; Homemaker, 3 G/6, B/9, 12
Farrowing Pigs, Horse Riding

MYERS, Mildred J, 1019 South 8th 46526
219/534-1932 Br 4, C, T, Fl, Mennonite
Medical Nurse Ass't; 3 Nh, Call between 3:30-6:30 PM
PWP, Hot Line Opr, Meet New People, Gifts Ministry,
Read

SCHROCK, Joe & Mary, 60886 St. Rt. 15 46526
219/533-9705 Br 2, C, T, Fl, Mennonite
Maintenance; Teacher
Camping, Ice Skating, Antiques, Outdoor Sports

SLAGEL, Dean & Dorothy, 409 Middlebury St. 46526
219/533-1611 C, Mennonite
Teacher; Secretary, 5 4 Nh, G/15
Flying, Handyman, Crochet, Flowers

SMUCKER, Silas & Esther, 1304 S 14th St 46526
219/533-2835 Br 4, Cr, Fl, Mennonite
Technical Agriculture; Teacher, Nh
Genealogy

STOLTZFUS, Dwight & Phyllis, 68096 CR 127 R # 4 46526
219/831-2570 Br 4, C, T, Fl, Mennonite
MMA President; Homemaker, 6 6 Nh, 2/Y.A
Gardening, Sewing

STUCKY, Kent & Linda, 401 Hawthorne Dr 46526
219/533-5158 Br 4, Fl, Mennonite
Attorney;
Sports, Music, Handwork

WEAVER, Oscar R. & Bessie, 64341 CR11 46526
219/875-5792 Br 5, C, T, Fl, Mennonite
Retired Farm; House Wife, 7 Nh

WERT, Robert & Esther, 1322 S 8th St 46526
219/534-1778 Br 2, C, T, Mennonite
Social Worker; Homemaker, 2 B/9, 13
Reading, Music, Camping, Gardening, Traveling,
Sports

YODER, Kathryn & Pauline 1701 Berkey Ave 46526
219/533-2739 Br 2, Mennonite
Teacher, Teacher
Photography, Gardening, Nature Club, Sewing,
Reading, Traveling

Indianapolis (C)

BUERGE, Dennis & Joann, 5001 Rockville Rd. 46224
317/248-0553 Br 4, C, T, Cr, Fl, Mennonite
Airline Ticket Agent; Housewife, 3 G/4, 6, B/9
Gardening, Camping, Reading

COMPTON, Hazel, 4012 Gateway Ct. 46254
317/293-6333 Br 2, Fl, Brethren in Christ
Retired; 1 Nh
Handwork, Bird Watching, Taking Trips

MILLER, Marvin & Rachel, 3965 Carrollton Av 46205
317/925-3965 Br 2, T, Cr, Fl, Mennonite
Psychiatrist; Mother, RN, 3 B/1, 3, 5
Photography, Woodworking, Reading, Music

Kokomo (C) 50 m N of Indianapolis

GASCHO, Milton & Alda, 1212 N. Webster St. 46901
317/457-4227 Br 2, Mennonite
Retired; Retired, Available May - Sept.
Woodwork, Genealogy, Mennonite History, Knitting,
Crocheting

HOCHSTEDLER, Milo & Mary, RR #5, Box 444 46901
317/628-7122 Br 4, C, T, Cr, Fl, Mennonite
Mechanic; Housewife, Nh
Travel, Reading, Gardening, Flower Arranging,
Inventing Solar

MILLER, Glenn & Jeanie, RR 4, Box 135D 46901
317/452-5990 Br 4, C, T, Mennonite
Trucking; Homemaker, 2 B/3, 7
Sports, Gardening, Crafts, Live 2 mi from Kokomo
Airport

TROYER, Paul V. & Elsie, R #5 46901
317/628-3843 Br 4, C, T, Cr, Fl, Mennonite
Teacher; Housewife, 3 Nh
Woodworking, Artist

LaGrange (NE) 30 m E of Elkhart

HELMUTH, Eli & Martha, R 2, Box 350 46761
219/367-2471 Br 5, C, T, Fl, Mennonite
Mill Mgr; Teacher, 3 G/7, B/7, 9
Fishing, Swimming, Skating at farm pond

Ligonier (NC) 35 m NW of Ft. Wayne

EMMERT, John & Maxine, RR #3 46767
219/894-3579 Br 4, C, T, Cr, Fl, Mennonite
Agri Business; Teacher, 1 B/3
Golf, Fish, Swimming

Martinsville (C) 30 m SW of Indianapolis

WEIRICH, Levi & Helen, 4595 Mahalassville Rd, 46151
317/342-4756 Br 4, C, T, Fl, Mennonite
Pastor, Maint. Foreman; Homemaker, 3 Nh
Reading, Fishing, Travel, Sewing, Wood and Metal
Craft

Mexico (NC) 25 m N of Kokomo

RITCHEY, Donald & Mary, Bx 296 46958
317/985-3826 Br 2, C, T, Fl, Church of the Brethren
Pastor; Upholstery, 4 1 Nh, G/20, 22, 24
Camping, Photography, Quilting, Sewing

Middlebury (NC) 15 m E of Elkhart

EASH, Linus & Susan, 59653 SR 13 46540
219/825-5238 Br 5, C, T, Mennonite - Conservative
Farmer; Housewife, 4 1 Nh, G/12, 18, B/14
Traveling, Northern Youth Programs

KAUFFMAN, Gordon & Iva Jean, 13471 CR 12 46540
219/825-2909 C, T, Fl, Mennonite
Teacher; Housewife, 4 G/13, 16, B/5, 14
Camping, Woodworking, Building, Live in cave home

RHODES, James & Lois, 14113 CR 12 46540
219/825-5261 Br 3, C, T, Fl, Mennonite
Teacher; Secretary, 2-1 Nh, G/15
Travel, Camping, Photography, Needlecrafts, Antiques,
Plants

ROPP, Ezra & Mary, RR 3, 13347 CR 12 46540
219/825-5058 Br 2, C, T, Cr, Fl, Mennonite
Contractor; Homemaker, 3 G/5, 7, 9
Macrame, Plants, Swimming, Camping, Gardening

*We have gained quite a few
friends this way, and not only of our
own people, but others which we
before hadn't much to do with. Keep
the thing going.*

SCHROCK, Levi, Jr & Mary Ann, 57229 CR 33 46540
219/825-5017 Br 2, C, Fl, Mennonite
Restaurant; Homemaker, 3 2 Nh, G/16
Camping, Reading, Bird Watching

SNIDER, Dana & Nelda, PO Box 168 46540
219/825-5125 Br 3, C, T, Fl, Church of the Brethren
Counselor; Home Ec Teacher, 2 G/19, 20
Gardening, Orcharding, Sewing, Creative Stitchery

STUTZMAN, Levi & Katie, 12210 US20 46540
219/825-5194 Br 4, C, T, Fl, Mennonite
Retired Farmer; Housewife, Nh
Shop, Garden, Quilts, Relief Sewing

Millersburg (NC) 10 m SE of Goshen

CROSS, Vernon & Arlene, RR 1, Box 136, 46543
219/642-4050 Br 2, C, T, Fl,
Dairy Farmer; Housewife, 3 G/11, B/9, 13
Camping, Travel, Horses, Music

HOOVER, Donald & Edna, 65438 SR 13, Rt 1 46543
219/642-3566 Br 3-4, C, T, Cr, Mennonite
Farmer; Housewife, 3 G/11, 19 B/22

Montgomery (SW) 55 m NE of Evansville

YODER, Loren & Mary Lou, Route 1 47558
812/486-3395 Br 4, C, T, Cr, Mennonite
Farmer; Homemaker, 2 Nh

Nappanee (NC) 20 m S of Elkhart

GRABER, Alvin & Dolores, 26639 CR 50, R 1 46550
219/773-3424 Br 6, C, T, Cr, Fl, Mennonite
Physician; Nurse, 4 G/8, 10, 15, B/13
Flying, Swimming, Fishing

HOCHSTETLER, Eli A. & Barbara, 28603 CR 50, R 4 46550
219/773-3661 Br 6, C, Fl, Amish Mennonite
Construction; Housewife, 8 G/8, 11, 14, 16, 19, B/2, 5, 18

MAST, Andrew & Anna, 71339 CR 9, RR 1 46550
219/773-3477 Br 2, C, T, Fl, Beachy Amish
School Bus Driver; Housewife, 8 5 Nh, G/21, 22, B/19
Quilting, Volunteer Work

REED, Gil & Edna, 22615 CR 54, R #1 46550
219/773-3622 Br 4, C, T, Fl, Mennonite
Teacher; Nurse, 2 G/11, B/13
Traveling, Camping, Coon Hunting, Fishing, Games,
Genealogy

ROSENTRATER, Betty, 28532 CR 50 RR 4 46550
219/773-3960 Br 5, C, T, Cr, Fl, Brethren in Christ
Teacher, 5 3 Nh, G/19, B/16
Sing, Write, Travel, Entertain

New Albany (SE) 2 m NW of Louisville, Ky

NICARRY, Paul & Faye, 2717 Mohawk Dr 47150
812/944-9587 Br 4, Fl, Church of the Brethren
Construction; Housewife, 3 G/12, 13, B/16

New Paris (NC) 5 m S of Goshen

MILLER, Wayne & Millie, 69095 CR 23 R 1 46553
219/831-4287 Br 2, C, Fl, Mennonite
Maintenance; Homemaker, 5 3 Nh, G/15, B/18

SOMMERS, Darrel & Karen, 21925 CR 50 R 1 46553
219/831-4391 Br 2, C, Fl, Mennonite
Dairy & Hog Farmer; Homemaker, X-teacher; 2 G/1, 4

SOMMERS, Wayne & Susie, 21969 CR 50 46553
219/831-2274 Br 4, C, T, Cr, Fl, Mennonite
Farmer; Homemaker, 5 4 Nh, B/17

North Judson (NW) 45 m SE of Valparaiso

HERSHBERGER, Lee & Joan, RR 2, Box 104A 46366
219/896-3333 Br 2-4, C, T, Cr, Fl, Mennonite
Salesman; Homemaker, 5 3 Nh, G/12, B/17
Camping, Tennis, Ice Skating, Puzzles, Table Games

North Manchester (NC) 30 m W of Fort Wayne

MOORE, Duane & Ramona, Rt 2, Box 79 46962
219/982-8413 Br 2, C, T, Fl, Church of the Brethren
Farmer;
Photography, Camping

Ossian (NE) 18 m S of Fort Wayne

MANN, Carl & Dorcas, R 2, Box 255 46777
219/597-7288 Br 4, C, T, Cr, Fl, Church of the Brethren
Retired, Retired
Woodworking, Gradening

Remington (WC) 30 m NW of Lafayette

SCHERTZ, Dale & Virginia, RR 2 47977
219/261-2731 Br 5, C, T, Cr, Fl, Mennonite - GC
Farmer, Minister; Housewife, 3 Nh
Woodworking

Shipshewana (NC) 20 m E of Elkhart - Flea Market

HOOLEY, Ernest & Anna Grayce, RR 2, Box 38 46565
219/768-4665 Br 6, C, Fl, Mennonite
Carpenter; Sales Clerk, 6 5 Nh, G/16
Travel, V.S. - Glendale, AZ 1978-June 1, 1979

MILLER, Paul & Ruth, S.R. 5, Box 275 46565
219/768-4221 Br 5, C, T, Cr, Fl, Mennonite
Hardware; Mother, 6 4 Nh, B/13, 16
Small Farm

South Bend (NC)

DILL, Gary & Vicky, 53105 N Ironwood 46635
219/272-0114 Br 5, C, T, Fl, Church of the Brethren
Minister; Student
Gardening, Jogging, Reading, Music, Biking,
Racquetball, Arts

HAWK, Bill & Jean, 19086 Oakmont S 46637
219/277-3896 Br 4, Fl, Mennonite
College Prof; Teacher

NISSLEY, Homer & Betty, 1136 Blaine Ave 46616
219/233-7202 Br 4-6, Mennonite
Librarian; Housewife, 7 G/4, 15, 16, B/17, 19, 20, 21

Syracuse (NC) 30 m SE of Elkhart

WEYBRIGHT, Geo. D. & Rachel S., 13394 CR 48 46567
219/457-2496 Br 2+, C, T, Cr, Fl, Church of the
Brethren
Retired; Retired, 6 Nh
Reading, Travel (In Camper), 3 Generation Home,
Needlepoint

Valparaiso (NW)

BEACHY, Alvin & Edna, 341 E. 400 N 46383
219/462-7518 Br 2, C, T, Fl, Mennonite
Pastor; Housewife, 10 4 Nh, 6 B/15-23
Traveling

Wakarusa (NC) 15 m S of Elkhart

RAMER, Steve & Luanne, 220 Wabash, Box 38 61573
219/862-2819 Br 3, Mennonite
Salesman, Farmer; Store Clerk
Outdoor-sports, Travel, Photography, Literature,
People Learning

Wolcottville (NE) 35 m SE of Elkhart

BONTREGER, Gene & Alma, Rt #3, Box 98 46795
219/854-2614 Br 4, C, T, Cr, Fl, Mennonite
Farmer; Homemaker, 3 2 Nh, B/18
Travel, Camping

Bloomfield (SE) 18 m S of Ottumwa - underground R.R.

WYSE, Roger & Rachel, 406 N. Elm, Rt. 9 52537
515/664-1304 Br 5, C, T, Fl, Mennonite - GC
Principal-Elem.; L.P. Nurse, 5 4 Nh, G/17
Garden, Read, Travel, Correspondence, Culinary Arts,
Attend Musicals, Crossword

Cedar Falls (EC) adjoins Waterloo NW - John Deere factory

KEISER, John & Margie, 311 Orchard Dr 50613
319/266-0015 Br 2, C, T, Cr, Fl, Mennonite-Baptist
Physician; Homemaker, 4 B/2, 5, 14, 16
Sports, Skiing, Cars, Foreign Students-Host Family

Cedar Rapids (EC)

EPP, Del & Lucy, 6501 Asbury LN NE 52402
319/393-1788 Br 2, Cr, Fl, Mennonite
Pastor, Teacher; Teacher, 1 G/4
Gardening, Music, Woodworking

Dallas Center (C) 20 m W of Des Moines

MYERS, Harold & Martha, R #1 50063
515/992-3044 Br 8, C, T, Cr, Fl, Brethren in Christ
Retired Farmer; Housewife, Nh
Quilting, Traveling

Denmark (SE) 18 m W of Burlington

RAID, Arlo & Leontina, Box 189 52624
319/528-6241 Br 2, C, T, Fl, Mennonite
Retired but Recycling Scrap Iron; Housewife, Nh
Indian Artifacts, Reading, Crochet, Gradening, Stamp
Collecting

Des Moines (C) - living history farm

MARTIN, Paul & Dorothy, 3330 Valdez Court 50310
515/277-9252 Br 3, Fl, Mennonite
Minister; Church Work, Nh
Reading, Hiking, Travel, Picnics, Concerts, Current
Events

Donnellson (SE) 15 m W of Ft. Madison

WEBER, Anna, 412 University, Box 231 52625
319/835-5423 Br 4, Fl, Mennonite - GC
Retired
Gardening, Churchwork, Reading, Flowers

Iowa City (SE) - Amana Colonies

BIXLER, John & Becky, Ind. Lookout, Rt 3 52240
319/351-5514 Br 4, C, T, Cr, Fl, Mennonite
Music Therapist; Homemaker, 4 G/16, 22, B/13, 21
Photography, Railroads, Nature, Piano Tuning,
Sewing, Cooking

YODER, Hobert & Lois, R.R. #5 52240
319/351-8960 Br 5, C, T, Fl, Mennonite
Teacher; Nurse, 2 G/15, B/9
Plants, Music, Travel

ZOOK, Vernon S. & Marguerite, Route 3, Box 175A 52240
319/683-2458 Br 6, C, T, Fl, Mennonite - Old
Retired; Retired, 3 Nh
Gardening, Woodworking

Kalona (SE) 17 m SW of Iowa City

BRENNEMAN, Clark & Mary, Box 378, 52247
319/656-2953 Br 4, Mennonite
Painting; Nurse, 3 Nh
Wood working, Fishing, Quilting, EMB Knitting

MILLER, Verton & Pearl, RR 1 52247
319/683-2391 Br 4, C, T, Cr, Mennonite - MC
Farmer; Housewife, 3 Nh
Flowers, Needlework, Music, Woodworking,
Horticulture

SCHROCK, Leo & Nedra, R.R. 1, Box 111 52247
319/683-2834, C, T, Mennonite
Truck Driver; Accountant, 2 B/10, 12
Bee Keepers

SWARTZENDRUBER, Mark & Doris, Box 50 52247
319/656-2545 Br 4, Mennonite
Office Work; Bank Employee, 2 Nh
Horseback Riding, Reading

SWARTZENDRUBER, Wm L. & Verda, R #1, Box 196
52247
319/656-2772 Br 4, C, T, Fl, Mennonite - Conservative
Custodian; Cook, 4 G/12, 17, B/8, 15
Reading, Fishing, Camping

YODER, David & Verna, R #2, Box 174 52247
319/656-2697 Br 2, C, T, Mennonite
Pastor; Housewife, 7 4 Nh, G/10, 12, B/17

What to See in Kalona, Iowa

Kalona Kountry Kreations store operated by an Amish lady, Sarah Miller. Features many homemade items.

Kalona Historical Society located on highway 22 in Kalona.

Kalona Cheese factory, 4 miles north of town.

Greene Center Book Store in Kalona owned by Katie Ellen Yoder, a very interesting person.

Joetown Pottery owned by Reagan Yoder.

Enos H. Miller, printer of the Herald of Wahrheit.

—Mark Swartzendruber

- YODER, Donald D & Nettie**, Rt 2, Box 192 52247
319/656-2887 **Br 4, C, T, Cr, Fl**, Mennonite
Painter; Housewife, Nh
Antiques, Woodworking, Gardening, Quilts, Travel,
Entertaining
- YODER, Oren & Mary Kate**, 711 3rd St., Box 75 52247
319/656-2850 **Br 4, Cr, Fl**, Mennonite
Retired; Housewife, Nh
- Manson (WC)** 16 m W of Ft. Dodge
OSWALD, Alvin & Helen, RR 2 50563
712/469-2180 **Br 4**, Mennonite
Farmer; Housewife, Nh
- Marion (EC)** Adjoining Cedar Rapids E
RATZLAFF, Don & Shirley, 920-20th Street 52302
319/377-5127 **Br 2-6, C, T, Cr, Fl**, Mennonite
Elec Engineer; Homemaker, 2 B/1, 5
Ham radio, Camping, Traveling, Woodworking
- Meservey (NC)** 35 m SW of Mason City
ROSENBERGER, John & Lola, Box 115 50457
515/358-6107 **Br 4, Fl**, United Methodist
Minister; Housewife, 2 G/5, B/4
Cooking, Reading
- Mt. Pleasant (SE)** 29 m NW of Burlington
GRABER, Clarence & Sally, Rt. 4, Box 104 52641
319/385-2708 **Br 4, C, T, Cr, Fl**, Mennonite
Dairy-Farming; Homemaker, 6 Nh
Gardening, Fishing, Hiking
- Orange City (NW)** 50 m N of Sioux City- Dutch cultural
VANDER WEIDE, Stan & Marilyn, 111 5th St NE 51041
712/737-2716 **Br 2, C, T, Fl**, Reformed
Farmer; Teacher, 3 B/11, 13, 15
Swimming, Fishing, Travel
- Parnell (SE)** 8 m SW of Iowa City
MARNER, John & Lydia, Box 83 R.R. #1 52325
319/646-2791 **Br 4, C, T, Cr, Fl**, Mennonite - MC
Retired; House & Garden, 4 Nh
Growing Plants for enjoyment and for sale
- YODER, Darvin & Martha**, Rt 1, Box 103 52325
319/668-2895 **Br 4, C, T, Cr, Fl**, Mennonite
Teacher, Farm; Housewife, 3 G/3, 6, B/4
Music, Gardening
- YODER, E. Ferne**, Rt. 1, 52325
319/646-2758 **Br 4, C, T**, Mennonite
Farm Wife, Nh
Quilting, Traveling, Meeting & Making New Friends &
Old Friends
- Pulaski (SE)** 30 m SE of Ottumwa
AUGSPURGER, Gerald & Cleo, Box 40 52584
515/675-3355 **Br 4, C, T**, Mennonite
Retired; Retired, Nh
- PAYNE, Don & Jean**, 52584
515/675-3711 **C, T, Fl**, Mennonite - GC
Farmer; Housewife, 3 2 Nh, B/16
Traveling, Meeting New Friends, Raising Cattle, No till
farming
- Sheldon (NW)** 50 m NE of Sioux Falls, S.D.
HENDRICKS, Francis & Jean, RR 1, Box 41 51201
712/324-3842 **Br 2, C, T, Cr, Fl**, Church of the Brethren
Pastor; Pastor, 2 G/2, B/5
Music, Piano, Sports, Jogging, Handwork
- Washington (SE)** 35 m SW of Iowa City
LITWILLER, Francis & Phyllis, R.R.3, Box 103 52353
319/653-3816 **Br 2, C, T, Cr, Fl**, Mennonite
Farmer; RN, Homemaker, 4 G/7, B/8, 12, 14
Coins, Stamps, Camping, Bicycling, Reading, Writing
- WIDMER, Galen & Marie**, 716 Perdock Court 52353
319/653-2570 **Br 3, C, T, Cr, Fl**, Mennonite
Farmer; Nurse, 3 Nh
Fishing, Sledding, Farm Activities
- Wayland (SE)** 50 m S of Washington
GRABER, Willis & Marjorie, RR 1 52654
319/256-3815 **Br 5, Fl**, Mennonite
Farmer; Home Health Aide, 2 Nh
- MEYER, Dean & Doris**, RR 1 52654
319/256-5922 **Br 6, C, T, Cr, Fl**, Mennonite
Yoder Feeds; Housewife, 3 Nh
Travel, Camping
- Wellman (SE)** 27 m SW of Iowa City
MILLER, Edwin & Mary, Rt 2, Box 63 52356
319/646-6535 **Br 3, C, T, Fl**, Mennonite
Elem Principal; Housewife, 5 2 Nh, G/16, B/11, 15
Farming, Genealogy, Reading
- MILLER, Lester J. & Katie Ann**, Rt 2, Box 67 52356
319/646-6768 **Br 4, C, T, Cr, Fl**, Mennonite -
Conservative
Farming; Homemaker, 7 5 Nh, G/21, 21
Some traveling
- SLAUBAUGH, Mary & Carolyn** Route 2, Box 130 52356
319/646-2364 **Br 5-6, C, T, Fl**, Mennonite
Homemaker; Nurse, 3 Nh
Crafts, Gardening

Important Dates

- Ontario Mennonite Relief Sale, New Hamburg (Ontario) Fair Grounds, **May 26, 1979.**
- Mennonite Central Committee Relief Sale, Swift Current, Saskatchewan, **June 2, 1979.**
- Mennonite Central Committee Relief Sale, Saskatoon, Saskatchewan, **June 16, 1979.**
- Renewal '79, Eastern Mennonite College Campus, **June 22-24, 1979.**
- Mennonite Graduate Seminar, Associated Mennonite Biblical Seminaries, Elkhart, IN, **July 5-8, 1979.**
- Canadian Conference Mennonite Brethren Churches Annual Convention, Vancouver, B.C., **July 6-10, 1979.**
- Evangelical Mennonite Conference (Canada), Annual Business and inspirational sessions, Steinbach (MB) Bible Institute Auditorium, **July 6-8, 1979.**
- Evangelical Mennonite Brethren Conference Annual Convention, Colorado Women's College Campus, Denver, CO, **July 18-22, 1979.**
- Mennonite Central Committee Relief Sale, Arthur, IL, **July 28, 1979.**
- Mennonite Central Committee Relief Sale, Kidron, OH, **August 4, 1979.**
- Mennonite Central Committee Relief Sale, Fairview, MI, **August 4, 1979.**
- Annual Conservative Conference, Central Christian High School, Kidron, OH, **August 7-9, 1979.**
- Mennonite Nurses' Association and Mennonite Medical Association Annual Convention, Waterloo / Kitchener Area, Ontario, **August 9-12, 1979.**
- Waterloo '79, Mennonite Church General Assembly, business sessions, children's activities, visual arts display, Menno Singers program, Inter-Mennonite Children's Choir, Inter-Mennonite Youth Choir, Youth Convention, Conrad Grebel College, Waterloo, Ontario, **August 11-16, 1979.**
- Evangelical Mennonite Church Annual Convention, Oakwood Park, Syracuse, IN, **August 11-16, 1979.**
- Mennonite Central Committee Relief Sale, Chilliwack, B.C., **September 15, 1979.**
- Mennonite Central Committee Relief Sale, Harrisonville, MO, **September 15, 1979.**
- Mennonite Central Committee Relief Sale, Goshen, IN, **September 22, 1979.**
- Mennonite Central Committee Relief Sale, Ritzville, WA, **September 22, 1979.**
- Mennonite Central Committee Relief Sale, Fisherville, VA, **September 29, 1979.**
- Mennonite Economic Development Associates (MEDA) Annual Meeting, Lincoln, NE, **October 18-21, 1979.**
- Mennonite Central Committee Relief Sale, Rocky Ford, CO, **October 20, 1979.**
- Intercollegiate Peace Fellowship Annual Conference for Mennonite College Students, Central, KS, **October 25-27, 1979.**
- Mennonite Central Committee Peace Section (U.S.) Annual Meeting, **November 30-December 1, 1979.**
- Mennonite Central Committee (Canada) Annual Meeting, Ontario, **January 18-19, 1980.**
- Mennonite Central Committee (U.S.) Annual Meeting, **January 24-26, 1980.**
- Mennonite Disaster Service Annual All Unit Meeting, Saskatoon, Saskatchewan, **February 8, 9, 1980.**
- Mennonite Chaplain's Association and Mennonite Health Assembly Annual Meeting, Saint Louis, MO, **March 8-12, 1980.**
- Ontario Mennonite Relief Sale, New Hamburg (Ontario) Fairgrounds, **May 31, 1980.**
- Mennonite Central Committee Relief Sale, Swift Current, Saskatchewan, **June 7, 1980.**
- General Conference of the Brethren in Christ Church, McMaster University, Hamilton, Ontario, **June 28-July 3, 1980.**
- Mennonite Central Committee Relief Sale, Saskatoon, Saskatchewan, **June 21, 1980.**
- Canadian Conference Mennonite Brethren Churches Annual Convention, Saskatchewan, **July 4-8, 1980.**
- Triennial General Conference Sessions, YMCA of the Rockies, Estes Park, CO, **July 12-18, 1980.**
- Evangelical Mennonite Church Annual Convention, Bible and Business Conference, Oakwood Park, Syracuse, IN, **August 9-14, 1980.**
- Mennonite Nurses' Association and Mennonite Medical Association Annual Convention, Laurelville Church Center, PA, **August, 1980.**
- Mennonite Industry and Business Associates (MIBA), Goshen, IN, **October 23-26, 1980.**
- National Youth Retreat, Banff, Alberta, **December, 1980.**

SWARTZENDRUBER, Lois, Rt 2 52356
319/646-2516 **Br 2, C, Fi**, Mennonite
Teacher, 1 B/16
Plants, Crafts, Tennis, Genealogy
ZOOK, Elsie, 1015 8th Ave. 52356
319/646-2615 **Br 2, T, Fi**, Mennonite
Teacher
Fishing, Roses, Birds, Hiking

KANSAS

Abbyville (C) 20 m W of Hutchinson
NISLY, Sam & Esther, Box 36 67510
316/286-5332 **C, T, Fi**, Amish Mennonite
Gen Contractor; Housewife, 5 G/14, 21, 22, B/7, 11
Reading, Nature, Classical Music
Ablene (NC) 25 m E of Salina - Eisenhower home
MINTER, Samuel & Ruth, 115 NE 8th 67410
913/263-1750 **Br 4**, Brethren in Christ
Retired; Retired, 4 Nh
Farmed 40 years, Mission work last 12 years
Agriola (EC) 22 m SW of Ottawa
SCHMIDT, Esley & Mildred, 3rd & Main 66831
913/733-2476 **Br 2, C, T, Cott, Fi**, Mennonite - GC
Farmer; Nurse, 4 G/13, B/10, 18, 21
Camping
Canton (C) 50 m N of Wichita
BITIKOFER, Leroy & Doris, Route 1, Box 183 67428
316/628-4964 **Br 4, C, T, Cr, Fi**, Mennonite
Factory; Homemaker, 2 B/18, 24
Would welcome visitors, need only a day's notice
Cimarron (SW) 17 m W of Dodge City
KOPPER, Richard & Lucille, 306 N 3rd 67835
316/855-3544 **Br 6, T, Fi**, Mennonite Brethren
Custodian; Housewife, 2 G/15, 22
Gardening, Sports, Sewing, Crocheting
PENNER, Willy & Gerry, Box 454 67835
316/855-2265 **Br 3, C, T, Fi**, Mennonite Brethren
Elem. Princ.; RN, 3 G/20, B/14, 18
Fishing, Gardening
Derby (SC) 6 m S of Wichita
GOERING, Glen & Celia, Rt 2, Box 45 67037
316/788-1810 **Br 5, C, T, Fi**, Mennonite - GC
Teacher; Teacher, 4 G/12, 12, B/5, 7
Christmas Tree Plantation, Gardening
Goessel (C) 40 m N of Wichita
SCHMIDT, Simon & Linda, 202 N. Buller 67053
316/367-2233 **Br 2, C, Fi**, Mennonite
Photographer; Housewife, Nh
Reading, Travel, Fishing, Pictures, Carpentry, VS work
UNRAU, Rufus & Mathilda, 215 Church St Box 73 67053
316/367-8182 **Br 2, C, T, Mennonite**
Carpenter; Housewife
Quilting, Embroidering, Senior Center, Museum at
Goessel, Bible Study, etc.
Goodland (NW) 17 m from Colo. border on I 70
IWIG, James & Myrna, 403 W 12 St 67735
913/899-7201 **Br 2, C, Fi**, United Methodist
Minister; Homemaker, 3 G/11, 13, B/8
Gardening, Reading
Great Bend (C)
DIRKS, Eldon & Irma Rt. 1, Box 153 67530
No Listing **Br 5, Cr**, Mennonite - GC
Farmer; Homemaker, Nh
Harper (SC) 50 m SW of Wichita
HOSTETLER, Dewey & Bernice, Route 2, Box 4 67058
316/896-2040 **Br 4, C, T, Cr, Fi**, Mennonite
Farmer, Mfg.; Nurse, 4 2 Nh, G/10, 18
Flying, Gardening, Handwork
NAFFZIGER, Roy & Phoebe, Route 1, Box 65N 67058
316/896-2390 **Br 4, C, T, Fi**, Mennonite
Farmer; Homemaker, 4 Nh
Gardening, Woodworking
SHUE, Paul & Mary, RR 2, Box 9 67058
316/896-2515 **Br 2, C, T, Cr, Fi**, Mennonite
Carpenter; Homemaker, 4 3 Nh, B/14
Woodworking, Sewing, Music
Hesston (C) 35 m N of Wichita
BURKETT, Dorothy, P.O. Box 443 67062
316/327-4423 **Br 2, Fi**, Mennonite - MC
P.T. File Clerk, 3 Nh
Reading, Sewing, Traveling
DUERKSEN, Agnetha, Schowalter Villa 67062
316/327-2214 **Br 2**, Mennonite - GC
Retired
Voluntary Work, Enrichment, Bethel, Knit, Garden, etc
HERSHBERGER, James & Gladys, 400 South Hess 67062
316/327-4142 **Br 4, Fi**, Mennonite
Administrator; Nurse Aide, 3 Nh
Gardening, Church Activities
JANZEN, Calvin & Marjorie, Box 405 67062
316/327-4585 **Br 2, C, T, Fi**, Mennonite
Montgomery Ward Emp.; Teacher
Traveling
LEDERACH, John & Naomi, 226 Lancaster 67062
316/327-4072 **Br 3, Fi**, Mennonite
Professor; Instructor, 3 2/Nh, G/17
LOUCKS, Phares & Leah, Box 396 67062
316/327-4593 **Br 2, C**, Mennonite
Disc Rolling; Homemaker, 4 Nh
REIMER, Irvin & Edna, 429 N Streeter, Box 111 67062
316/327-2319 **Br 4, C, T, Cr, Fi**, Mennonite - GC
Ind. Eng.; Housewife, B/30
Camping, Hike, Sports, Traveling
REMPEL, Dietrich & Mary, 308 E Cedar St, Box 253, 67062
316/327-4143 **Br 4, C, T, Fi**, Mennonite
Press Manager; Homemaker, 3 1 Nh, G/12, 16
Bicycling, Camping

RODGERS, Lloyd & Pearl, RR 1 67062
316/327-4298 **Br 6, C, T, Cr, Fi**, Mennonite
Farmer; Homemaker, 5 4 Nh, B/13
Entertaining, Travel
SWARTZENDRUBER, Maude, Schowalter Villa 67062
316/327-2173 **Br 3**, Mennonite
Retired, Nurse
Too numerous to list
THIESSEN, Harvey & Lois, RR 1 67062
316/327-4812 **Br 3, C, T, Fi**, Mennonite
Hesston Corp; Librarian, 2 G/18, B/13
Travel, Gardening, Reading
TROYER, Menno M. & Charity, Schowalter Villa 67062
316/327-4839 **Br 2, C, Fi**, Mennonite
Retired Minister; Retired, 4 Nh
Travel, Flowers, Reading, Photography, Visiting people
YODER, Stanley & Barb, 212 E Smith St. 67062
316/327-2827 **Br 2, Fi**, Mennonite
Instructor; Student
Carpenter, Reading, Sewing, Baking
Hillsboro (C) 50 m N of Wichita
BARTEL, Adolf J. & Olga, Route 2, Box 23 67063
316/947-3748 **Br 2, C, T, Fi**, Mennonite - GC
Farmer; Housewife, 2 Nh
BRANDT, Mike & Deb, Route 3, Box 41 67063
316/947-2254 **C, T, Fi**, Mennonite
Farm; Farm
Leather Craft, Sports, Animals, Alternative Energy
BRENNEMAN, Frank & Anne, 217 So Cedar 67063
316/947-3097 **Br 2, C, T, Fi**, Mennonite
College Prof; Sec., Housewife, 4 B/10, 13, 16, 18
Reading, Sports, Camping, Gardening
FLAMING, Randolph & Laura, Route 3, Box 96 67063
316/367-2377 **Br 2, C, T, Mennonite** - GC
Dairy Farmer; Homemaker, 4 2 Nh, G/18, B/22
FRIESEN, Mel & Grace, 304 S. Main 67063
316/947-2224 **Br 2, T, Fi**, Mennonite - GC
Minister; Social Work, 2 B/3, Infant
Fishing, Photography
HEIN, Marvin & Mary, 212 So. Wash 67063
316/947-5454 **C, Fi**, Mennonite Brethren
Pastor; 3 2 Nh, G/11
Golf, Photography, Gardening



KROEGER, John & Esther, 612 South Lincoln 67063
316/947-3475 **Br 2, C, T, Fi**, Mennonite - Evang.
Retired Carpenter; Housewife, 4 Nh
Building spinning wheels, Furniture, on a lathe etc, etc.
LINDTEIGEN, Esther, 217 N Lincoln 67063
316/947-3505 **Br 2, T, Fi**, Mennonite-GC
Housewife; 3 Nh
Flowers, Fishing, Baking, Reading, Sewing, Traveling
WIENS, Frank & Marie, 302 S. Wilson 67063
316/947-5436 **Br 4**, Mennonite Brethren
Social Work; Writer, Nh
Biking, Reading, Travel
Hutchinson (C) - Large Grain Elevators
FRIESEN, Abe & Mary Ann, 7407 Madison Ct. 67501
316/662-1843 **Br 2, C**, Mennonite Brethren
Retired; Housewife, Nh
Singing, Sewing, Quilting, China Painting
HEADINGS, Levi & Mary, R #1, Box 170 67501
316/662-2641 **Br 5, C, Fi**, Mennonite
Gardening; Needlework, Nh
Photography, Traveling
HEADINGS, Raymond & Fannie, Route 1, Box 167 67501
316/662-6935 **Br 4**, Mennonite - Conservative
Farmer; Homemaker, 2 Nh
KING, Kenneth & Judy, Route 4 67501
316/663-1470 **Br 2, C, T, Fi**, Mennonite
Farmer; Homemaker
Teaching, Sewing, Reading
STECKLY, George & Ardyth, 1917 North Main 67501
316/669-9479 **C, T, Cr, Fi**, Mennonite
Instructor Jr. Co.; Elmen. Teacher, 2 G/14, B/15
Travel, Camping, Photography, Youth Sponsors, Sell
Knapp Shoes, Raise Pigeons
YUTZY, Raymond & Alta, Route #1, Box 274 67501
316/662-8561 **Br 2, C, T, Cr, Fi**, Mennonite - Amish
Salesman; Housewife, 5 2 Nh, G/17, B/14, 19
Traveling
Ingalls (SW) 22 m NW of Dodge City
PENNER, Clarence & Ann, Rt 2 67853
316/335-4542 **Br 6, T, Cr, Fi**, Mennonite Brethren
Farmer; Housewife, 2 G/18, 22
Sports, Garden, Flowers, Sew
Inman (C) 15 m NE of Hutchinson
NEUFELD, Adolf & Wanda, 507 S. Walnut, Box 217 67546
316/585-6748 or 585-6711 **Br 5, C, T, Fi**, Mennonite - GC
Businessman, Secretary, 1 Nh
Stamps, Coins, Camping, Ham Radio, Sewing,
Gardening

NEUFELD, Herbert & Lilly Ann, Rt 2 67546
316/585-6629 **Br 4, C, T**, Mennonite - GC
Farmer; Homemaker, Nh
Wheat Weaving, Sewing, Reading
PAULS, John R. & Frances, Route 1, Box 29 67546
316/585-6831 **Br 4, C, T**, Mennonite Brethren
Switchman; Hwf, Cook, Nh
Golf, Fish, Travel, Works in Restaurant serving a
German Buffet
WIENS, Wilbur R. & Margaret, 506 S. Walnut 67546
316/585-2223 **Br 2-4, Fi**, Mennonite - GC
Mechanic; Housewife, 2 G/11, B/15
Travel, Crochet, Piano, Reading, Gardening
Kingman (SC) 45 m W of Wichita
MILLER, Harold & Carol, 330 E Washington 67068
316/532-5330 **Br 3, T, Fi**, Mennonite - GC
Pastor; Homemaker, 2 G/1, B/4
Games
Larned (WC) 23 m SW of Great Bend
FRANKLIN, Jesse & Glenda, Route 1 67550
316/982-4633 **Br 4, C, T, Fi**, Mennonite
Farmer; Housewife, 2 Nh
Refinish Furniture, Wheat Weaving, Camping,
Traveling
Lawrence (NE) 25 m E of Topeka
MARNER, Lowell & Luanne, 3205 Trail Road 66044
913/842-5974 **Br 4, C, T, Fi**, Free Methodist - Mennonite
Construction Super; Housewife, 2 G/10, B/7
Skiing, Bicycling, Sewing, Woodworking
Liberal (SW) Near OK border
EDIGER, Paul & Sara, Rt 1 67901
405/259-6449 **Br 4, C, T, Cr**, Mennonite
Farmer; Housewife, 2 Nh
Lindsborg (C) 18 m S of Salina - "Little Sweden USA"
HIEBERT, Raymond & Elsie, RR 1, Box 30 67456
913/227-3551 **Br 6, C, T, Cr, Fi**, Mennonite
Pork Producer; Housewife, RN, Nh
Carpentry, Reading, Sewing
Manhattan (NE)
THIESSEN, Emil & Gladys, 1816 Alabama Lane 66502
913/539-8468 **Br 4, Fi**, Mennonite Brethren
Teacher; Teacher, 2 Nh
McPherson (C)
KREHBIEL, Reuben & Laura, Rt 1, Box 38 67460
316/345-8432 **Br 4, Fi**, Mennonite - GC
Farming; Homemaker, 4 Nh
Scrabble, Music, Purple Martins
STUCKY, Albert & Edith, Rt 1, Box 81 67460
316/241-2897 **Br 8, C, T, Cr, Fi**, Mennonite - GC
Farmer; Volunteer, 3 Nh
Woodwork, Potter, Macrame
STUCKY, Carl T & Lorene, Rt 1, Box 122 67460
316/241-4599 **C, T, Cr, Fi**, Mennonite
Retired; Retired, Nh
Scrabble, Domino, Fishing, Quilting
STUCKY, Howard & Mildred, Route 1, Box 60 67460
316/241-3458 **Br 6, T, Fi**, Mennonite - GC
Farmer; Seamstress, 5 3 Nh, G/19, B/22
Classic music records & concerts, Rook
STUCKY, Marvin & Marjorie, Route 1, Box 55 67460
316/345-8577 **Br 4, C, T, Fi**, Mennonite-GC
Service Sta; Secretary, 4 Nh
Fishing, Skiing, Camping, Woodwork, Sewing
Meade (SW) 40 m SW of Dodge City
BARTEL, Pete & Malenda, 610 W. Carthage 67864
316/873-2439 **Br 2, C, T**, Mennonite
Well Driller; Baker, 4 3 Nh, G/15
Welding, Sewing, Crafts, Knitting, Crocheting
Moundridge (C) 40 m N of Wichita
FAST, Orlando & Maxine, R 1, Box 141 67107
316/345-6482 **Br 4, C, T**, Mennonite - GC
Farming; Homemaker, 4 2 Nh, B/16, 19
Painting, Music, Bicycling, Traveling
GRABER, Richard & Marjorie, RR #2, Box 84 67107
316/345-2652 **Br 4, Cr**, Mennonite - GC
Farmer; Farm wife, 5 Nh
Gardening, Quilting, Picnicking
KREHBIEL, Rick & Patricia, Route 1, Box 26AA 67107
316/345-2560 **Br 2, C, T, Fi**, Mennonite - GC
Loan Officer; Cosmetologist
Fishing, Jogging, Gardening, Bicycling, Reading
PREHEIM, Waldo & Florence, 555 Park Place 67107
316/345-2605 **Br 4, C, T, Fi**, Mennonite
Retired; Homemaker, Nh
Traveling, Fishing
SCHRAG, Richard & Lizzie, 601 Birch, Box 826 67107
316/345-2715 **Br 4, Cr, Fi**, Mennonite
Retired; Hatchery-P.T., 4 Nh
Light Carpenter Work, Quilting, Reading
WOLLMANN, Willis & Naomi, 420 S Christian, Box 14
67107
316/345-8216 **Br 3, Fi**, Mennonite
Dentist; Homemaker, 4 G/13, 17, 20, 21
Newton (C)
BACHMAN, Dale & Elda, 1104 W. Broadway 67114
316/283-3064 **Br 2, C, T, Fi**, Mennonite - GC
Maintenance; Teacher, 4 3 Nh, G/21
Camping, Gardening, Hiking, Reading, Choir,
Bicycling, Baking
CARLSON, Robert & Phyllis, 127 S. Pine St. 67114
316/283-0997 **Br 4, C, T, Fi**, Mennonite - GC
Chaplain; Teacher, 3 2 Nh, G/16
Sailing, International Hosting, Antiques, Reading,
Traveling
EPP, Paul & Ruth, Route 4, Box 60 67114
316/283-4809 **Br 2, C, T, Cr, Fi**, Mennonite - GC
Farmer; Homemaker, 2 Nh
FUNK, Herta, 944 S Ash 67114
316/283-6996 **Br 4, Fi**, Mennonite - GC
Dir Adult Ed.;
Knitting, Reading, Travel
HARTZLER, Ken & Betty, Route 1, Box 38 67114
316/327-4126 **C, T, Fi**, Mennonite
Teacher; Florist, 3 G/6, 11, B/13
Farming

Traveling Fun for Anyone continued from p. 16

word while the person with the dictionary writes out the correct definition. Then the person with the dictionary collects all the definitions. Everyone closes his eyes and votes for the one he feels is the correct definition. You score a point if you guess the correct definition and a point for everyone who votes for your made-up definition. (This game will work better at the campsite than in the car.)

Journals and Collections: Have at least one person on the trip keep a written commentary of trip highlights. This makes for fascinating reading later on. Young children enjoy having a sturdy bag or shoe box in which to stow shells, rocks, ticket stubs, or brochures. Older children could each have a notebook for collecting autographs of church leaders, relatives, and friends or

composing little jingles to bring back memories.

A picture frame backed with burlap can be the backdrop for an interesting collage of travel mementos. Heavier items such as shells and rocks can be arranged attractively in pretty glass jars for display on bureaus or bookshelves.

Rest Stops: Make the most of them! Race to the bathrooms. Do jumping jacks and cartwheels on the way back. Throw balls and Frisbees. Jump rope. It doesn't take long to get the heart pumping! Picnic if time allows.

Make large signs to hold up at the window while driving—"We're going to Waterloo. How about you?" and see which passersby respond.

Just relax. Give up expectations of arriv-

ing clean and unrumped. Enjoy each other, "warts and all." Be your best unselfish self—and your trips will truly be at least half the fun!



Jewel Showalter has had a lot of experience traveling—as a missionary child and mother of three!



Adventure: Eating on the Road continued from p. 17

put together in advance and carry in one container. This recipe invests the cook with considerable responsibility to make choices. That's part of adventure.

Skillet Casserole Seasoning Mix

Thoroughly mix together:

- 1 ¼ t. black pepper
- 3 T. onion powder or salt
- 1 T. garlic powder or salt
- 2 T. dried parsley flakes
- ½ c. dried onion flakes
- 3 T. beef bouillon instant granules
- 1 ¾ c. non-fat dry milk
- 2 T. salt (omit if using onion and garlic salt)

Store in air-tight container. Using it in the following proportions will serve four: Brown ½ to 1 pound ground beef. Pour off any excess fat. Add ½ cup seasoning mixture and one ingredient from each of the following two groups:

Liquids

- 2 c. water (with potato option)
- 2 c. tomato juice
- 1 c. tomato sauce or soup and 1 c. water.

Base Ingredients

- 5 or 6 sliced potatoes
- ¾ c. rice
- 1 ½ to 2 c. macaroni or noodles.

Bring mixture to boiling, cover and simmer 20-30 minutes. Add a little additional liquid if necessary. If desired, add raw vegetables along with the base ingredient—sliced carrots, celery, green pepper, or mushrooms. Or just before serving, sprinkle with grated cheese. For hamburger-noodle stroganoff, stir in ½ cup yogurt or sour cream just before serving.

Even if we don't camp, I carry a few knives, a plastic bowl for washing and serving vegetables or fruit, can opener, thermos jug, and a few eating utensils. If you add a plug-in device for heating water, a whole range of meals from the grocery store becomes possible.

Since we discovered the following trick, it's become a tradition whenever we travel any distance as a family.

No-Stove Tacos

Shopping list to serve four:

- 1 package prepared taco shells, the crispy folded variety
- 1 can Mexican-style refried beans
- small head of lettuce
- tomatoes, if in season
- small package grated cheese
- small jar taco or enchilado sauce

To eat, simply spread beans inside taco shells (no need to heat them) and wash and chop the lettuce and tomatoes. Each person adds vegetables, sauce, and cheese as desired. Block cheese may be cut or grated if you have the tool on hand.



Doris Longacre, who compiled the More-With-Less Cookbook is at work on a sequel for MCC, having to do with broader areas of more-with-less living.





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Professor; Professor, 3 G/7, 11, B/14
Gardening, Music, Conversation, Theatre, Children
KAUFMAN, Donald & Eleanor, 609 Central Ave 67114
316/283-7421 Br 4, C, T, Fl, Mennonite - GC
Paper Cutter; Student, 3 G/16, B/12, 14
Music, Reading, Gardening, Writing
REGIER, Herman & Elsie, Rt. 4, Box 19 67114
316/283-2836 Br 4, C, T, Cr, Fl, Mennonite - GC
Farming; Housewife, Nh
Flying, Antique cars, Gardening
REIMER, Victor & Mary, 517 S Popular St 67114
316/283-7147 Br 2, C, T, Fl, Mennonite
Journalist; Medical Tech, 2 G/15, 17
Reading, Photography, Crafts, Music, Carpentry,
Cooking, Sewing
SCHMIDT, Henry B. & Rose, 620 Grandview 67114
316/283-6340 Br 4, T, Fl, Mennonite - GC
Minister; Housewife, 3 Nh
SCHMIDT, Rudy & Luella, Rt 2, Box 86 67114
316/367-2490 Br 4, C, T, Cr, Fl, Mennonite - GC
Dairy Farmer; Housewife, 4 2 Nh, G/16, 33
Bicycle Riding, Riding Horse, Hiking
SCHRAG, Elmer & Laura, Rt #2, Box 88 67114
316/367-2402 Br 4, C, T, Fl, Mennonite
Teacher; Activities Dir., 2 G/14, B/9
Music, Reading, Antiques, The Simple Life
WIENS, Curtis & Catherine, 510 S.E. 2nd St 67114
316/283-3504 Br 2, C, Fl, Mennonite
Santa Clerk; Housewife, 2 Nh
North Newton (C) 2 m N of Newton
BULLER, Helen R., Box 354, 2308 Edgemore Ave 67117
316/283-2084 Br 4-6, C, T, Fl, Mennonite Brethren
Legal Sec; 4 3 Nh, B/Y.A.
Knitting, Crochet, Gardening, Reading, Music
GRABER, Eldon W. & Martha, 2422 Minnesota, Bx 182
67117
316/283-7306 Br 2, C, T, Fl, Mennonite - GC
Pastor; Day Care Ctr - Direct., 2 G/15, 18
Golf, Travel, Camping
GUHR, Sam & Linda, 2614 Rosewood 67117
316/283-1915 Br 3, Mennonite
Disabled; OR Ward Clerk, 3 Nh
HARDER, Ernst & Ruth, 2209 N. Main, Box 188 67117
316/283-8188 Br 2, Fl, Mennonite
Minister; Homemaker, 1 B/20
Traveling, Photography
HARMS, Elsie, 111 West 23, Box 14 67117
316/283-2012 Br 4, Cr, Mennonite - GC
Homemaker; Nh
Garden, Volunteer at Nursing Home, Sew Comforts
JANZEN, Bernhard A. & Marie J. 402 East 23rd, Box 205
67117
316/283-0683 Br 2, C, T, Mennonite - GC
Retired; Retired, Nh
Sharpening Tools, Volunteer Work in Homes
JANZEN, Maynard, Box 183 67117
316/283-4210 Br 2, C, T, Fl, Mennonite
Sales;
Music, Flying, Square Dance, Prefer singles as guests
KIM, Arnold & Magdalen, 2315 Rosewood 67117
316/283-4853 Br 5, Mennonite
Custodian; Organist, X-Librarian, 2 Nh
Woodworking, Flowers, Tole painting
PAULS, Wesley & Helen, PO BOX 105 67117
316/283-4619 Br 4, C, Fl, Mennonite - GC
Teacher; Nurse, 2 G/18, B/21
Gardening, Photography, Painting, Woodworking
REIMER, Wilbert & Rubie, 114 W 23 St, Bx 112 67117
316/283-4512 Br 3, C, T, Fl, Mennonite - GC
Maint. Spr.; Mail Clerk, Nh
Photography, Travel
Peabody (C) 15 m NE of Newton
ENTZ, Alden & Laura, Box 39, Rt #1 66866
316/983-2793 Br 4, C, T, Cr, Fl, Mennonite - GC
Farmer; Homemaker, 4 G/2, 11, B/8, 10
Trampoline, Gardening, Needlepoint
GOERTZ, Ernest & Elma, RFD 2, Box 100 66866
316/367-2253 Br 4, C, T, Fl, Mennonite - GC
Farming; Homemaker, 8 5 Nh, G/10, 16, B/17
School Bus Drivers, Reading, Sewing, Church &
Community Activity
VOTH, Arnold & Wilma, Rt 2, Box 101 66866
316/367-8308 Br 3, C, T, Fl, Mennonite - GC
Farmer; Sales Clerk, 4 Nh
Traveling, Reading, Walking
Pretty Prairie (C) 45 m W of Wichita
SCHRAG, Sam & Luana, RR 2 67570
316/459-6683 C, T, Fl, Mennonite
Route Sales; Housewife, 3 G/7, 11, 14
Sports, Hiking, Farming
Sharon Springs (WC) Near Colo. border on Rt 40
YODER, Melvin & Cleo, 215 West Pine, RR 2, 67758
913/852-4338 Br 6, C, T, Cr, Fl, Mennonite
Farmer; 2 Nh
1 block to Tennis Court, 3 blocks to Swimming Pool
Shawnee (NE) S suburb of Kansas City, KS.
MOYER, James & Irene, 6613 Haskins 66216
913/268-5560 Br 2, Fl, Mennonite
Management; Housewife, 2 B/6, 9
Macrame, Sewing, Crafts, Tennis, Garden, Travel
South Hutchinson (C) 1 m S of Hutchinson
KING, Allen & Fannie, 700 S. Poplar 67505
316/662-2645 Br 4, Fl, Mennonite
Semi Retired; Volunteer, Nh
Help Manage Etcetera Shop, Travelled all over U.S. &
Abroad
Topeka (NE)
EDIGER, Robert & Evelyn 708 Crest Dr 66606
913/272-8788 Br 4, Fl, Mennonite Brethren
Home Builder; Clerical, 3 G/15, B/12, 17
Travel, Reading, Needlepoint, Volleyball
HERSHBERGER, Calvin & Ruth Ann, 4945 NE Kincaid
66617
913/286-1217 C, T, Fl, Mennonite
Civil Eng.; 3 B/4, 6, 8
Gardening

Advance reservations are not necessary. We may both be in the field baling hay or in the barn milking cows and hot and dirty, but if you accept us that way we'll accept you.

MILLER, Sanford & Berta, 5040 NE Kincaid 66617
913/288-0524 Br 3, Fl, United Methodist
Social Work; Teacher, Nh
Ulysses (SW) 40 m SW of Garden City
KINSER, Delmar & Phyllis, 915 N Durham 67880
316/356-3178 Br 4, C, T, Fl, Mennonite Brethren
Lineman; Housewife, 2 G/17, B/13
Whitewater (C) 25 m N of Wichita
ENTZ, Reynold & Deanna, R 1, Box 76 67154
316/799-2018 Br 6, C, T, Cr, Fl, Mennonite
Farmer; Homemaker, 2 G/2, B/4
Reading, Gardening, Building, Games, Horses
Wichita (SC) site of 1978 Menn. World Conf.
BARTEL, Peter & Amanda, 3902 West 11 th 67203
316/943-0936 Br 2, Fl, Mennonite - GC
Teacher; Teacher Aide, 2 1 Nh, B/22
Gardening, Sewing
BERG, Chester & Ruby, 706 Boyd 67212
316/942-2193 Br 4, C, Cr, Mennonite Brethren
Accountant; Housewife, 2 B/3, 6
Camping, Carpentry, Singing
EPP, Rosie, 654 S. Chautauqua 67211
316/683-7921 Br 2, Fl, Mennonite - GC
Pastor
HEADINGS, Phillip & Estella, 1826 N 135 th St W 67235
316/722-3755 C, T, Mennonite - GC
Teacher; Horticulture, 2 G/16, B/18
Camping, Gardening, Hiking
KAUFFMAN, Ellsworth & Irene, 7332 Rockwood 67206
316/682-4971 Br 2, C, T, Fl, Mennonite
Insurance; Nursing Ed, 5 G/8, 18, 20, B/14, 16
KROEGER, John & Hulda, 1724 N. Sheridan 67203
316/943-9800 Br 6, Fl, Mennonite Brethren
Ret Carpenter; Homemaker, 3 Nh
Sewing, Crafts, Travel, Gardening, Stamps
MIERAU, Tom & Lois Barrett, 1508 Fairview 67203
316/264-1404 Br 4, Cr, Mennonite
Teacher; Writer, 2 G/1, 5
Genealogy, Music, Church-history

KENTUCKY

Ages (SE) 4 m E of Harlan, Ky near Va border
MILLER, J. D. & Evie, Box 250 40801
Sarah King - Nurse, Marlin Yoder - Builder
606/837-8264 C, T, Fl, Mennonite
Doctor; P.T. Writer, 2 G/4, 6
Reading, Hiking, Music
Auburn (SC) 25 m SW of Bowling Green
YODER, Alfred, Rt 1, Box 104A-1 42206
502/586-8640 Br 6, C, T, Cr, Fl, Mennonite
Farming; 6 G/7, 14, B/17, 18, 20, 21
Berea (C) 40 m S of Lexington on I 75
NICE, Robert H. & Ruth Ann, Rt 1, Box 117 40403
606/986-8090 C, T, Mennonite
Business Man; House wife, 1 G/2
Painting, Crafts, Sewing, Reading, Gardening
Fairdale (NC) 15 m S of Louisville
SHUE, Paul & Lois, 800 Mt. Holly Rd. 40118
502/367-4779 Br 2, C, T, Fl, Mennonite
Cabinetmaker; Homemaker, 2 G/2, 8
Birdwatching, Camping
Franklin (SC) 25 m S of Bowling Green
BEACHY, Eli & Martha, Rt. 1, Box 142 42134
502/586-4917 Br 8, C, T, Amish Mennonite
Farmer; Housewife, 11 5 Nh, G/12, 18, 20, B/5, 8, 14
Minister
Harlan (SE) off Rt 119 and 421 near Va border
ZUERCHER, William & Joyce, 604 S Main St, 40831
606/573-5479 Br 2-4, Cr, Fl, Mennonite
Hosp Admin; Teacher, 3 1 Nh, G/17, B/13
Gardening, Tennis, Swimming, Picnicking, Hiking,
Games
Louisville (NC)
WENGER, David & Nora, 426 W. Southside Court 40214
502/368-7866 Br 5, Cr, Fl, Mennonite - Conservative
Routeman; Homemaker, 2 G/2, 7
Reading
Talcom (EC) 17 m E of Hazard, Knott County
FISHER, Orlo & Dorothy, Box 74 41765
606/251-4116 Br 4, C, T, Cr, Fl, Mennonite
Pastor & Labor; Housewife, 3 1 Nh, G/19, B/11
Camping

LOUISIANA

- Branch (SC)** 30 m NW of Lafayette - Rice Farms
BIEBER, Ernest & Rosa, Route 1, Box 101 70516
318/457-2796 **Br 6, Cott.** Baptist
Farmer; Housewife, 5 3 Nh, B/18, 28
Antique collector, Bible Study Teacher
LOEWER, Jr., Paul & Onietta, R.R. 1, Box 28A 70516
318/788-0665 **Br 4, C, T, Fi, Baptist**
Farmer Rice; Housewife, 3 G/1, 9, B/6
Travel, Dining Out
- Eunice (SC)** 30 m NW of Lafayette
LOEWER, James & Carol, Rt. 3, Box 175 70535
318/457-9829 **Br 4, C, T, Cr, Fi, Baptist**
Rice Farmer; Nurse, 2 B/3, 2
Travel, Snowskiing, Sports, Reading
LOEWER, Paul & Margaret, Rt. 3, Box 176 70535
318/457-3534 **Br 6, C, T, Cr, Fi, Baptist**
Ret. Farmer; Housewife, 5 Nh
- Metalrie (SE)** 5 m W of New Orleans
COALWELL, Jerryco & Austa, 514 Papworth 70005
504/833-0947 **Br 10, C, T, Cr, Fi, Sabbath Keeping**
Mennonite
Engineer; At Home, 2 Nh
Travel, Music, Photo, will give tours of New Orleans

MAINE

- Hallowell (SC)** 2 m S of Augusta
GROFF, Galen & Phyllis, Water St. - 404 04347
207/623-1948 **Br 5, C, T, Cr, Fi, Mennonite**
State Office; Homemaker, RN, 3 G/2, 5, B/3
Reading, Singing, Hiking, Camping
MENNONITE SERVICE UNIT, 37 Water Street 04347
207/622-4666 **Br 4, T, Fi, Mennonite**
4 VS'ers
Hiking, Sports, Sightseeing
- Winthrop (SC)** 15 m W of Augusta
METZLER, Glenn & Esther, Readfield RD, R 2 04364
207/377-8451 **C, T, Fi, Mennonite**
Student; Housewife, 4 G/2, 4, 8, 9
Gardening, Reading, Sewing, Walking in Woods

MARYLAND

- Accident (NW)** 30 m W of Cumberland
ZEHR, Kenneth & Audrey, Rt. 1, Box 43 21520
301/245-4329 **Br 2, C, T, Fi, Mennonite**
Minister; Nursing, 3 G/13, 15, B/8
Hiking, Music
- Beallsville (SC)** 18 m S of Frederick
HERR, Roy & Betty, 19109 Beallsville Rd. 20704
301/349-5411 **C, T, Fi, Mennonite**
Maint. Supt.; Caf. Worker, 4 G/14, 16, B/18, 21
Hunting, Camping, Biking, Gardening
- Boysd (SC)** 13 m NW of Rockville
HUNSECKER, Wilmer & Dorothy, 16620 White's Ferry Rd.
20720
301/926-2365 **Br 6, C, Mennonite**
Elec. Tech./Pastor; Cafe. Worker, 3 2 Nh, G/23
Gardening, Camping, Collecting Antiques and
Cookbooks
- Galthersburg (SC)** 20 m NW of Washington D.C.
HORST, Otho & Dorothy, 101 Dogwood Dr 20760
301/869-3865 **Br 2, C, T, Mennonite**
Salesman, Minister; Teacher, 3 G/12, 14, B/16
Camping, Singing, Woodworking
- Grantsville (NW)** 30 m W of Cumberland
BENDER, Philip & Lela, Rt. 1, Box 12 21536
301/895-5467 **C, T, Cr, Fi, Mennonite - Conservative**
Farmer; Homemaker, 5 4 Nh, B/20
Woodwork, Garden, M.D.S. Vol. Red Cross Blood
Program Vol. Read
- SCHROCK, Homer & Ruth, P.O. Box 323 21536
301/895-5324 **Br 4-6, C, Fi, Mennonite**
Administrator; Nurse, 4 2 Nh, G/8, B/16
Embroidery, Crocheting, Picnic, Quilt, Plants - African
Violets
- TICE, Simon J. & Ruth M, Route 1 21536
301/895-5296 **Br 4, C, Cr, Fi, Beachy Amish**
Dairying; Housework, 6 3 Nh, G/8, 18, B/9
Church is Mt. View - Home of Mountain Anthems-
Visitors Welcome
- YODER, Paul H & Marie, Rt 1, Box 102 21536
301/895-5411 **C, T, Mennonite - Conservative**
Pastor, Store; Homemaker, 7 3 Nh, G/12, 18, B/14, 16
Music, Vegetable Garden, Eating Outside, Reading
- Hagerstown (NC)**
FRETZ, Clarence & Lela, 2412 Paradise Dr 21740
301/733-2942 **Br 4, Cr, Mennonite**
Teacher, Minister; Housewife, Nh
Singing, Reading, Anabaptist (Menn) History, Garden,
Flowers, Stamps
- KEENER, George & Rosemary, Rt. 2, Box 362 21740
301/733-8506 **C, T, Mennonite**
Dairy farmer; Homemaker, 5 G/5, 12, 15, B/10, 17
Amateur Radio, Crafts, Flowers, Antiques, Drop-in
visits - welcome!
- LEHMAN, Lewis & Irene, RD 3, Box 150 21740
301/582-1735 **Br 4, C, T, Fi, Mennonite**
Farming; Teaching, 6 3 Nh, G/9, 19, B/22
Travel, Music, Entertaining, Antiques
- OBERHOLZER, Richard & Lois, Route 6, Box 9 21740
301/739-5036 **Br 2, C, T, Fi, Mennonite**
Pastor, Carpentry; Homemaker, 4 G/15, 18, 20, B/14
Biking, Gardening, Read, Live on an Asparagus Farm

- Maugansville (NC)** 3 m N of Hagerstown
BAER, Alvey & Elizabeth, 324 S. North St. Box 207 21767
301/733-0385 **Br 2, Mennonite**
Retired; Retired
Travel
- SHOWALTER, Roy & Leona, 211 Greenfield Ave., Box 156
21767
301/733-7986 **Br 3, C, T, Fi, Mennonite - N.W.F.**
Bookkeeping Mgr.; Housewife, 4 3 Nh, G/15
Christian Education, Historical, Jogging, Gardening,
Camping, Music
- Mt. Airy (C)** 30 m W of Baltimore
MARTIN, Irvin & Ruth, Box 391 21771
301/865-5035 **Br 4, C, T, Mennonite**
Pastor, Electrician; Sec. Housekeeper, Nh
Reading, Travel
- Snow Hill (SE)** 18 m SE of Salisbury - near the shore
EBY, Merle & Jane, Rt. 2, Box 112 21863
301/632-2651 **Br 2-4, C, T, Cr, Fi, Mennonite**
Mechanic; Nurse, 2 G/7, B/10, Ret. brother
Camping, Fishing, Hunting, Sewing, Reading
KURTZ, John C. & Barbara, R. 3, Box 304 21863
301/632-1526 **Br 7, C, T, Cr, Mennonite**
Farmer; Homemaker, 8 3 Nh, G/10, 12, 19, B/12, 22
Bees, Greenhouse
- Westover (SE)** 20 m S of Salisbury
EBY, Clyde & Ruth, Rt. 1, Box 231 21871
301/957-0336 **Br 8, C, T, Cr, Fi, Mennonite**
Farmer; Homemaker, 7 Nh
Fishing, Flowers, Artwork
- KING, Amos & Martha, Rt 1, Box 204 21871
301/957-3752 **Br 5, C, T, Cr, Fi, Mennonite**
Retired; Housewife, 9 7 Nh, B/21, 23
Carpentry, Vocal Music, Reading, Boating, Fishing,
Travel

MASSACHUSETTS

- Chelmsford (NE)** 25 m NW of Boston on I 495 - Cranberry
bogs
YODER, William & Jane, 4 Jerridge Lane 01824
617/256-2898 **Br 2, C, T, Cr, Fi, Wesleyan-Ex Brethren**
in Christ
Engineer; Housewife, 5 G/3, 8, B/6, 10, 11
Vegetable Garden

MICHIGAN

- Alanson (NC)** 10 m NE of Petoskey
GREGORY, Amos & Elsie, Rt. # 1 49706
616/548-2619 **C, T, Mennonite**
Retired; 7 Nh
- GREGORY, Bill & Ila, Whispering Pines Tr. Ct. 49706
616/548-5313 **C, T, Mennonite**
Self Employed; 8 6 Nh, B/11, 13
Traveling
- Ann Arbor (SE)** 40 m W of Detroit
BIXLER, James & June, 1906 Ridge 48104
313/663-8470 **Br 6, T, Fi, Mennonite**
Univ of Mich; Univ of Mich, 3 G/8, 18, B/16
Rail Fan, Photography
- Ashley (C)** 30 m N of Lansing
MARTIN, H. James & Ann, 9705 S. Bagley, Rt. 1, Box 194
48806
517/838-2588 **Br 4, C, T, Cr, Mennonite**
Minister; Housewife, 5 4 Nh, B/20
Oil Painting, Gardening, Camping
- Au Gres (EC)** 50 m N of Bay City
SWARTZ, David & Grace, R 1 48703
517/876-7798 **Br 4, C, T, Fi, Mennonite**
Farming; Homemaker, 5 4 Nh, B/17
Ham Radio, Reading
- SWARTZ, John & Fanny, 3743 E Swartz Rd, Rt. 1, 48703
517/876-7345 **Br 6, C, T, Cr, Fi, Mennonite**
Farmer; Housewife, 9 Nh
- Bath (C)** 6 m NE of Lansing
KING, Milton & Ruth, 3941 E. State Rd. 48808
517/641-6136 **C, T, Church of Brethren**
Mechanic; Housewife, 6 Nh
Farming, Camping
- Battle Creek (SC)** - Kellogg's Plant, Bird Sanctuary
CHRISTOPHEL, David & Carolyn, 4287 B Dr South 49017
616/979-4862 **Br 2, C, T, Cr, Fi, Mennonite**
Reg. Nurse An; LP Nurse, 1 B/2
Canoe, Camping, Fishing
- CHRISTOPHEL, Eldon & Esther, 18274 11 Mile Rd 49017
616/965-7916 **Br 2, C, T, Fi, Mennonite**
Farmer; Housewife, 2 G/11, B/17
Reading, Gardening
- CHRISTOPHEL, Harold & Ruth, 11368 N Drive North
49017
616/963-7157 **Br 4, C, T, Cr, Fi, Mennonite**
Retired Farmer; Housewife, 7 Nh
Read, Trips, Garden, Nursing Home Visits, Knit,
Crochet, Flowers
- CHRISTOPHEL, H. Levon & Virginia, 19905 12 Mile Rd.
49017
616/968-4063 **Br 4, C, T, Cr, Fi, Mennonite**
Farmer; Nurse, 2 B/4, 8
Reading, Sewing, Hunting, Swimming
- CHRISTOPHEL, Robert & Lorraine, 19915 - 12 Mile Rd
49017
616/963-7584 **Br 2, C, T, Cr, Fi, Mennonite**
Farmer; 5 G/13, 17, B/4, 9, 16
- CHRISTOPHEL, Sanford & Miriam, 18400 11 Mile Rd
49017
616/963-7609 **Br 2, C, T, Fi, Mennonite**
Dairy Farmer; Farm Wife, 3 G/17, B/13, 15
Sewing, Gardening, Reading, Family Games

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MAUST, Edgar & Pauline, 9691 Geigen Rd. 48720
517/453-3096 **Br 10, C, T, Cr, Fl**, Mennonite
Farmer; Housewife, 5 4 Nh, B/21
Volleyball, Boating, Sewing, Reading

Brimley (NNC) 15 m SW of Sault Ste Marie
GUENARDICH, Vernard & Florence, Rt 1, Box 32 49715
906/248-5428 **Br 4, C, T, Cr, Fl**, Mennonite
Pastor, Acct: Homemaker, 4 G/4, B/9, 11, 12
Visiting, Reading, Sightseeing

Brutus (NC) 25 m S of Mackinaw City
BURKHART, Menno & Mary, 8200 Woodland Rd. 49716
616/539-8850 **Br 5, C, T, Cr, Fl**, Mennonite
Retired; Housewife, 7 Nh
Gardening, Fishing

GERBER, Jim & Carol, 6301 Maple, P.O. Box 526 49716
616/529-6276 **Br 2, C, T, Cr, Fl**, Mennonite
Pastor; Homemaker, 3 G/13, B/10, 15
Sledding, Snowmobiling, Swimming, Camping, Sports

HARTMAN, Donald & Ruth, 6033 Johnson Rd. R. 1 49716
616/539-8900 **Br 6, C, T, Cr, Fl**, Mennonite
Fruit Farming; Teacher Elem.
Birds, Cross-country Skiing, Reading, Singing,
Gardening, Sewing

Centreville (SW) 20 m S of Kalamazoo
LAMBRIGHT, John & Irene, 25545 Wasepi, R 1 Box 296
49032
616/467-7481 **Br 4, C, T, Cr, Fl**, Mennonite
Minister; Housewife, 3 Nh
Mechanic, Many Crafts

Clarkston (SE) 35 m NW of Detroit
MILLER, John & Vnona, 5633 Chickadee 48016
313/625-2453 **Br 4, C, T, Cr, Fl**, Mennonite
Social Wkr; Teacher, 3 G/1, 5, B/3
Hike, Swim, Picnic, Sewing, Golf

Climax (SC) 10 m SW of Battle Creek
BOLTON, David & Janice, PQ Ave. R. 1, Box 205 49034
616/746-4765 **Br 5, C, T, Cr, Fl**, Community Church
Farmer; Housewife, 3 G/6, 9, B/12
Gardening, Reading, Sewing, Bees, Fishing, Travel,
Hunting, Bowling

Constantine (SW) 25 m S of Kalamazoo
STUTZMAN, Andy & Rhoda, R. 1, Roys Rd, 17474 49042
616/435-7208 **Br 4, C, Cr, Fl**, Beachy Mennonite
Farmer; Housewife, 5 Nh

Copemish (NW) 35 m SW of Traverse City
WILLOUGHBY, Don & Marie, R. 1, Marilla Rd 49625
616/362-3345 **Br 2-6, C, T, Fl**, Church of Brethren
Pastor; Sub Teacher, 6 G/12, 14, 17, 19, B/11, 15
Camping, Travel, Music, Rocks, Conferences, Reading

Dafer (NNC) 10 m S of Sault Ste Marie- Soo Locks
STAHL, Lyle & Betty, RR 1, Box 12 49724
906/632-3038 **Br 9, C, T, Cr, Fl**, Mennonite
Dairy Farmer; Homemaker, 5 G/8, 10, 15, B/6, 13
Photography, Swimming, Games, Garden, Church
Related

STAHL, Melvon & Edna, RR 1 Box 11 49724
906/635-0606 **Br 2, C, T, Mennonite**
Farming; Housewife, Nh

Dowagiac (SW) 30 m SW of Kalamazoo
BRENNEMAN, Robert & Rachel, R.R. 2 49047
616/782-2942 **Br 2, C, T, Cr, Fl**, Mennonite
Business; Homemaker, 4 B/1, 4, 6, 7

Eisle (C) 22 m N of Lansing
BRADY, Warren & Leola, 6520 Buck Rd 48831
517/725-6632 **Br 6, C, T, Cr, Fl**, Brethren in Christ
Factory; Housewife, Nh

Engadine (NNC) 50 m NW of MacKinac Bridge, Rt 2 & 117
SHAUM, James & Esther, R. 1, Box 182 49827
906/477-6309 **Br 4, C, T, Cott, Fl**, Mennonite
Builder; Hwf, RN, 2 G/16, 20
Biking, Time at our Lake Lot, Games

TROYER, Clarence & Wavla, M117 R-1 49827
906/477-6431 **Br 4, C, T, Fl**, Mennonite
Retired; Retired, 8 Nh
Geese, Sheep, Flower Garden, Vegetable Garden

Escanaba (NW) Ore Shipping on Lake Michigan
HORST, Paul & Pauline, R.R. 3, Box 74 49829
906/786-3470 **Br 2, C, T, Cott, Cr**, Mennonite
Pastor, Bus Driver; Housekeeper, Nh

Fairview (NE) 35 m E of Grayling
WELTY, Russell & Ellen, P.O. Box 173 48621
517/848-2909 **Br 4, C, T, Cr**, Mennonite - GC
Pastor; Housewife
Camping, Hiking, Fishing, Birdwatching, Park near
with tennis courts

Farmington (SE) 20 m W of Detroit- Ford Museum,
Greenfield Village
HOOLEY, Carl & Geraldine, 25075 Skye Dr 48024
313/474-2969 **Br 4, C, T, Cr, Fl**, Mennonite
Telephone Co; Housewife
Flying, House Plants

Fennville (SW) 17 m S of Holland
VAN VOORHEES, John & Joan, Rural Route 4 49408
616/561-2850 **Br 2, T, Fl**, Reformed
Farmer; Farmer
Reading, Quilting, Spinning, Piano

Flint (EC) - Auto Industry
KNICELY, Boyd & Mabel, 912 Huron St 48507
313/234-0582 **Br 4, C, Fl**, Mennonite
Pastor; Housewife, 2 G/1, 4

Frankfort (NW) -50 m SW of Traverse City
LEWIS, Barbara, 62 Lobb Road 49635
616/352-4854 **Br 4, C, T, Fl**, Mennonite
Nurse; 2 G/5, 10
Skiing, Swimming, Hiking, Bicycling, Gardening,
Reading

Germfask (NNC) 25 m NE of Manistique
STOLTZFUS, Eli & Paula, R. 1, Box 64 49836
906/586-6211 **Br 4, C, T, Fl**, Mennonite
Nurse; Homemaker, 3 2Nh, G/18
Bicycle, Patchwork, Reading

Gladstone (NNW) 7 m N of Escanaba
MANIACI, Lou, 1224 Wisconsin 49837
906/428-1146 **Br 2, C, Cab, Fl**, Mennonite
Homemaker, 5 4Nh, B/24
Sewing, Tennis, Do it yourself repairs, 2 cabins
available

Grand Blanc (EC) 5 m S of Flint
HOCHSTEDLER, Nelson & Lavina, 1035 Barbara St. 48439
313/695-0325 **Br 4, C, T, Cr, Fl**, Mennonite
Mechanic; Homemaker, 2 G/5, B/7
Reading, Quilting, Traveling

Harbor Springs (NC) 8 m N of Petoskey
GARBER, Leroy & Laura, 5317 Hurd Rd 49740
616/526-2312 **Br 6, C, T, Fl**, Mennonite
Teacher; Homemaker, 3 Nh
Gardening, Traveling

Hillsdale (SC) 30 m SW of Jackson
ALLEMAN, David & Julia, 245 Union 49242
517/437-2461 **Br 2, C, T, Cr, Fl**
Librarian; Homemaker, 2 G/7, B/4
Gardening, Reading, Biking

Imlay City (EC) 35 m E of Flint
GASCHO, Simon & Elva, 6012 Imlay City Rd. 48444
313/724-5625 **Br 4, C, T, Mennonite**
Farmer, Shop wkr; Housewife, 4 Nh
Quilt making, Tupperware Dealer

HOOVER, Lowell & Velorous, 191 Engle Street 48444
313/724-8269 **Br 4, Cr, Fl**, Mennonite
Dessetter; Bus Driver, 6 5 Nh, G/17
Reading, Gardening, Traveling

MILLER, Lloyd & Clara, 445 Peninsular Dr. Apt-1 48444
313/724-1960 **Br 2, Fl**, Mennonite
Minister, Mason; Homemaker, 7 Nh
Knitting, Sewing

RITTGERS, Philip & Ruth, 1911 Reek Rd. 48444
313/724-0705 **Br 7, C, T, Fl**, Mennonite
Special Ed.; Real Estate, 4 1 Nh, G/17, B/14, 18
Music, Swimming (pool), Skiing, Sports,

Jackson (SC) - Space Center
KURTZ, Alton & Ruth, 2821 McCain Rd 49203
517/782-2021 **Br 2, C, T, Fl**, Church of the Brethren
College Dean; Homemaker, 4 3Nh, B/20
Farming, Gardening

ORLOS, Chris, 90 John R Dr., R #6 49201
517/536-4248 **C, T**, Mennonite
Delivery
Photography, Coins and Stamps, Antiques, Reading

Kalamazoo (SW)
SLAGELL, Richard & Norma, 1236 Woodrow 49001
616/345-3059 **Br 2-3, C, FL**, Mennonite
Elem. Teacher; Nurse, 3 G/10, 15, B/16
Camping, Music

Kalkaska (NC) 25 m E of Traverse City
STRANG, Lloyd & Anna, 839 Island Lk Rd, Box 97, 49646
616/258-8107 **Br 6, C, T, Fl**, Pool, Mennonite
H.S. Teacher; El. Principal, 2 G/12, 15
Swimming, Traveling, Reading, Camping, Skiing,
Snowmobiling

Lansing (C)
LAYLOR, Jesse & Cheryl, 616 Kenway Dr 48917
517/321-0542 **Br 4, Fl**, LCMS
M.S.U. Faculty; Teacher
Piano, Organ, Photography, Reading, Hiking

Manistique (NNW) 60 m E of Escanaba
TROYER, James & Anna, River Rd, Box 516 A Rt 1 49854
906/341-5007 **Br 4, C, T, Fl**, Mennonite
Counselor; Housewife, 4 B/5, 6, 8, 10
Pastor, Gardener, Carpenter, Music, Piano-Teacher

Mio (NE) 30 m E of Grayling
BONTRAGER, Warren & Edna, Rte 1, Box 288 48647
517/848-2260 **Br 10, C, T, Cr, Fl**, Mennonite
Physician; Homemaker, 5 4Nh, B/15
Gardening, Skiing, Swimming, Canoeing

ESCH, Claude & Luella, RR #1, Box 294 48647
517/848-2391 **Br 4, C**, Mennonite
Septic Cleaning Business; Dental Asst., 6 5Nh, B/22
Cook Maple Syrup in Season, General Repairs, Sub.
School Bus Driver

Mt. Morris (EC) 7 m N of Flint
SWARTZ, Raymond & Anna Mae, 1472 W. Mt. Morris Rd
48458
313/686-6376 **Br 4, C, T, Fl**, Mennonite
Minister, Beekeeping; Housewife, 9 8Nh, B/16

Naubinway (NNC) 45 m NW of St. Ignace
WEAVER, Paul & Nina, General Delivery 49762
906/477-6586 **Br 2, C, T, Fl**, Mennonite
Minister, Ret. Builder; Housewife, 7 Nh

Northville (SE) 25 m W of Detroit- Ford Museum -
Greenfield Village
HAINES, Leland & Katie, 16416 Sutters Ln 48167
313/348-2645 **Br 4, Cr, Fl**, Mennonite - Conservative
Engineer; Housewife, 4 B/1, 3, 11, 13
Write, Photography, Needlework, Attend Apostolic
Christian Church

Petoskey (NC)
KALBFLEISCH, Raymond W. & Mary Louise, 4832 Howard
Road 49770
616/347-8027 **Br 4, C, T, Fl**, Mennonite
Retired librarian; Retired nurse
Photography, Amateur Radio, Quilting, Genealogy

SALAH, Isaac & Magdalena, R #3 77 E. Bear River Rd,
49770
616/347-3095 **Br 4, C, T**, Mennonite
Retired; Part-time Domestic
Gardening, Sawmilling, House plants, Enjoy the
outdoors, Enjoys hosting

Rochester (SE) 30 m N of Detroit
ANDREAS, Carl & Rosalind, 2970 Heidelberg 48063
313/375-0127 **Br 6, Fl**, Mennonite
Labor Consult; College Adm, 3 Nh
Canning, Gardening, Singing, Walking, Bicycling

Sault Ste. Marie (NNE) - Soo Locks
GAGE, Nelson & Margaret, RR 2, Box 75 49783
906/632-8561 **Br 5, C, T, Cr**, Mennonite
Salesman; Motel Maid, 3 G/17, 19, B/14
Camping, Fishing

Seney (NNW) 25 m W of Newberry - sand dunes
SCHLABACH, Roman & Fannie, Box 26 49883
906/499-3389 **Br 4, C, T, Fl**, Mennonite
Grocer; Housewife, 7 G/8, 12, B/5, 9, 10, 14, 16
Games, Rides & walks, Singing, Boating, Skating

Sturgis (SC)
GASCHO, Jim & Helen, 26640 Banker St, R #3 49091
Ck. Dir Assist. **Br 2-, C, T, Fl**, Mennonite
Carpenter; Homemaker, 3 G/9, B/8, 11
Family, History, Horticulture, Hosting, Hiking,
Swimming, Snow Skiing

RICHMOND, David & Carrone, 63919 Westshore Rd 49091
616/651-7663 **Br 2, C, T, Cr, Fl**, Mennonite
Factory Work; Housewife, 2 1Nh, G/18
Read, Fish, Plants, Hike, Music, Crafts

Turner (EC) 50 m NE of Bay City
STUTZMAN, Leon & Esther, 401 Railroad St. 48765
517/867-4501 **Br 4, C, T**, Mennonite - Conservative
Electrician; Bus Driver, 6 2Nh, G/20, B/2, 12, 17
Camping, Photography, Birdwatching

SWARTZ, Alvin & Eula, 2166 Turner Road 48765
517/876-8859 **Br 5, C, T, Cr, Fl**, Mennonite -
Conservative
Retired Minister; Homemaker, 6 Nh
Camping, Reading, Helping people, Gardening,
Fishing, Traveling

White Cloud (WC) 50 m N of Grand Rapids
JONES, Ivan & Mary, R #3, Baseline Rd 49349
616/689-1747 **Br 4, C, T**, Mennonite
Elect Motor Rep; Reflexologist, 4 G/11, 15, B/16, 17
Camping, Boating, Fishing, Gardening

MINNESOTA

Bloomington (EC) S suburb of Minneapolis
HIEBERT, Ted F. 8340 Fremont Ave. S Apt. 201 55420
612/888-6526 **Br 2**, Mennonite
Machinist; 2 G/15, 20

Butterfield (SC) 50 m SW of Mankato - Threshing Bee in
Aug.
ADRIAN, Duane & Sharon, Rt 1, Box 6 56120
507/956-3631 **Br 6, C, T, Cr, Fl**, Mennonite - GC
Farmer; Housewife, 2 G/6, B/8

DERKSEN, Dwayne & Sue, Rt 1, Box 92 56120
507/564-5707 **Br 3-4, C, T, Cr, Fl**, Mennonite -
Methodist
Farming; Housewife, 4 G/1, 7, 10, B/3
Fishing, Hunting, Arabians (Horses)

FRIESEN, Willard & Helen, Box 256 56120
507/956-3811 **Br 7, C, T, Cr**, Mennonite - GC
Heating Contractor; Homemaker, 3 Nh
Music, Reading, Freelance Writing

HARDER, Albert & Bessie, Rt 1, Box 194 56120
507/956-2642 **Br 4, C, T, Cr, Fl**, Mennonite - GC
Farmer; Homemaker, 3 2Nh, G/18
Bicycling, Photography, Music, Reading, Gardening

HARDER, Leroy & LeEsther, Route 1, Box 81 56120
507/956-5781 **Br 4, C, T, Fl**, Mennonite - GC
Farming; Homemaker, 2 B/10, 12
Music, Summer theater, Church, Previous PAX & VS in
Zaire

*There is no Mennonite church in
this area, so we attend a Nazarene
church but we very definitely want to
stay involved in our church and
welcome any visitors to this area to
our home.*

Cass Lake (NC) 20 m SW of Bemidji on Rt. 2 & 371
JOHNSTON, James E. 012 Oak Ave. N.E. 56633
218-335-6190 **Br 2, C, T, Fl**, Pilgrims
Editor
Pilgrim Communes, House Churches

Detroit Lakes (NW) on Rt. 10
BIRKY, Glen, Star Rt. Box 285 56501
218/847-4988 **Br 6, C, T**
Pastor, Farmer, 5 Nh

WENGER, Wilmer & Alice, Star Rte, Box 304 56501
218/847-4309 **Br 6, C, T**, Mennonite
D. Farmer; Housewife, Nh
House Plants, Gardening

Graceton (NNC) 10 m W of Baudette on Rt. 11
SANDVOLD, Milton & Roselle, R. 1, Box 143A 56645
218/783-6675 **Br 2-4, C, T, Fl**, Mennonite
Window Factory; Homemaker, 3 G/15, 18, B/19
Gardening, Farming, Music, Art, Model Trains,
Photography

Jackson (SC) on I 90
HARTZLER, Ed. C. & Mary Rt. 1 56143
507/847-3747 **Br 4, C, T, Cr**, Mennonite - Old
Retired; Nh
Quilts, Letter writing, Gardening, Traveling

Lewiston (SE) 35 m E of Rochester
SCHROCK, J. Roger & Carolyn, Route 1 55952
507/523-3117 **Br 2, C, T, Fl**, Church of the Brethren
Pastor; Homemaker, 2 B/5, 7
Tennis, Reading, Music, Gardening

Minneapolis (EC)

LOEWEN, Helen, 5506 Welcome Ave. N 55429
612/533-7594 **Br 4, C, T, Cr, Fl**, Mennonite Brethren
Nurse, 21 Nh, G/12
Reading, Hiking, Cross-Country Skiing, Biking, Yard
Work
ADAMS, Jim & Mary Lou, 114 W 54 St 55419
612/824-3962 **Br 3, Fl** Presbyterian
Reporter; Nurse
Skiing, Ice Skating, Tennis, Sailing
FRANKHAUSER, John & Mary, 3532 Minnehaha Ave
55406
612/729-8440 **Br 2, Cr, Fl** Presbyterian
Opera Singer; Teacher 1 G/1
Hike, Bike, Canoe, Fishing
LEE, Larry & Betsy, 8 E. Minnehaha Pkwy 55419
612/823-2525 **Br 2, Fl** Presbyterian
City Planner; Writer
Hike, Bike, Cross Country Ski, Our house is near parks
and lakes

What to See in

Southern Minnesota

Mountain Lake is located in a rich agricultural area with vast corn and soybean fields along Highway 60.

It is one of the original Mennonite settlements; pioneers first came there from Europe in 1873. Situated on the edge of a lake, Mountain Lake has a population of 2,200 residents. The town has five Mennonite churches.

At the edge of our city limits is the Heritage House Village with 13 pioneer buildings, many with Mennonite connections, completely stocked with antiques of every type. Also a very interesting chapel is completely furnished. The village is open all summer.

In Butterfield, during the third weekend in August, crowds turn out for the Butterfield Thresherman's Association "Threshing Bee." Held on a large campground, the Bee features old-time threshing, a "Mennonite House" with arts and crafts, stage entertainment, and an outdoor church service.

—Henry G. Klierer and Glen Lin-scheid

Ogema (WC) 22 m N of Detroit Lakes - Indian Reservation
HOCHSTETLER, Leslie & Gayle, Rt. 1, Box 84 C 56569
218/983-3306 **Br 4, C, T, Cr, Fl**, Mennonite
Trencher; Homemaker, 2 G/2, 1,
Fishing, Swimming
YODER, Ottis & Violet, Rt. 1 East, Box 88 56569
218/983-3477 **Br 4, C, T, Fl**, Mennonite
Farmer; Homemaker, 6 5 Nh, G/17
Paynesville (C) 35 m SW of St. Cloud
MANZ, Arlie & Tina, 412 Pine St. 56362
612/243-4927 **Br 4, C, T, Fl**, Methodist - Mennonite
Retired Farming; Retired Teaching, Nh
Travel, Gardening, Church, Etc.
Pipestone (SW) 45 m NE of Sioux Falls, S.D. - Hiawatha
Pageant
STAUFFER, Roger & Luella, 805 7th Ave. S.E. 56164
507/825-3560 **Br 2, C, Cr, Fl**, Baptist
Auto Instructor; Librarian, 2 G/16, B/13
Camping, Fishing, Canoeing, Gardening
Rochester (SE) - Mayo Clinic
BYER, David & Jean, 1449 NE 12th Ave 55901
507/289-6224 **Br 6, C, T, Cr, Fl**, Evangelical Covenant
Physician; Nurse, 4 G/4, 8, B/1, 6
Traveling, Will host persons visiting Mayo Clinic
St. Charles (SE) 20 m E of Rochester
RISSER, James & Betty, R. 2, Box 165 55972
507/932-4044 **Br 6, C, T, Cr, Fl**, Brethren
Farmer; LPN, 2 G/7, B/3
Reading, Family Games, Sewing, Traveling
St. Cloud (C)
FRIESEN, Donald & Patsy, RR 2 Countryside Ac 56301
612/253-0493 **Br 2, Fl**, Alliance
Chiropractor; Homemaker, 1 G/1
Fishing, Outdoor Sports, Reading, Sewing, Cooking
St. Louis Park (EC) W suburb of Minneapolis
SCHULTZ, Janet, 3937 Dakota Ave. 55416
612/926-8178 **Br 5, Fl**, Mennonite Brethren
Teacher
Showing People Around Minneapolis and St. Paul,
Travel
St. Peter (SC) 15 m N of Mankato
SUDERMAN, Elmer & Norma, 717 West Traverse 56082
507/931-1651 **Br 3, Fl**, Methodist
Teacher; Book Store, 2 Nh
Reading, Writing, Traveling, Sewing
Two Harbors (NE) 25 m NE of Duluth
GERBER, Dan & Janet, 524 4th Ave 55616
218/834-3558 **Br 2, Fl**, Mennonite
Educator; Nurse, 3 G/1, B/1, 5,
Jogging, Camping, Maple Sugaring, Gardening,
Woodworking
Utica (SE) 30 m E of Rochester
ABBOTT, Anna, Box 437 55979
507/932-3571 **Br 2**, Church of the Brethren
Ret. Teacher, Nh
Sewing, Garden, Community interests
Warroad (NNC) 30 m NW of Baudette on Rt. 11 - Lake of the
Woods
SKRIVSETH, Ben & Christina, 56763
218/442-4531 **Br 14, C, T, Fl**, Mennonite
Retired; Housewife, 8 Nh
Flowers, Writing, Farming, Crocheting, Praising God

MISSISSIPPI

Gulfport (SE) - Ship Island
CAMP LONDON, Rt. 1, Box 193 39503
601/832-7453 Carolyn Lichty, Linda Leichty or
601/832-0647 Rhonda & Gene Kauffman or
601/832-3784 Lena Riemer **Br 9, C, T, Fl**, Mennonite
MILLER, Carl & Elsie, 2712 7th Avenue 39501
601/863-3526 **Br 4**, Mennonite
Sales; Housewife, 2 Nh
Travel, Photography
ZOOK, Allen & Esther, Rt. 9, Box 27 39501
601/868-3937 **Br 6**, Mennonite - MC
Pastor, Clerk; Housewife, Nh
Fishing, Plants, Quilts
Jackson (C)
BYLER, Raymond & Fannie, 142 Clairmont St. 39209
601/948-7419 **Br 2, C, Fl**, Mennonite - Conservative
Self Employed; Housewife, 7 5 Nh, G/15, B/16
Reading, Crafts, Raising Parakeets
KUBOW, Richard, 315 Denver St. 39209
601/353-0539 **Br 10, C, T, Fl**, Interdenominational
Carpenter
Choral Arranging
Louisville (EC) 60 m N of Meridian - Indian mound
RESSLER, Raymond & Naomi, Rt. 7, Box 82 39339
601/773-6740 **Br 4, C, T**, Mennonite
Sales; Nurse, 1 G/1
WEAVER, David Z. & Ida, R. 7, Box 322 39339
601/773-9668 **Br 6, C, T, Fl**, Mennonite
Minister; Housewife, 2 B/14, 18
Camping, Fishing, Hunting
Macon (EC) 30 m S of Columbus
HARMAN, John & Edna, Route 4, Box 63 B 39341
601/726-4842 **Br 4, C, T, Fl**, Mennonite
Retired; Nh
Meridian (EC)
SELIG, Ted & Cathy, 320 40th Ave 39301
601/482-5086 **Br 4, C, T, Fl**, Mennonite
Student; Teacher, Multiple Family Unit
Music, Handcrafts, Camp-staff, Hiking, Volleyball,
Swim, Jogging

MISSOURI

Camdenton (EC) 80 m NE of Springfield - Shepard of the
Hills

PATTERSON, John & Joyce, Rt. B, Box 173-P 65020
314/873-5705 **C, T, Cr, Fl**, Mennonite
Engineer; Housewife, 5 G/9, 12, B/1, 8, 10
Hunting, Fishing, Needle work
PHILLIPS, Amos & Clara, Rt. B, Box 173-P 65020
314/873-5666 **Br 6, C, T, Cr, Fl**, Mennonite
Retired; Retired, 8 Nh
Hunting, Fishing, Needle work
Cape Girardeau (SE) - Miss. River
HILTY, Peter & Nancy, 832 Bellevue 63701
314/335-8332 **Br 4, T**, Mennonite - Methodist
Teacher; Organist, 1 B/6
Doniphan (SE) 30 m SW of Poplar Bluff
MILLER, Moses & Barbara, RR 2, Box 170 63935
314/593-4470 **Br 6, C, T, Cr, Fl**, Mennonite
Farmer; Housewife, 4 1 Nh, B/16, 18, 18
Garden City (WC) 60 m SE of KC on Rt. 7
YODER, Lester D. & Mary K., RR #1, Box 79 64747
816/862-8633 **Br 5, C, T, Fl**, Mennonite
Farmer; Teacher, Nh
Games, Travel
Grandin (SE) 30 m W of Poplar Bluff
BYLER, Freeman & Sara, Star Rt. Box 97 63943
314/593-4460 **Br 4, C, T, Cr, Fl**, Cons. Mennonite
Pallet Shop; Housewife, 5 G/2, 17, 19, B/9, 14
Visiting, Picnics, Good Fellowship
Hannibal (NE) 120 m NW of St. Louis - Mark Twain home
ZOOK, Leroy & Naomi, Route 3, Box 353 63401
314/221-8595 **Br 6, C, T**, Mennonite
Retired; Retired
Woodworking, Gardening, Rabbits, Fishing, Knitting,
Quilting
Lebanon (SC) 50 m NE of Springfield
HOFFMAN, Melvin & Arlene, Rt. 5 65536
417/286-3456 **C, T, Fl**, Christian
Farmer; Homemaker
Horticulture, Beekeeping, Arts & Crafts
Leonard (NE) 60 m W of Hannibal
KAUFFMAN, Daniel & Katie, Route 1, Box 199 63451
816/762-4277 **Br 2-6, C, T, Cr, Fl**, Mennonite
Minister; Homemaker, 6 5 Nh, B/15
OTTO, Eli & Edna, RR 1, Box 204 63451
816/762-4286 **Br 4, C, T, Cr, Fl**, Mennonite
Farming; Nurse Aid, 1 B/21
YODER, Andrew R. & Alma, R.R. 1, Box 183 63451
816/762-4685 **Br 4, C, T, Fl**, Mennonite
Farmer; Housewife, 3 Nh
Horseback riding, Sewing, Music, Cooking
Liberal (SW) 28 m N of Joplin
STAUFFER, Bill & Lois, RD 1, Box 143 64762
417/843-5323 **Br 4, C, T, Fl**, Mennonite
Farmer; Farmwife, 2 G/7, 11
Travel, Gardening, Entertaining
Novelty (NE) 70 m NW of Hannibal
OTTO, Jeff & Leah, R #1, Box 211 63460
816/739-4591 **Br 2, C, T, Fl**, Mennonite
Farmer; Homemaker, 6 G/7, 11, 17, 19, 20, B/9
Reading, Needlework
Palmyra (NE) 20 m NW of Hannibal
HATHAWAY, James & Karen, RR 3 63461
314/439-5864 **Br 5, C, T, Fl**, Mennonite
Construction; Housewife, 2 G/6, 9
Camping, Fishing, Hiking, Ambulance, EMTS
Philadelphus (NE) 25 m NW of Hannibal
GOEKE, Steve & Gail, PO Box 42 63463
314/439-5884 **Br 2, C, T, Cr, Fl**, Mennonite
Teacher; Teacher, 1 B/1
Canoeing, Woodworking, Bluegrass, Banjo, Guitar,
Piano, Camping
HATHAWAY, David & Mary, R. 1 63463
314/439-5445 **Br 6, C, T, Fl**, Mennonite
Ret. Minister, Farmer; Housewife, Nh
Reading, Fishing, Visiting, Sewing, Flowers, Gardening
Rolla (C) on I 44
MOORE, Bob & Linda, Box 338, Edgar Rt 65401
314/341-3313 **Br 2, C, T, Cr, Fl**, Assembly of God
Campus Security; 2 G/9, B/7
Hiking, Caving, Swimming, Reading
St. Louis (EC)
MILLER, Jonas & Lillian, 2823 Dayton 63106
314/535-5528 **Br 7, Cr, Fl**, Mennonite
Pastor; Pastor's Wife, 2 Nh
Photography, Community Service, Reading, Former
Teacher
Sedalia (C) 60 m W of Jefferson City
HARRIS, Louis A. & Anita Joy, 1412 W Bdwy 65301
816/826-0459 **Br 6, Fl**, First Christian
Stock Broker; Housewife, 3 Nh
Traveling, Fishing, Attending Christian Gatherings
Versailles (C) 50 m SW of Jefferson City - Lake of the Ozarks
GINGERICH, Leroy & Mary Alice, Route 1, Box 194 65084
314/378-5059 **Br 4, C, T, Fl**, Mennonite
Retired; Housewife, 2 Nh
HILTY, Carl & Viola, R. 1, Box 169 65084
314/378-5122 **Br 5, C, T**, Mennonite - GC
Farmer, Woodwork; Housewife, 4 Nh
Cattleman, Gardener, Quilts, Homemaking, Family
HOLSOPPLE, Mary, R. 1 Box 173 65084
314/378-4522 **Br 2, C, T, Fl**,
Farm Hand, Housekeeper, 2 other adults in household
Vegetable, Flower, Weaving, Music, Books
WENGER, Albert & Rose, R. 1, Box 158 65084
314/378-5110 **Br 4, T**, Mennonite
Farmer; Housewife, 7 5 Nh, G/10, 15
WENGER, Norman & Mary, R.R. 1, Box 162 65084
314/378-4795 **Br 4, C, T, Fl**, Mennonite
Farmer; Housewife, 2 1 Nh, B/16
Mechanic, Electric Wiring, Dried Flower Arrangement,
Macrame
WENGER, Roy & Glendola, RR 1, Box 160 65084
314/378-4779 **Br 4, C, T, Fl**, Mennonite
Farmer; Housewife, 9 6 Nh, G/18, B/13, 24
Quilting, Ball, Swimming, Volleyball, Picnicking
Warsaw (WC) 40 m S of Sedalia
YODER, Maynard & Marvel, R. 2, Box 185 65355
417/998-6329 **Br 8, C, T**
Pastor, Carpenter; Housewife, 3 2 Nh, B/8
Horseback Riding, Team Driving, Sewing, Gardening

MONTANA

Billings (SC) - strip mining, Indian caves
SAWATZKY, Harry & Deltha, 2922 Belvedere 59102
406/656-6593 Br 4, C, T, Mennonite - GC
Retired; Housewife, 4 Nh
Fishing, Traveling

Bozeman (SW)
KAUFFMAN, Morris & Gladys, 115 F Julia Martin Dr, 59715
406/586-5078 Br 3, Fl, Mennonite
Dry Wall; Student, 8 5 Nh, G/16, 18, B/20
Scrabble, Rook, Mountain Climbing, Fishing, Singing,
Skiing

Busby (SE) 90 m E of Billings
BUSENITZ, Willis & Nadine, Box 37 59016
406/592-3643 Br 2, C, T, Cr, Fl, Mennonite - GC
Minister; Housewife, 3 G/10, B/8, 12
Family Games, Reading, Bicycle Riding, Hiking,
Camping, Backpack

GRABER, David & Bonnie, Box 26 59016
406/592-3619 Br 2, C, T, Fl, Mennonite
Teacher; Nurse, 3 G/7, 9, B/11
Music, Camping, Live on Northern Cheyenne Indian
Res.

Condon (NW) 65 m SE of Kalispell
KAUFFMAN, Reuben & Sadie, Box 49 59826
406/754-2333 Br 8, T, Cab, Mennonite
Rancher-Carpenter; Housewife, 5 Nh

Cut Bank (NW) on Rt. 2 - Museum of Plains Indian
WAHL, Russ & Loraine, Box 286 59427
406/873-4856 Br 4, C, T, Fl, Mennonite Brethren
Farming; Housewife, 1 G/1

Fairview (NE) E border, 11 m NE of Sidney
WARE, Kenneth & Margaret, 10 Ellery St., Box 81 59221
406/747-5957 Br 4, C, Cr, Fl, Mennonite
Farmer; housewife, 8 Nh

Frazier (NE) 20 m W of Wolf Point
EITZEN, Alvin & Lena, S.R. 120, Box 8 59225
406/392-5701 Br 4, C, T, Cr, Fl, Mennonite - GC
Farmer; Housewife, 4 Nh

FAST, Martin & Karen, SR 266, Box 9 59225
406/392-5722 Br 4, C, T, Cr, Fl, Mennonite Brethren -
Evang.
Farmer; Helpmate, 4 G/1, 7, B/3, 5
Tractor-collecting, Photography, Baking

KLIEWER, Alvin & Elisabeth, Star Rt 120, Box 33 59225
406/392-5744 Br 6, C, T, Cr, Mennonite - GC
Farmer; Housewife, 4 Nh

KORNS, Richard, SR Box 49 59225
406/392-5312 Br 2-4, C, T, Fl, Mennonite Brethren -
Evang.
Pastor; 3 B/8, 9, 11
Travel, Reading

REDDIG, Calvin & Martha, SR 120, Box 29 59225
406/392-5774 Br 4, C, T, Cr, Fl, Mennonite Brethren
Farm, Ranch; Housewife, 8 6 Nh, G/17, 18
Reading, Sewing, Church work, Community Activities

TOEWS, Rudolph & Clara, SR 120, Box 16 59225
406/392-5782 Br 2, Cr, Fl, Mennonite Brethren
Farming; Housewife, 9 8 Nh, G/12
Singing, Volleyball, Horseback Riding, Milking Cows

Froid (NE) 55 m NW of Williston, N.D. on Rt 16
CLARK, Ralph & Ruth, R 2, Box 34 59226
406/963-2533 Br 4, C, T, Cr, Fl, Church of the Brethren
Farmer; Homemaker, 2 G/11, B/9
4-H, Electrical Wiring, Sewing, Reading, Music,
Church, Shop

Glendive (EC) 194
BORNTRAGER, Elizabeth, 120 Gresham St 59330
406/365-2090 Br 4, C, T, Fl, Mennonite
Farm; Waitress, 4 2 Nh, B/19, 19
Rock Hunting, Antiques, Ceramics

BORNTRAGER, Elmer & Effie, 920 Sparrow 59330
406/365-6100 Br 4, C, Cr, Fl, Mennonite
Retired; Housewife
Minister, Carpenter, Woodworking, Fishing, Camping

KAUFFMAN, Norman & Margaret, Highland Park Road
59330
406/365-2278 Br 4, C, T, Mennonite
Minister, Carpenter; Homemaker, 5 3 Nh, B/13, 15
Music, Hunting, Printing, Woodworking

MAST, Erma, 915 Jefferson School Road 59330
406/365-3061 Br 4, C, Mennonite
Teacher, 2 G/20, B/22
Art, Gardening, Houseplants

Helena (WC)
MILLER, Martin & Janice, 815 11th Ave 59601
406/442-5764 Br 2, C, T, Fl, Evangelical Covenant
Meteorologist; Keypunch
X-C Skiing, Backpacking, Reading

Kalispell (NW) - Glacier Nat. Pk.
BRENNEMAN, Clifford & Shirley, 820 Steel Bridge Rd.
59901
406/755-0552 Br 4, C, T, Mennonite
Dairy Farmer; Housewife, 7 G/13, 15, 18, B/8, 16, 20, 21

BRENNEMAN, Mary, 295 Creston Rd 59901
406/755-4329 Br 8, C, T, Cr, Mennonite
Housework, Nh
Quilting, Crochet, Knitting

LAPP, Wayne & Mary, 35 River Rd 59901
406/755-1651 Br 4, C, T, Fl, Mennonite
Salesman; Homemaker, 5 2 Nh, G/15, 17, B/9
Bees, Hunting, Fishing, Gardening, Sewing, Reading,
Camping

MAST, Silas & Elma, 1595 Egan Slough Rd. 59901
406/755-2086 Br 8, C, Cr, Mennonite
Retired; Housewife, 6 Nh
Gardening, Quilt making

STUTZMAN, Ruth, P.O. Box 791 59901
Housesitter; 5 Nh Mennonite
Quilting, Crafts, Must be contacted by mail, Enjoys
visitors

YODER, Neil & Dorothy, 295 Creston Rd 59901
406/755-3814 Br 2, T, Mennonite
Retired; Retired, Nh
Works at Golf Course in Summer, Sewing, Quilting,
Deaf Ministry

Missoula (WC) 190
KAUFFMAN, Lowell & Pauline, 1001 Longstaff 59801
406/728-6974 Br 4, C, T, Fl, Missionary Alliance
Med Tech; Housewife, 3 G/8, B/10, 13
Hiking, Hunting, Fishing, Rockhounding

Plentywood (NE) 80 m NW of Williston, ND, Rt. 16
HARSHBARGER, Earl & Ruth, PO Box 133 59254
406/765-2762 Br 2, C, T, Cr, Mennonite
Mechanic; Homemaker
Reading, Visiting

Wolf Point (NE) Rt. 2
REDDIG, Wilmer & Florence, SR 230 Box V52 59201
406/392-5227 Br 6, C, T, Cr, Fl, Pool, Mennonite
Brethren
Rancher; Homemaker, 8 Nh
Flying, Music, Meet New People, Garden

WALL, David & Agnes, SR 230 Box V44 59201
406/392-5221 Br 4, Mennonite Brethren - Evang.
Retired Farmer; Housewife, Nh

NEBRASKA

Aurora (SE) 20 m E of Grand Island
OSWALD, Albert & Anna, 1322 7 St 68818
402/694-6947 Br 4, Fl,
Retired; Retired, Nh
Rocks, Museum

PREHEIM, Ron & Lois, RR 3, Box 94 68818
402/723-5241 Br 2, C, T, Fl, Mennonite - GC
Farmer; Homemaker, 3 B/9, 12, 15
Ski, Antiques, Travel, Read

THIESZEN, Albert & Jean, RR 3, Box 97 68818
402/723-5257 Br 4, C, T, Cr, Fl, Mennonite - GC
Farmer; Housewife, 2 G/11, B/14
Breed & Exhibit Limousin Cattle, Entertain MYW
Visitors

Beatrice (SE) RT. 77 and 136 - Homestead Nat. Monument
CLAASSEN, Edward & Kathryn, Rt #2, Box 93 68310
402/228-0682 Br 2, C, T, Cr, Fl, Mennonite - GC
Farmer; Homemaker, 2 Nh
Hiking

CLAASSEN, Paul & Ruby, 1220 N. 13th St 68310
402/228-3955 Br 4, C, Cr, Fl, Mennonite - GC
Semi-retired Farmer; Homemaker, 5 Nh
Golf, Fishing, Reading, Camping, Traveling

Blair (EC) 20 m N of Omaha
BOEHR, Mel & Kay, 1607 Lafayette 68008
402/426-2041 Br 3, C, Cr, Mennonite
Teacher; Reg Nurse
Travel, Horseshoe, Hiking, Museums, Books

BULLER, J. Steve & Connie, 1458 Butler 68008
402/426-2570 Br 2, C, T, Cr, Fl, Baptist
Clerk NW Bell; Teacher, 1 B/1
Read, Garden, Travel, Sports, Hunt, Fish, Crochet,
Games, Visit

Carleton (SE) 40 m S of York
GRIFFITH, Eldo & Wilma, Rt 1, Box 64 68326
402/356-2515 Br 4, C, T, Cr, Fl, Church of Brethren
Farmer; Farmer's Wife, 2 Nh
Roses, Greenhouse, Quilts

Geneva (SE) 25 m S of York
FRIESEN, John R. & Geneva, 1344 "F" St, Box 424 68361
402/934-4127 Br 4, C, Calvary Bible
Semi-retired; Housewife

KUHNS, Ray & Gloria, 1135 B. St. 68361
402/759-3508 Br 2, T, Fl, Mennonite
Ambulance Att.; School Bus Driver, 3 G/19, B/14, 21

Grand Island (SE)
BUETTNER, E. Pete & Ruth, 1824 E 7th St 68801
308/382-0177 Br 4, C, T, Cr, Fl, Mennonite
Mobil Home Inspector; Homemaker, 7 1 Nh, G/7, 14,
17, B/12, 16, 18
Gardening, Houseflowers, Woodworking

Hampton (SE) 26 m E of Grand Island
THIESSEN, Virgil & Nelda, Rt 1, Box 106 68843
402/723-4594 Br 4, C, T, Fl, Mennonite Brethren
Farmer; Housewife, 3 G/17, 20, B/13

Hebron (SE) 50 m S of York
THOMAS, Robert & Lucile, 644 Lincoln Avenue 68370
402/768-6025 Br 4, C, T, Cr, Fl, Brethren
Jeweler; Housewife, 6 Nh
Gardening, Genealogy, Meeting people

Henderson (SE) 15 m SW of York-irrigation industry
BULLER, Burton & Mary, 901 14th St. 68371
402/723-4721 Br 4, C, T, Mennonite Brethren
Filmmaker; Housewife, 1 B/1
Woodworking, Camping, Antiques

BULLER, Dean & Evelyn, RR 1, Box 149 68371
402/723-4506 Br 7, C, T, Cr, Mennonite Brethren
Farmer; Homemaker, 4 Nh
Auctioneer, Cake Baker

EPP, Alfred & Vera, 130 East Liberty Dr 68371
402/723-4686 Br 4, C, Cr, Fl, Mennonite - GC
Farmer; Housewife, 3 2 Nh, G/17
Music, Sew, Yardwork

FRIESEN, Arlie & Elsie, Box 452, 911 16th St 68371
402/723-4376 Br 6, C, Cott, Fl, Mennonite - GC
Ret. Farmer; Housewife
Compile Genealogies, Travel

FRIESEN, Jacob E. & Elsie, Box 126, Rt 1 68371
402/723-5323 Br 4, C, T, Cr, Fl, Mennonite
Farming; Homemaker, 2 Nh
Macrame, Refinishing Furniture

HIEBNER, George & Matilda, 920 17th St 68371
402/723-5209 Br 6, Cr, Fl, Mennonite
Farming; Housewife, 2 Nh
Embroidery, Kitchen Aide at Nursing Home, Games,
Visiting

KLIEWER, Henry J. & Agnes, 1341 N. Main, Box 185 68371
402/723-4636 Br 2, C, T, Cr, Fl, Mennonite
Retired; Retired, Nh

SAWATZKY, Ben & Leona, 1801 E. Front, Box 96 68371
402/723-4211 Br 6, C, T, Fl, Mennonite - GC
Pastor; Housewife, Nh
Crafts, Plants, Carpentry

SEIBEL, Ronald & Katherine, 1240 10th, Box 400 68371
402/723-5708 Br 5, C, T, Cr, Fl, Mennonite Brethren
Pastor; Housewife, 2 G/16, B/13
Woodworking, Sewing, Camping

SIEBERT, Arnold & Marie, RR 1, Box 132 68371
402/723-4341 Br 4, T, Cr, Fl, Mennonite - GC
Farming; Housewife, 5 4 Nh, G/13
Travel, Gideon Work, Quilt, Baking in Cafe, Garden

THIESZEN, Bertha, Box 84 68371
402/723-4658 Br 4, Cr, Mennonite - GC
Homemaker, 5 Nh
Garden, Auxiliary

THIESZEN, Daniel & Marie, 14th St. 941, Box 384 68371
402/723-4677 Br 4, Cr, Mennonite
Retired; Cook part-time, Nh
Wood working, Sewing, and Crocheting

THIESZEN, Daniel P. & Clara, 931 16 St., Box 41 68371
402/723-4315 Br 4-6, C, Cr, Fl, Mennonite
Farming; Housewife, 5 4 Nh, B/20
Games, Traveling, Meet People

Holdrege (SC) Rt. 183 and 6, 34
THIESZEN, Aldon & Erna, RR 2, Box 57 68949
308/995-4696 Br 4 C, T, Cr, Fl, United Methodist
Farming; Housewife, 3 G/16, 18, 20
Woodwork, Reading, Ancestry, Crafts, Sewing,
Gardening

Lincoln (SE)
BEITLER, John & Brenda, 6300 E. Shore Dr. 68516
402/423-9132 Br 4, T, Fl, Mennonite
Student (Grad); Instructor
Swimming, Tennis, Reading, Racquetball, Golf, Travel

McCool Junction (SE) 10 m S of York
EPP, Nadean, RR 68401
402/724-2386 Br 4-6, T, Cr, Fl, Mennonite
Homemaker; 8 7/Nh, B/8
Reading, Roller Skating, Gideon Auxiliary

Milford (SE) 23 m W of Lincoln
STAUFFER, Goldie M., 219 2nd St, Box 412 68405
402/761-2973 Br 4, C, T, Fl, Mennonite
Employee at Rest Home

Omaha (EC)
SERPENTS AND DOVES COMMUNITY, 613 N 17th, Box
283 68101
402/341-1218 Br 3, Fl, Christian-Roman Catholic
Moving; Teacher
Reading, Music, Handicrafts, Talking

Plymouth (SE) 60 m SW of Lincoln
JANTZEN, Henry & Gretl, Box 88 68424
402/656-3382 Br 2, C, T, Cr, Fl, Mennonite
Farmer; Homemaker, 5 2 Nh, G/17, B/5, 15
Reading, Visiting with people of all ages

Shickley (SE) 40 m S of York
KEMPF, Wayne & Esther, Rt 1, Box 49 68436
402/627-3111 Br 2, C, T, Cr, Fl, Mennonite
Farmer; Housewife, 6 4 Nh, G/12, 18
Music, Reading

What to See in SE Nebraska

Mennonites in Nebraska are concentrated around Henderson, Shickley, Beatrice, and Milford. When traveling I-80 you are near many smaller Mennonite communities.

Aurora is the site of the Nebraska MCC relief sale. At the Henderson exit of I-80 you can eat Verenika at the restaurant or drive 2½ miles and enjoy Verenika at either of the two cafes in town. Verenikas are to us what feathers are to fowl—we can't live without them! And during the course of your meal you'll likely hear the older folks conversing in the language of their youth—a German dialect known as Plattdeutsch. After lunch you might want to experience the Bethesda Mennonite Church, which seats nearly 2,000 persons.

Any road you take out of Henderson will pass Mennonite farms for at least five miles—where irrigated corn is king. Around Beatrice, Milford, and Shickley, the farming is more diversified; Mennonites near Grant farm mostly wheat.

—Burton Buller

SCHLEGEL, Lee & Dorothy, Box 102 68436

402/627-2295 Br 2, Cr, Fl, Mennonite

Pastor, Farmer; Housewife, 2 Nh

None Specifically

Strang (SE) 35 m S of York

KEMPF, Donald & Shirley, RR 2, Box 13 68444

402/759-8343 Br 2-4, C, T, Fl, Mennonite

Farmer; Homemaker, 1 B/2

Music

STEIDER, Lowell & Bernice, RR 2, 112 68444

402/627-2083 Br 4, C, T, Cr, Fl, Mennonite

Farmer; Homemaker, 5 4Nh, G/17

Church and Community activities

NEW JERSEY

Bloomington (NE) 10 m NW of Paterson

HERSHEY, James & Shirley, 67 Red Twig Trail 07403

201/838-7807 Br 2, Fl, Mennonite

Nurse (RN); Secretary, 2 G/13, B/16

Hike, Games

Bridgeton (SC)

SAUDER, Daniel & Lois, Almond Road, RD #6 08360

609/692-9424 C, T, Fl, Mennonite

Farmer; Farm Wife, 5 G/17, B/9, 11, 16, 18

Fishing, Crafts, Sewing

Madison (NE)

HOOVER, James & Debbie, 11 Niles Ave 07940

201/822-3556 Br 5, T, Fl, Mennonite

Chemist; Homemaker, 1 B/1

Tennis, Fishing

Oxford (NW) 17 m NE of Easton, Pa.

BUCKWALTER, Leon & Miriam, Lincoln Ave, Box 156

07863

201/453-2838 Br 4, T, Fl, Mennonite

Production Operator, 4 3Nh, G/12

Somerset (NC) 5 m W of New Brunswick

TRAYLOR, Stephen & Zulema, 40 Hollywood Ave 08873

201/846-9767 Br 2, C, T, Cr, Fl, Quaker

Teacher; Housewife, 1 B/2

Have Traveled in Argentina, Paraguay, Ethiopia, Bolivia

NEW MEXICO

Carlsbad (SE) - Carlsbad Caverns

KENAGY, Marvin & Helen, Queen Rt 88220

505/457-2363 Br 4, C, T, Fl, Mennonite

Rancher; Housewife, 4 G/7, 8, 15, B/13

Hunting, Macrame, Sewing, Live in foothills of the Mts

STOLTZFUS, Jason & Miriam, 504 N. 8th Street 88220

505/887-3320 Br 4, C, T, Cr, Fl, Mennonite

Anesthetist; Teacher, 5 Nh

Camping, Hiking, Horseback Riding, Painting, Flowers,

Gardening

STOLTZFUS, Paul & F. Marie, 2411 Vermont 88220

505/887-5209 Br 3, C, T, Fl, Mennonite

Salesman; Teacher, 6 4Nh, G/12, B/19

Work

VS UNIT, 911 W. Greene St. 88220

505/887-3135 Br 1, C, T, Fl, Mennonite

Hiking, Sightseeing, Swimming

Corrales (C) 11 m N of Albuquerque

ROMERO, Dennis & Marjorie, Box 32 87048

505/898-7830 Br 4, C, Fl, Mennonite

El, Principal; Teacher, 2 1Nh, B/17

Gardening, Bees, Fishing, Tole Painting, Singing

Zuni (WC) 30 m S of Gallup - Indian cultural events

CHARLES, R. Allen & Ellyce J, PHS Hosp, Box 467 87327

505/782-2254 Br 3, C, T, Fl, Brethren in Christ

Medical Tech; PH Nurse

Auto Mechanics, Hiking, Cooking, Sewing,

Photography

NEW YORK

Andover (SW) 40 m W of Corning

BUCKWALTER, Robert & Faith, Box 8 14806

607/478-8323 Br 4, Cr, Fl, Mennonite

Milk Dist.; Housewife, 11 9Nh, G/15, B/18

Reading, Travel, WMSA

BUCKWALTER, Robert Jr & Betty Lou, RD 2, Box 237

14806

607/478-8096 Br 2, C, T, Fl, Mennonite

DHIA Tester; Homemaker, 3 B/4, 9, 10

Maple Syrup Making - Mid Feb to late Apr

Bath (SC) 20 m NW of Corning - Corning Glass

LONGENECKER, Ira & Mary, R.D. 2 14810

607/776-4263 Br 4, C, T, Fl, Mennonite

Part Retired; Housewife, 2 Nh

Read, Hike, Sew, Love to visit with others

WEAVER, Levi & Mildred, RD #2 14810

607/776-2609 Br 2, C, T, Cab, Mennonite

Farmer; Homemaker, 5 3Nh, B/9, 14

Hiking, Fishing, Swimming

Bronx (SE) Boro of New York City - the "Big Apple"

CRUZ, Jesus & Miriam, 344 Brook Ave 10454

212/292-7168 Br 2, Fl, Mennonite

Banker; Teacher

Music, Sports

HEISEY, J. Ray & Miriam, 246 Tremont Ave. 10457

212/583-1954 Br 4, Fl, Brethren in Christ

Superintendent; Housewife, 2 G/4, B/1

Camp Director

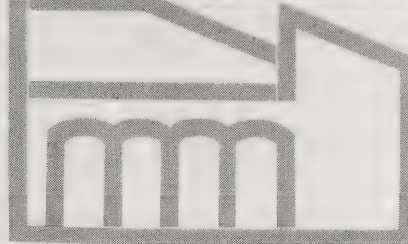
SHELLY, Eugene & Martine, 266 West 236 St 10463

212/549-1569 Br 2, Fl, Mennonite

Minister; Dietitian, 2 G/4, B/9

Students, Sewing, Mr Fix It

ASSOCIATED MENNONITE BIBLICAL SEMINARIES



3003 BENHAM AVENUE • ELKHART, IN 46514

The purpose of AMBS is to be a Christian community of scholarship and discipleship in the Free Church tradition. It is the responsibility of this community to interpret the continuing significance of the vital elements in its heritage in the light of the scriptures and to witness to them in conversation with the larger Christian fellowship and with the world. To this end AMBS has developed a program for the equipping of Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision.

AMBS is a graduate level theological institution offering a Master of Divinity, Master of Arts in Peace Studies, and in Christian Education as well as a One-Year Theology program.

Overseas Mission Training Center

FOCUS: •To help equip persons for overseas service

•Always geared personally to the candidate's needs

•Sponsored by the Seminary and sponsoring mission boards

REQUIREMENTS: •Emphasis is on preparation for mission involvement in a cross-cultural setting rather than filling requirements for degree.



CAMP HEBRON 1979



Hobbies Week

August 27-31
macrame, paper cutting, wood-working, flower arranging, string art, needlework, oil painting, sculpturing, ceramics, chair caning, quilling, photography, ham radio, quilting, fishing, collecting

Sylvan View Retreat Center Schedule

July Weekend Rest	June 30-July 4
Urban Family Weekend	July 6-8
Over-Fifty Week	July 9-13
"The Extended Family" Camp	
Fred Augsburg Family	July 14-21
Family Week	
Luke Horst Family	July 21-28
Music Weekend	July 28-29
Retreat for Physically	
Handicapped	July 30-August 3
Single Adult Christian	
Fellowship	August 4-5
August Weekend Rest	August 18-19

Hobbies Week	August 27-31
Labor Day Inspirational	
Weekend	September 1-3
Oak Leaf Adult Retreat	October 1-5
Autumn Adult Retreat	October 8-12

For more information and reservations contact:

Camp Hebron
R. 3, Box 646
Halifax, PA 17032

Phone 896-8224
Lancaster number 717-397-7158

What to See in New York City

There are five boroughs to New York City—Bronx, Brooklyn, Manhattan, Queens, and Staten Island.

NYC does not contain a Mennonite community as such, but there are over four hundred members of the Mennonite Church in the city. Over three hundred relate to twelve churches scattered mainly in the Bronx, Manhattan, and Brooklyn. In addition, there are many ethnic Mennonites scattered throughout the city in graduate schools or jobs.

There are two "headquarters" of Mennonite interest to visit or at least phone when you're in town: the Mennonite Church Office at 2019 Grand Ave. in the Bronx (212/294-7280); or Menno House at 314 East 19th St. (212/260-3099). At either location someone is likely to know about some event related to Mennonites in the city that you'd be welcome to attend.

—Gene Shelly

Castorland (NC) 10 m N of Lowville
MOSHIER, Ezra & Clara, Climax St., Box 102 13620
315/376-2504 Br 2, C, T, Mennonite
Retired; Retired, 2 Nh
Traveling, Camping

Clarence (NW) 20 m E of Buffalo
MAST, Ammon J. Jr. & Rosetta, 4360 Shisler Rd 14031
716/759-8540 Br 2, C, T, Trail, Mennonite
Truck Driver; Secretary, 3 Nh
Outdoor Activities, Reading

Copenhagen (NC) 15 m SE of Watertown
ZEHR, Gilbert & Janet, Route 1 13626
315/688-2600 Br 6, C, T, Cr, Fl, Mennonite
Farmer; Accountant, 6 4 Nh, G/8, B/18
Reading, Swimming, Bowling, Hunting

Corfu (NW) 20 m E of Buffalo
MILLER, Alvin & Mary Edna, 10073 Colby Rd 14036
716/547-9599 Br 6, C, T, Fl, Mennonite
Real Estate; Housewife, Nh
Real Estate

Croghan (NC) 30 m SE of Watertown - Adirondack Mts
MARTIN, Elton & Ruby, Fire Hall St., Box 382 13327
315/346-1155 Br 5, C, T, Fl, Mennonite - Conservative
Trucking; Housewife, 1 B/11
Camping, Knitting, Travel

MOSER, Donald & Arletha, RR 1, Box 67 13327
315/346-1194 Br 4, C, T, Cr, Mennonite - Conservative
Farmer; Housewife, 5 1 Nh, G/12, 17, B/11, 16
Reading, Woodworking, operate a sugar bush in March & Apr

MOSER, Julius & Avis, Route 1 13327
315/346-6439 Br 6, Cr, Fl, Mennonite
Farmer; Housewife
Minister

ZEHR, Richard & Eileen, Route 1, Box 167 13327
315/346-6394 Br 4, C, T, Cr, Mennonite
Pastor and farmer; Housewife, 8 2 Nh, G/8, 15, 17, 19, 22, 25
House plants, Traveling, Photography, Reading, Crocheting

Glenfield (NC) 35 m SE of Watertown
ROES, Vernon & Doreen, Route #1, Box 145 A 13343
315/376-6249 Br 4, C, T, Fl, Mennonite
Carpenter; Homemaker, 3 G/2, 9, 12
Snowmobiling, Enjoy Outdoors, Live in woods

Gouverneur (NC) 35 m N of Watertown - St Lawrence
Seaway
KLINK, Charles & Claramae, R 1, Rock Island Rd 13642
315/287-1518 Br 6, C, T, Fl, Methodist
Teacher; School Nurse, 3 Nh
Gardening, Books

Hammondsport (SW) 7 m NE of Bath - Watkins Glen
MAST, Robert & Deetta, 7 Davis Ave 14840
607/569-3633 Br 5, C, T, Cr, Fl, Mennonite
Programmer; Housewife, 3 G/7, 12, B/13
Photography, Hiking, Read, Crafts, Lake Activities

Houghton (SW) 60 m SE of Buffalo - Letchworth Park
HORST, Ray & Violet, Rt 1, Box F4 14744
716/567-8389 Br 2, C, T, Fl, Mennonite
Teacher; Nurse, 2 G/3, 6
Music, Spanish, Mechanics, Farming, Winter Sports

Ithaca (SC) - Finger Lakes
CLEMENS, Edgar & Rhoda, 1847 Ellis Hollow 14850
607/539-7962 Br 4, C, T, Cr, Fl, Mennonite
HS Teacher; Housewife, 7 4 Nh, G/9, 18, B/15
Hiking, Biking, Gardening, Soccer and more

Lockport (NW) - Erie barge canal locks - Niagara Falls
CLIMENHAGA, Maynard & Sandra, 4692 Beach Ridge Rd 14084
716/625-9036 Br 2, C, T, Fl, Brethren in Christ
Bus Driver; Housewife, 2 G/14, B/10
Team Sports, Family Games, Travel

Lowville (NC) 25 m SE of Watertown
HALDEMAN, Clarence & Grace, Route 3, Box 322 13367
315/376-3423 Br 2-4, C, T, Cr, Fl, Mennonite
Farmer; Nurses Aide, 2 B/6, 9
Sew, Read, Bike Riding, Houseplants, River with good fishing near

LEHMAN, Gilbert & Esther, Route 3 13367
315/346-6237 Br 4-6, C, T, Cr, Mennonite
Dairy, Maple; Housewife, 5 4 Nh, B/18
Read, MOS, Garden

MOSHIER, Reuben & Esther, Bostwick St, Rt 3 13367
315/376-6488 Br 2, T, Cr, Fl, Mennonite
Laborer; Housewife, 3 Nh
Traveling, Camping

STERIA, Gilbert & Savilla, Route 1, Box 64 13367
315/493-0086 Br 6, C, T, Cr, Fl, Mennonite
Farmer; Housewife, 3 G/7, B/2, 4
Minister

WAGLER, Jacob & Anna, 5676 Maple Ave. 13367
315/376-2694 Br 4, C, T, Mennonite - Conservative
Retired; Housekeeper, 4 Nh
Gardening, Reading, Flowers, Quilting

ZEHR, Joseph & Malinda, Rte 2, 13367
315/376-3972 C, T, Fl, Mennonite
Farmer; Housewife, 2 G/3, B/5
Drama, Lamp Making, Fishing, Birds, Crocheting, Sugar Bush in Spring

ZEHR, Martha, Rt. 2 13367
315/376-2642 Br 4, Mennonite - Conservative
Farmer, 11 Nh
Gardening, Oil Painting, Flower Arranging, Traveling

ZEHR, Milton & Dorothy, 7579 Church St 13367
315/376-3734 Br 2, Mennonite
Pastor; Homemaker, 3 G/7, B/1, 9

Mannsville (NC) 23 m S of Watertown
GINGERICH, Andrew & Esther, Route #1 13661
315/846-5272 Br 3, C, T, Cr, Fl, Mennonite
Pastor; Wife, 4 Nh
Flowers, Garden, Travel, Shop, Reading, Camping, Entertaining

Monticello (SE) 30 m NW of Middletown
SCHROEDER, Maria, 1 Greenwood Est 12701
914/794-0729 Br 2, Mennonite
Teacher
Piano, Sewing, Ambulance, Prefer couple or women

New Bremen (NC) 35 m SE of Watertown
ZEHR, Samuel R. & Edna Y., Artz Road, Box 16 13412
315/376-2166 Br 4-6, C, T, Cott, Cr, Fl, Mennonite - Conservative
Retired Carpenter; Housewife, 3 1 Nh, G/26, B/29
Gardening, Maple Syrup Making, Sewing, Touring

New Paltz (SE) 10 m W of Poughkeepsie
ROSENBERGER, David & Carol, 8 Woodland Drive 12561
914/255-8678 Br 2, C, T, Fl, Nazarene (former Mennos)
Professor; Teacher
Gardening, Hiking, Reading

Philadelphia (NC) 20 m N of Watertown 1,000 Islands
ESH, Daniel & Caroline, Hull Road, RD 1 13673
315/287-1674 Br 8, C, T, Cr, Fl, C. Fellowship
Farming; Baking, 7 G/5, 8, 14, 15, B/2, 11, 17

GINGERICH, Emanuel & Margaret, 24 Antwerp St 13673
315/642-3243 Br 2, C, Fl, Mennonite
Plant-Manager; Housewife, 3 G/10, 14, B/5
Traveling, Reading, Sewing, Woodworking, Crafts

Selkirk (EC) 10 m S of Albany - Hudson River
ENDRENY, Richard & Mary, RD 3, Wright Rd 12158
518/767-2801 Br 4, C, T, Cr, Fl, Dutch Reformed
Chem Eng; Teacher, 3 G/1, B/10, 13
Music, Fishing, Picnics, Theatre, Games, Exploring

Walton (SE) 40 m E of Binghamton
CAUBLE, Karen, 58 High Street 13856
607/865-4678 Br 2, C, T, Fl, Society of Friends
Recreation Therapist, 2 G/16, 17
Gardening, Guitar, Folk Singing, Prison Work

Wellsville (SW) 50 m W of Corning
LEHMAN, Harold & Beulah, RD 2 14895
716/593-5369 Br 8, C, T, Cr, Fl, Mennonite
Farmer, Office Worker; Homemaker, 11 2 Nh, G/8, 12, 16, 21, B/8, 10, 13, 15, 18
Family, Games & Picnics, Ponies, Campouts

Williamsville (NW) 6 m E of Buffalo - Niagara Falls
ANNELER, Darwin & Lois, 162 Frankhauser Rd 14221
716/634-0227 Br 5, C, T, Fl, Presbyterian
Teacher; Teacher, Hwf, 2 G/11, 13
Gardening, Swimming, Snowmobiling, Music

BENDER, Richard & Jean, 202 N Maple Dr 14221
716/634-2261 Br 4, C, Cr, Fl, Mennonite
Pastor, Bookstore; Bookstore, 3 1 Nh, B/19, 24
Travel, Camping

Wurtsboro (SE) 15 m N of Middletown
SPRING LAKE RETREAT Rd 1, Box 361 12790
212/888-2321 Br 6, C, T, Cab, Cr, Fl, Brethren in Christ

Hickory (WC) on I 40
ALDERFER, Florence, Rt 1, Box 371 F 28601
704/462-1834 Br 4, Mennonite
Nursing
Crafts, Crochet, Knitting, Travel

DETWEILER, Durrell & Miriam, Rt 1, Box 372 28601
704/462-2307 Br 4, C, T, Fl, Mennonite
Electrician; Housewife, 6 1 Nh, G/16, 18, 19, B/14, 20
Tennis, Softball, Cake Decorating, Small Farm

Malden (WC) 25 m NW of Charlotte
RAPP, William & Virginia, Rt 2, Box 334 28650
704/735-4637 Br 4, C, T, Cott., Cr, Fl, Mennonite
Self employed, 6 G/14, 17, 18, B/1, 15, 21
Boating, Child Care, Music

Pittsboro (C) 35 m W of Raleigh
CURTIS, James & Marjorie, Rt 3, Box 73 A 27312
919/542-4210 Br 4, C, T, Mennonite
Plumber; Housewife, 4 3 Nh, G/13
Music, Reading, Hiking, Travel, Camping, Swimming, Horseback Riding

Rocky Mount (NE) N.C. Beaches
STEFFY, Herbert & Beverly, 1920 Lynne Ave 27801
919/977-1901 Br 2, C, T, Fl, Mennonite
Salesman; Homemaker, G/2
Bird Watching

Winston-Salem (NC) - Old Salem
KINDY, David & Merna, 2701 Griffith Rd 27103
919/768-9085 Br 4, C, Cr, Fl, Mennonite
Pastor; Teacher, Homemaker, 2 G/5, B/7

YODER, Allen & Madonna, 207 Snead Rd 27103
919/768-3839 Br 6-8, C, T, Mennonite
Teacher; Real Estate, 4 G/10, 21, B/15, 16
Bldg Const & Repair, Camping, Youth Club, Sewing for Ch Bldg Fund

NORTH DAKOTA

Bismarck (SC)
AGEE, Joseph Jr & Verna, 1409 N 11th St 58501
701/223-0797 Br 2, Fl, Mennonite Brethren
Minister; Secretary, Nh

Casselton (EC) 20 m W of Fargo, ND - Red River Valley
JOHNSON, Ralph C. & Elaine, Box 886 58012
701/347-5503 Br 4, C, T, Fl, Mennonite
Farmer; Homemaker, Nh
Fishing, Crafts

SMITH, Paul & Roglenda, 132 12th Ave N, Box 806 58012
701/347-5300 Br 4, C, T, Fl, Mennonite
Minister; Homemaker, 2 G/3, 5
Reading, Camping, Sports, Crafts, Sewing

STOLL, Abraham & Fanny, 331 8th Ave N, Box 737 58012
701/347-5515 Br 4, C, T, Mennonite
Retired, 6 Nh
Travel, Fishing, Building

Fortuna (NW) 65 m N of Williston
DRAWBOND, Emmett & Tillie, Rt 1, Box 40 58844
701/985-2682 Fl, Mennonite - MC
Farmer; Farm Wife, 4 1 Nh, G/17, B/19, 21
Ice Skating, Swimming, Volleyball

Harvey (C) 70 m SE of Minot
FAUL, Leander & Hilda, RR 2, Box 100 58341
701/324-2935 Br 4, C, T, Mennonite Brethren
Retired Farmer; Homemaker, 3 Nh
Varying Interests

Minot (NC)
GLICK, John & Velda, Route 4 58701
701/838-5812 C, T, Fl, Mennonite - MC
Dairy Farmer; Housewife, 6 G/4, 8, 17, 19, B/14, 16
Traveling, Camping, Horse Riding, Sports Activities, Volleyball

KAUFFMAN, Ida M, Route 4 58701
701/838-1554 Br 2, C, T, Fl, Mennonite
Retired, 6 Nh
Knitting, Crochet, Quilting, Garden, Flowers, Traveling

MARTIN, Roy & Alice, Route 5 58701
701/838-1748 Br 4, C, T, Fl, Mennonite
Salesman; Housewife, Nh
Traveling, Photography, Gardening

Mylo (NC) 35 m NE of Rugby - International Peace Gardens
HOCHSTETLER, Carl & Evelyn, 58353
701/656-3685 Br 4, C, T, Cr, Fl, Mennonite - Old
Farmer; Housewife, 9 3 Nh, G/14, 20, 21, B/16, 17, 18

Wolford (NC) 25 m NE of Rugby - Geographical Ctr. of N.A.
HOCHSTETLER, Vernon & Bessie, 58385
701/583-2285 Br 4, C, T, Fl, Mennonite
Minister; 12 8 Nh, G/10, 14, B/12, 16
Hunting, Sewing

SLAUBAUGH, Elmer & Anna, 58385
701/583-2276 Br 4, C, T, Mennonite
Farming, Homemaker, 2 Nh

YODER, Jerry, R.R. 1 58385
701/583-2265 Br 4, C, Mennonite
Ret. Farmer, 4 Nh
Travel, Visit Hospital and Nursing Homes

York (NC) 20 m E of Rugby
SLAUBAUGH, Richard & Lynette, R #1, Box 67A 58386
701/583-2559 Br 4, C, T, Cr, Fl, Mennonite
Farmer; Homemaker, 2 B/4, 5
Traveling, Gardening, Reading, Coin Collection, Sewing

OHIO

Akron (NE)
HOSTETLER, Grace R, 2716 Robindale 44312
216/784-1186 Br 4, Mennonite
Retired, Nh
Crafts

Alger (NW) 15 m E of Lima
BRENNAN, Clark & Clara, 2872 Rd 90 45812
419/757-5012 Br 3, C, T, Fl, Mennonite
Farming; Grocery Clerk, 6 Nh
Reading, Knitting

NORTH CAROLINA

Durham (NC)
REIMER, Keith & Susan, Rt 7, Box 215 27707
919/493-1519 Br 9, C, T, Fl, Mennonite - GC, attend
Quaker
Pathologist; Homemaker, 1 B/6
Gardening; Photography, Crafts, Sewing, Hiking

Apple Creek (NE) 8 m SE of Wooster
BURKHALTER, Lester & Grace, 10716 Hackett Rd 44606
216/698-2302 **Br 6, C, T, F**, Mennonite
Painter; Housewife, 3 Nh
Wood Working, Hunting, Crafts, Sewing
KAUFFMAN, Donald & Ila, Rt 2, Rd 250, 5497 Dover Rd
44606
216/698-6636 **Br 2, C, T, F**, Mennonite
Electrician; Housewife, 6 2 Nh, 4 B/18-27
NEUENSCHWANDER, Art & Cheryl, Box 176, 703 Bank St
44606
216/698-2653 **Br 2, C, T, F**, Mennonite
Electrician; Homemaker, 1 B/2
Camping, Biking, Model Airplanes
NUSSBAUM, Willis & Bessie, 6274 Kidron Road 44606
216/857-3951 **Br 2, C, T, Cr, Fi**, Mennonite
Contractor; Housewife, 6 2 Nh, G/11, 17, 21, 25
Camping, Quilting, Crafts
WEAVER, Atlee & Vera, 3987 S Apple Creek Rd 44606
216/698-4255 **Br 4, C, M**, Mennonite
Farmer; Housewife, 11 9 Nh, G/15, B/18
Fishing, Gardening
WEAVER, Ivan & Joyce, 7333 Miller St 44606
216/698-5338 **Br 4, C, Cr, Fi**, Mennonite
Produce Clerk; Housewife, 2 G/7, B/11
Reading, Guitar, Singing, Biking, Nature and Travel
Archbold (NW) 40 m W of Toledo
ARMSTRONG, Larry & Beverly, 204 S Defiance 43502
419/445-9711 **Br 4, Cr**, Mennonite
Factory; Homemaker, 2 G/4, B/1
Biking, Reading, Gardening, Fishing, Needlework,
People, Water sports
FRIESEN, Lyle & Donna, 1-2208-24 43502
419/445-2143 **Br 2, C, T, Fi**, Mennonite
Mechanic; Housewife, 5 G/4, 10, 14, 17, 18
Golf, Picnics, Hiking, Swimming, Sewing, Baking
MILLER, Virgil & Mary Ann, Miller Ave, Box 216A R.D. 2
43502
419/445-1100 **Br 5, C, T, Fi**, Mennonite
Business; Part-time Office work, 2 G/12, B/9
Tennis, Swimming, Bicycling
NOFZIGER, Jesse & Zela, 1104 Lindau St 43502
419/445-6654 **Br 4, M**, Mennonite
Clerk; Homemaker, 6 Nh
Semi Retired Store Clerk, Volunteer at Hospital &
Retirement Home
RUFENACHT, Marlin & Lois, 2-1714-20 43502
419/445-4259 **C, T, Fi**, Mennonite
Farmer Dairy; Homemaker, 4 G/13, 17, B/21, 23
Reading, Animals, Biking, Entertaining, Birds
SCHROCK, Joe & Ada, R 3, Box 151-A 43502
419/237-2677 **Br 4, C, T, Fi**, Mennonite
Custodian; Bus Driver, 5 3 Nh, G/17, B/15
Refinish Furniture, Gardening
YODER, Ed & Theo, 1-23528-BC 43502
419/445-9361 **Br 2, C, T, Cr, Fi**, Mennonite
Accountant; RN, 4 1 Nh, G/14, 17, B/19
Swimming, Golf, Reading
YODER, Luke & Marilyn, 2-21340-A 43502
419/445-4274 **Br 2, C, T, Fi**, Mennonite
Mechanic; Bus Driver, 5 2 Nh, B/12, 15, 17
MCC-Local Store, Church Custodian, Sports, Outdoor
Activity
Ashland (NC)
CLIMENHAGA, Arthur & Lona, 1093 Twp Rd 1704, Rt 4
44805
419/289-2547 **Br 3, C, T**, Brethren in Christ
Seminary Prof; Secretary
Reading, Travel, Golf, Bowling, House-Games, Picture-
slides
Bedford (NE) 7 m S of Cleveland
MILLER, James & Lavonne, 659 McKinley 44146
216/232-0033 **Br 4, M**, Mennonite
Factory; Tutor, 2 B/11, 13
Camping, Biking, Woodworking
Benton (NE) 15 m SE of Wooster - cheese industry
GERBER, Clyde & Gladys, Box 54 44654
216/674-6131 **Br 4, C, T, Fi**, Mennonite
Orville Milk; Cafeteria Mgr, 3 2 Nh, G/23
Golfing, Fishing, Traveling, Needlework, Gardening
Bluffton (NW) 15 m NE of Lima
PANNAHECKER, Richard & Wanda, 430 W Elm St 45817
419/358-1761 **Br 2, Cr, Fi**, Mennonite
Professor; Teacher, 5 4 Nh, G/22
Photography, Real Estate, Gardening
Bremen (SE) 15 m E of Lancaster
PLANK, Dwight & Caroline, 4920 St Rt 312 SW, Rt 1 43107
614/385-3464 **Br 6, C, T, Cr, Fi**, Mennonite
Laborer-Farm; Teacher, 3 G/12, B/7, 9
Brooklyn (NE) SW suburb of Cleveland
MEYER, Art & Jocene, 4197 Dawn Cliff 44144
216/661-4140 **Br 6, Fi**, Mennonite
Teacher; Pt Teacher, Homemaker, Nh
Camping, Reclaiming strip mined farm, Reading,
Sewing, Hiking
Brookville (SW) 15 m NW of Dayton
DULL, Ralph & Joy, 10404 National Rd 45309
513/833-2383 **Br 5-7, C, T, Fi** Church of the Brethren
Farmer; Homemaker, 4 Nh
Music, Sports
Burton (NE) 30 m E of Cleveland
MILLER, Ervin & Emma, 16299 Jug Rd 44021
216/834-8697 **Br 4, C, T, Cr**, Mennonite
Minister; Housewife, 9 7 Nh, G/11, 20
Canton (NE) - football hall of fame
KNAPP, Robert & Janice, 703 13th St NW 44703
216/452-1258 **Br 2, Fi**, Brethren in Christ, Mennonite
Prob Officer; Teacher-Home Ec
Youth Work, Crafts, Sewing
LEIDIG, Melvin & Lois, 1939 Third St SE 44707
216/455-5502 **Br 2, C, M**, Mennonite
Minister; KDG Teacher, 4 2 Nh, G/16, 20
Travel, Photography, Gardening, Social-Issues,
Library, Visiting
Chesterland (NE) 22 m E of Cleveland
PORTER, Bob & Sandy, 7620 Kimberly Ln 44026
216/729-1442 **Br 2, C, T, Fi**, Mennonite
Computer Con.; Housewife, 3 G/10, B/8, 12
Garden, Woodcarving, Plants, Hiking

Cincinnati (SW)
HESS, Paul & Esther, 2961 Aquadale Lane, 45211
513/481-5996 **Br 4, Fi**, Brethren in Christ
Poole; 3 Nh
Columbiana (ENE) 15 m S of Youngstown
BIRKY, Karl & Virginia, 14330 Germantown 44408
216/482-5260 **Br 2, C, T, Fi**, Mennonite
Hospital Adm; Teacher
Gardening, Hiking, X-Country Skiing, Reading
STEINER, Paul & Jean, 13901 Eureka Rd 44408
216/549-3665 **Br 4, C, T, Fi**, Mennonite
Foreman; Secretary, 5 2 Nh, G/24, 25, B/22
Traveling, Biking, Camping
WENGER, David & Letha, 13189 Canfield Road, 44408
216/482-2823 **Br 4, C, T, M**, Mennonite
Electrician; Homemaker, 5 4 Nh, G
Columbus (C)
BAUMAN, Albert & Kathy, 1051 Garvey Road 43229
614/888-6890 **Br 5, C, T, Fi**, Mennonite
Pharmacist; Student, 3 Nh
Gardening, Woodwork, Photography, Tennis
ESH, Virginia, 67 E Northwood 43201
614/291-0703 **Br 2, Fi**,
Therapist; 4 Nh
Walking, Reading, Music, Pottery, Landscape,
Gardening, Poetry
MYERS, Orval & Elizabeth, 498 Oakland Park 43214
614/262-4021 **Br 4, C, T, Fi**, Mennonite - MC - GC
Engineer; El. Teacher, 5 Nh
Read, Crochet, Crafts
Columbus Grove (NW) 12 m N of Lima
HILTY, Mark & Marjorie, 133 North High St 45830
419/659-2571 **Br 2, Fi**, Mennonite
Dentist; Dental Hygienist
Camping, Fishing, Sports, Grafts, Skiing, Gardening,
Music
Dalton (NE) 13 m E of Wooster
FALB, George & Priscilla, 15412 Arnold Rd 44618
216/828-2493 **Br 2, C, T**, Mennonite
Dist. Manager; Homemaker, 5 4 Nh, B/14
Part-time Farmer, Photography, Church work, Sewing,
Needlework
MILLER, Fred & Judy, 117 Briarwood 44618
Ck Dir Assist **Br 5, T**, Mennonite
Teacher-CCHS; Housewife, 1 G/2
Carpentry, Golf, People
YODER, Richard & Rosalie, 259 Lake Dr 44618
216/683-6316 **Br 2, Cr, Fi**, Mennonite
Physician; Housewife, 6 5 Nh, B/6
Dayton (SW)
BLOSSER, Howard & Eva, 7855 E. Singer Rd 45424
513/845-8457 **Br 4, C, T, Cr, Fi**, Mennonite
Retired; Teacher, 2 B/19, 22
Music, Crafts, Hiking
KAUFFMAN, Charles F. & Ardice, 83 Apple Blossom 45440
513/426-6684 **C, T, Fi**, Mennonite
Carpenter; Homemaker, 7 1 Nh, G/15, B/12, 15, 16, 20
Sewing, Crafts, Counted Cross-Stitch, Fishing,
Camping, Traveling
Delaware (C) 23 m N of Columbus
HILTY, Mark, 243 Penick Ave 43015
614/362-9872 **Br 2, Fi**, Mennonite
Teacher, Soccer Coach;
Skiing, Soccer, Music, Rebuilding cars, Running
Delphos (NW) 13 m NW of Lima
SWARTZ, Vernon & Edna, RR 2, 2590 Grubb Rd 45833
419/339-4772 **Br 2, C, T, Fi**, Mennonite - Old
Retired; Retired, 3 Nh
Travel, Fishing, Gardening
Delta (NW) 20 m W of Toledo
KANAGY, David & Louann, 1-12417-Evergrn 43515
419/822-4898 **Br 4, C, T, Fi**, Mennonite - Old
Speech Clinic; Reading Teacher, 2 G/7, B/5
Music, Model RR, Ndlwrk & Craft, Biking, Reading
Dundee (NE) 25 m SW of Canton
BEACHY, Ivan & Elizabeth, R 1, Box 208 44624
216/852-4207 **Br 2, C, T, Cr, Fi**, Amish - Mennonite
Farmer; Housewife, 8 5 Nh, G/15, 21, B/19
Greenhouse, Sewing, Flowers
MILLER, Andrew J.A. & Barbara, R. 1, Box 183, St Rd 515
44624
216/893-2355 **C, T**, Beachy Mennonite
Trucking, Farming; 7 4 Nh, B/16, 18, 21
Elida (NW) 6 m NW of Lima
HARTMAN, Marvin & Annie, R #2, 8170 Piquard Rd 45807
419/339-3714 **Br 4, Cr**, Mennonite
Cabinet work, Housewife, 4 Nh
Gardening, Camping, Quilts
Fairborn (SW) 15 m NE of Dayton
AMSTUTZ, Wade & Dortha, 3970 St. Rt 235 45324
513/878-5877 **Br 4, C, T, Fi**, United Church of Christ
Farmer; Housewife, 6 5 Nh, B/22
Church, Grange, Travel
Fredericktown (C) 20 m S of Mansfield
KRABILL, Murray & Alta, Route 3 43019
419/768-3278 **Br 4, C, T, Fi**, Mennonite - Old
Minister, Homemaker, 6 3 Nh, G/18, B/21, 23
Farmer, Dairy
McCOY, David & Marcia, RD 1, 16169 Old Mansfield Road
43019
614/397-4664 **Br 5, C, T, Fi**, Interdenominational
Dairy Farmer; Physical Therapist
Knitting, Needlept, Volleyball, SFPEBQSA, Flying,
Quote Collecting
SWARTZENTRUBER, Melvin & Wilma, 7335 Co Rd 22, Rt 3
43019
419/768-3478 **Br 4, C, T, Cr, Fi**, Mennonite -
Conservative
Dairy Farmer; Housewife, 6 4 Nh, G/9, B/21
WENGER, Eldon & Alma, RR 3, 5423 SR 314 43019
419/768-3228 **Br 4, C, T, Cr, Fi**, Mennonite
Farmer, Homemaker, 9 5 Nh, G/16, 20, B/8, 23
Raising Draft Horses, Reading, Visiting
Fresno (EC) 8 m NE of Coshocton - Old Ohio Canal
MEYER, Ron & Mary, 24514 Tr 167 43824
614/545-6881 **Br 6, C, T, Cr, Fi**, Mennonite
Writer-Photog; Graphic Design
Gardening, Photography, Journaling, Hiking

Hamilton (SW)
STEINER, Eldon & Pat, 4231 Scottwood 45014
513/738-3197 **Br 2, C, T, Fi**, Mennonite
Chemist; Nurse, 1 B/5
Sports, Cooking
Hartsville (NE) 12 m N of Canton
WAGLER, Martin & Edna, 27777 Market Ave N 44632
216/877-2397 **Br 5, T, Cr, Fi**, Mennonite - Conservative
Retired; Housework, 7 6 Nh, G/Y.A
Lawn and Garden, Crochet, Macrame, Flowers, Travel
YODER, Alvin J. & Dorothy, 406 W Maple St 44632
216/877-2123 **Br 4, Fi**, Mennonite
Insurance Agent; Housewife, B/22
Varied Interests
YODER, Elmer & Esther, 12960 Etter NE 44632
216/877-9566 **Br 4, Cr, Fi**, Mennonite
H.S. Teacher; Day School Teacher, 3 1 Nh, B/19, 22
Photography, Golf, Bible Studies, Gardening
Jackson (SC) 35 m SE of Chillicothe
MARTIN, Betty, Route 3, Box 7 45640
614/286-1761 **Br 4, Fi**, Mennonite
Nurse
Crafts, Reading, Travel
ZIMMERLY, John & Trula, 227 Burlington Rd 45640
614/286-3356 **Br 4, C, T, Fi**, Mennonite
Physician; Teacher, 3 G/11, 16, B/14
Family History, Farming, Games
Kent (NE) 15 m NE of Akron
BYLER, Ezra & Sue Ann, 705 Akron Blvd 44240
216/673-5676 **Br 4, T, Fi**, Mennonite
Professor; Homemaker, 3 G/4, 9, B/11
Woodworking, Reading, Music, Crafts, Family Games

What to See in

Wayne and Holmes Counties

When passing through Ohio, or on US route 30 in the Wooster area, don't miss the Holmes County Switzerland of Ohio. One half mile east of Riceland, turn south on County Road 57, at the sign pointing to Kidron, and continue south, across US 250 and follow SR. 241 to Mt. Hope, then due south on Co 77 to the village of Berlin, Ohio.

Within a radius of 10 miles of Berlin there are 10 Swiss cheese factories. This is also the heart of the largest Amish community in the world. There are such interesting places as the Helping Hands Quilt Shop, a variety of gift shops, and roadside stands where home-baked goods are sold.

If traveling east or west on I-70, turn north on I-77 to State Route 39 NW, to Sugarcreek, Ohio, which has been restored as a Swiss Village. (Sugarcreek is only 10 miles from Berlin, on SR 39.) In this area you will hear conversation in German as commonly as you will hear English spoken. Sugarcreek is where **The Budget** is published.

—Paul Hummel

Kidron (NE) 15 m SE of Wooster - cheese factories
KANAGY, Martha, Jerico Rd, Box 105 44636
216/857-5492 **Br 3, T**, Mennonite
Teacher, 1 G/14
Music, Gardening
LEHMAN, J.E. & Ella Mae, Box 58 44636
216/857-2451 **Br 6, C, T, Cr, Fi**, Mennonite
Business (Hdwe); Homemaker, 4 G/7, 16, B/10, 18
Travel, Stamps, Tennis
NEUENSCHWANDER, Paul & Carrie, 5379 Kidron Rd. S.
Box 14, 44636
216/857-2721 **Br 4, C, T, Cr, Fi**, Mennonite
President-Kidron Electric; Housewife, 6 Nh
Radio Broadcasting, Photography, Recording,
Quilting, Sewing, Flowers
NEUENSCHWANDER, Tilman & Orpha, Box 14 44636
216/857-2171 **Br 2, Fi**, Mennonite
Sales Manager; Secretary, 8 5 Nh, G/19, B/10, 16
Leather craft, Singing, Crocheting

Killbuck (NE) 30 m S of Wooster
STAMBAUGH, Bruce & Neva, Route 1 44637
216/276-4083 **Br 2, C, T, Cr, Fl**, Mennonite
Principal; Housewife, 2 G/4, B/2
Antiques, Travel, Macrame, Birds

Lewisburg (SW) 20 m NW of Dayton
MURRAY, Lynn & Nancy, RR 2, Box 107 45338
513/678-6629 **C, T**, Brethren in Christ
Toolmaker; Nurse, 4 G/12, 17, B/6, 16

Lexington (NC) 5 m S of Mansfield
MILLER, Ray & Clara, 7816 SR 314, R #9 44904
419/362-2595 **Br 4, C, T**, Mennonite
Retired; Retired, 5 Nh
Gardening, Fishing, Traveling

Lima (NW)
BAUMAN, Stan & Suzann, 3419 Musser Dr 45807
419/331-2482 **Br 4, Fl**, Mennonite
Warehs. Super; Former Teach, Hswf, 1 B/1
Sports, Gardening

KIRKPATRICK, Bill & Martha, 248 South Pine 45804
419/228-5664 **Br 4, Fl**, Mennonite
Shipping; Housewife, 6 2 Nh, B/11, 16, 18, 20
Golf, Sewing

Logan (SE) 18 m SE of Lancaster
FISHER, Dale & Marcella, Rt. #4, Box 351 43138
614/385-7096 **Br 4, C, T, Fl**, Mennonite - Conservative
Farmer; Housewife, 3 Nh
Raise hogs, beef cattle, also corn & soybeans

Louisville (NE) 10 m E of Canton
HELMUTH, Sam & Shirley, 5685 Maple Grove NE 44641
216/875-8469 **Br 2**, Mennonite
Retired; Baby Sitter
Jogging, Traveling

HERSHBERGER, Eugene & Vida, 6398 Nickelplate Ave NE 44641
216/875-8655 **Br 3, C, T, Fl**, Mennonite
Salesman; Homemaker, 5 Nh
Bowling, Playing ball, Reading, Sewing

KRABILL, Rollin & Gladys, 1518 Michigan 44641
216/875-5886 **Br 4**, Mennonite - MC
Teacher; Teacher

PETTIFORD, Chester & Lena, 6225 Joliat, NE 44641
216/875-2927 **Br 6, C, T, Cr, Fl**,
Ret. Teacher; Ret. Teacher, 2 G/13, B/12
Photography, Stamp Collector, Miniature Doll House,
Gardening

SCHLONEGER, Stanley & Alma, 5721 Schloneger Dr, NE 44641
216/875-1587 **Br 4, C, T, Cr, Fl**, Mennonite
Crane Erector; Housewife, 4 B/7, 11, 14, 16
Sports, Sewing, Gardening

*I have used the book to find
homes for students from Italy and
Mexico and to arrange for a family
from Switzerland this past summer in
connection with World Conference.*

Ludlow Falls (WC) 18 m N of Dayton
HOOVER, Marvin & Ruth, 8660 W Horseshoe Bend Rd 45339
513/698-4330 **Br 2, C, T, Fl**, Brethren in Christ
Retired; Registered Nurse
Sheep, Rabbits, Garden

Maumee (NW) 10 m SW of Toledo
NAFZIGER, Ilva, 7919 Maumee Western 43537
419/865-0833 **C, Fl**, Mennonite
Child Care;
Reading, Gardening, Music

Middlefield (NE) 40 m E of Cleveland
BYLER, Mahlon & Florence, 15464 Georgia Rd 44062
216/632-1723 **Br 4, C, T, Cr, Fl**, Beachy Amish
Shop Worker; Housewife, 7 2 Nh, G/12, 16, 23, B/7, 19, 20

YODER, Roman & Mary, 17472 State Rd 44062
216/548-7111 **Br 3, C, T, Cr, Fl**, Mennonite
Builder; Housewife, 9 8 Nh, G/16
Orchardist, Vineyard, Gardening, Enjoy learning new friends

Middletown (SW)
BAUMAN, Howard & Norma, 6641 Evelyn Dr 45042
513/424-2618 **Br 2, C, T**, Mennonite - GC
Tax Accountant; Nurse RN, 4 2 Nh, B/16, 18
Travel, Camping, Music, Sports, Crocheting,
Gardening

Millersburg (NE) 20 m S of Wooster - largest Amish settlement
EBY, Lawrence & Mary Jane, Rt 6, Box 86 44654
216/674-9151 **Br 6, C, T, Fl**, Mennonite
Physician; Homemaker, Nurse, 6 1 Nh, G/11, 14, B/11, 16, 18
Farm, Hiking, Camping, Swimming, Tennis

GROH, David & Mary, 216 E Adams 44654
216/674-3871 **Br 2**, Mennonite
Pastor; Nurse, 4 B/12, 16, 18, 20
Gardening, Photography

KANDEL, Clayton & Doris, Rt 4, Box 238 44654
216/893-2153 **Br 6, C, T, Cr**, Mennonite
Salesman; Homemaker, 7 5 Nh, G/15, 17
Bird Watching, Photography, Travel

MILLER, M & M Jonas E., Star Rte, Box 216 44654
216/674-6140 **Br 4, C, T**, Beachy Fellowship
Body Shop; Housewife 6 4 Nh, G/16, B/19
Quilting, Taxi Work

MILLER, Ray M. & Mary, RR 1, Box 232 44654
216/674-1158 **Br 3-5, C, T, Cr, Fl**, Amish Mennonite
Farmer; Housewife, 7 G/4, 8, 13, 15, 18, B/11, 20
Hiking, Volley ball

MILLER, Yost & Lizzie, R 6, Box 71 44654
216/674-6178 **Br 4, Cr**, Beachy Amish
Carpentry; Housewife, 6 3 Nh, G/18, B/19, 23
Minister, Prophecy Student

THOMAS, Paul & Irene, Route 4, Box 190A 44654
216/893-2603 **Br 2, C, T, Fl**, Mennonite
Teacher, Jr Hi; Homemaker, 4 1 Nh, G/9, 14, B/11;
Grandma
Building solar house, back to land on 10 acres

Mt. Eaton (NE) 15 m SE of Wooster
LEHMAN, Elton & Phyllis, Box 188 44659
216/359-5147 **Br 4, C, T, Fl**, Mennonite
Physician; Piano Teacher, 3 G/3, 12, B/9
Gardening, Reading

Mt. Gilead (C) 25 m SW of Mansfield
GINGERICH, Lloyd & Mary, 7151 US 42 43338
419/362-2091 **Br 2, C, T, Fl**, Mennonite
Pastor; Housewife, 4 G/11, B/10, 16, 18

KANAGY, Paul & Louella, 3856 St Rt 314, R 3 43338
419/768-2075 **Br 4, C, T, Cr, Fl**, Mennonite - Old
Maint. Tech; Rest Home, 9 5 Nh, G/20, B/10, 18, 18
Farm, Family, Camping Area

New Carlisle (WC) 13 m W of Springfield
FISHER, Lloyd & Julie, 10875 W National 45344
513/845-1607 **Br 4, C, Fl**, Mennonite
Farmer; Housewife
Fishing, Sports, Music, Arts

HOOVER, Herbert & Anna Mary, 6742 Lower Valley Pike 45344
513/882-6860 **Br 4, C, T, Cr, Fl**, Mennonite
Farm & Warehouse Supervisor, Homemaker, 9 5 Nh,
G/10, 17, 20, B/7
Reading, Traveling

Newcomerstown (EC) 18 m E of Coshocton
MILLER, Nelson & Fern, Route 3 43832
614/498-8154 **Br 4, T, Fl**, Mennonite
Minister; Housewife, 4 G/9, 15, B/13, 16
Games, Sports, Camping

Northfield (NE) 20 m N of Akron
COBLENTZ, Rudy & Shirley, 7447 Dorwick Dr 44067
216/467-4475 **Br 2, Fl**, Mennonite
Owner - Auto Repair; Nurse, 3 G/15, B/9, 14
Camping, Hiking, Tennis

North Lawrence (NE) 8 m NW of Massillon
HOSTETLER, Esther, 2377 Alabama Ave, Rt 1 44666
216/832-9044 **Br 2**, Brethren in Christ
Housewife;
Crochet

RESSLER, Ellis & Sadie, 2377 Alabama NW 44666
216/832-7738 **Br 5, C, T, Cr**, Mennonite
Dairy Farmer; 4 2 Nh, G/18, B/16

North Lima (NE) 10 m S of Youngstown
CARR, Richard & Marilyn, 12525 Blosser Rd 44452
216/549-5250 **Br 4, C, T, Cr, Fl**, Mennonite
Farmer; Housewife, 3 G/1, B/3, 5
Hunting, Cake Decorating

CULLAR, John & Lillie, 10509 New Buffalo 44452
216/549-2830 **Br 4-6, C, T, Cr**, Mennonite
Vegetable Fm; Housewife
Traveling, Flying, Greenhouse

Orrville (NE) 12 m NE of Wooster - Smuckers Jams & Jelly
BIXLER, Vernice & Ruth, 15370 Rehm Rd 44667
216/682-1119 **C, T, Fl**, Mennonite
Farmer; Nurse, 4 G/9, 11, 17, 18
Photo, Crafts, Fruit, Reg. Cattle

BRUBAKER, Fred & Carol, 3345 S Kohler Rd 44665
216/857-3137 **Br 3-4, C, Fl**, Mennonite
Student-Accounting; Homemaker, 1 G/5
Travel, Reading, Tennis, Volleyball

GERBER, Edward & Marion, 223 Washington Bl 44667
216/682-4270 **Br 2**, Mennonite
Teacher ret.; Teacher ret., 6 Nh
Spend time with 11 grandchildren

HOSTETLER, Melvin & Elizabeth, 1202 W. Market 44667
216/682-4606 **Br 2**, Mennonite
Bicycle Sales; Retired Teacher, Nh
Traveling, Photography, Music, Entertaining, Antiques

HOSTETLER, Ronald W & Anna Mae, 4485 N Crownhill 44667
216/683-4162 **Br 3, Fl**, Mennonite
Pit Supt; Acct. 2 G/17, B/15
Travel, Music, Sports

MARTIN, Grace & Alice, 1973 Viking Ave 44667
216/683-6912 **Br 2, Fl**, Mennonite
Music Teacher; Mgr. Christian Bookstore
Reading, Biking, Concerts, Travel, Playing Recorder

MARTIN, Marjorie, 411 W Church 44667
216/682-5436 **Br 2, C, T, Fl**, Mennonite
Bookstore Clerk; 7 Nh
Travel, Crafts, Oil Painting, Reading

*I'm jealous! For several years our
friends and neighbors have been
members of your "Movement." Now,
we want in. We have an outdoor
kitchen in our backyard that has two
sofa beds. Please put our name on
your list. We love visitors.*

NUSSBAUM, David & Eldina, 8622 Rohrer Road 44667
216/669-2649 **Br 3, C, T, Fl**, Mennonite
Carpenter; Homemaker
Farming, Reading, Church, Camping

RESSLER, Bill & Edna, 1447 Kidron Rd 44667
216/857-4121 **Br 3, C, T, Fl**, Mennonite
Service Mgr; Bookkeeper, 4 2 Nh, B/16, 18
MYF Sponsors, Fireman

RHEINHEIMER, Ralph & Carol, 6471 Chippewa Rd 44667
216/682-5106 **Br 2-3, C, T, Fl**, Mennonite
Real Estate; Housewife, 3 G/11, B/5, 13
Tennis, Reading, Music, Sewing

SCHMID, Walter & Mary Esther, 129 S Crownhill Rd 44667
216/682-1766 **Br 2-4, C, Fl**, Mennonite
Diary Manager; Housewife, 4 Nh

ZIMMERLY, Glenn & Martha, 6426 Chippewa Rd. 44667
216/683-3396 **C, T, Fl**, Mennonite - Old
Vo. Ag. Teacher; Housewife, 2 G/14, B/13
Farming, Reading, Photography, Spinning

Pandora (NW) 18 m N of Lima
HARTZLER, Ellwyn & Ruth, 202 W. Washington 45877
419/384-3855 **Br 2, C, T, Cr, Fl**, Mennonite - GC
El Teacher; Reg. Nurse, 3 2 Nh, B/20
Gardening, Reading, Camping, Do-it-yourself Projects

SCHUMACHER, Arthur & Verena, 15184 Road 5 N 45877
419/384-3873 **Br 4, C, T, Cr, Fl**, Mennonite - GC
Retired; Retired Teacher, 2 Nh
Travel, Rock Hound, Sewing, Quilting, WoodWorking

SOMMER, Ralph & Frances, 5635 Rd N5 45877
419/384-3378 **Br 6, C, T, Cr, Fl**, Mennonite
Maintenance; Teacher, 4 Nh
Reading, Camping, Hiking, Gardening, Quilting

SUTER, James & Elvira, 4730 Road Q 45877
419/384-3166 **Br 4, C, T, Fl**, Mennonite
Factory; Teacher, 3 Nh
Music, Travel

Pettisville (NW) 40 m W of Toledo
NOFZIGER, Rodney & Sandy, Box 33 43553
419/445-8526 **Br 4, C, T, Fl**, Mennonite
Feed Mill & Farmer; Homemaker, 4 G/6, 10, 14, B/16
Gardening, Stitches, Baking & Cooking

Pitsburg (WC) 25 m NW of Dayton
HEISE, Jesse & Fern, 200 N Jefferson 45358
513/692-5136 **Br 4, C, T, Fl**, Brethren in Christ
Physician; Homemaker, 5 4 Nh, B/14
Making Clocks, Planting Trees, Sewing, Owls

Quaker City (EC) 12 m SE of Cambridge
WITTMER, Merle & Martha, Rt 2 43773
614/489-5779 **Br 2, Fl**, Mennonite
Farmer; Teacher, 2 G/6, B/2

Rawson (NW) 10 m SW of Findlay
BAUMAN, Theodore & Joan, 4141 Union Twp 47 45881
419/963-3254 **Br 4, C, T, Fl**, Mennonite
C.P.A. Teacher; Teacher, 3 1 Nh, G/16, B/12
Tennis, Music, Gymnastics, Live in a woods

Rittman (NE) 20 m W of Akron
NUSSBAUM, Paul & Sara, 9682 Akron Rd 44270
216/925-9156 **Br 3, Fl**, Mennonite
Organ Building; Babysitting
Woodwork, Needlework, Gardening

Salem (NE) 20 m SW of Youngstown
BOWMAN, Lauren & Helen, 12694 Greenbeaver Rd 44460
216/482-4983 **Br 4, C, T, Cr, Fl**, Mennonite - MC
Assemble; Med. Sec. Nh
Travel, Entertaining, Intl Students

WITMER, Ralph & Doris, 7721 W Pine Lake Rd 44460
216/533-4794 **Br 4, C, T, Fl**, Mennonite
Farm Equip Dir; Homemaker, 9 3 Nh, G/10, 18, 20, 22,
B/13, 14
Pilot, Sports, Travel, 700 Club Counselor

Seville (NE) 18 m W of Akron
NEWCOMER, Floyd & Alma, 8500 Guilford Rd R 1 44273
216/334-0103 **Br 6, C, T, Cr, Fl**, Mennonite
Farmer; Farmer's Wife, 4 Nh
Sewing, Gardening, Flowers, Golf, Woodworking,
Music

Sidney (WC) 30 m S of Lima
LEWALLEN, Wilburn & Joy 2224 N. Main Ave 45365
513/492-9937 **Br 4, C, T, Fl**, Church of the Brethren
Pastor; Housewife, 2 Nh
Photography, Woodwork, Knitting, Gardening,
Camping, Antiques

Smithville (NE) 5 m NE of Wooster
WIEBE, Peter & Rheta Mae, 8201 Smucker, Rt 1 44677
216/669-2658 **Br 6, C, T, Fl**, Mennonite
Pastor; Homemaker, 6 1 Nh, G/7, 8, 15, 17, B/18

Springfield (WC)
CLASSEN, Jonas & Mary, Curtis Drive-4750 45503
513/399-1756 **Br 3, C, T, Cr, Fl**, Mennonite
Machinist; Homemaker, 3 Nh
Woodworking, Camping

MAST, Leon & Glenda, 1827 Biscayne Dr 45503
513/399-0279 **Br 4**, Mennonite
Salesman; Teacher, 3 B/16, 19, 22
Flying, Biking, Hunting, Piano

St. Clairsville (EC) 15 m W of Wheeling, W.Va
MORGAN, Edith, RD 2 43950
614/968-3568 **Br 9, C, T, Cr**, Mennonite
Housewife, 8 Nh
Fishing, Reading, Quilting

Stone Creek (EC) 10 m S of New Philadelphia
STAUFFER, Bruce & Suzanne, RR #1 43840
216/897-7933 **Br 4-6, C, T, Fl**, Mennonite
Farmer; Homemaker, 2 G/2, 8

Sugarcreek (NE) 12 m W of New Philadelphia - "Little Switzerland"
FRIESEN, Lorne & Marie, 217 Main St, Box 556 44681
216/852-2894 **Br 2, C, T, Fl**, Mennonite
Clergyman; Homemaker, 2 G/1, 2
Reading, Music, Visiting, Photography

GERBER, Jr, Harry & Doris, Rt 1, Box 350 44681
216/852-2595 **Br 2, C, T, Cr, Fl**, Mennonite
Lumber Mill; Teacher Aide, 4Nh
Beagle Dogs, Gardening, Reading, Fishing, Sewing

MILLER, Roscoe & Mattie, Route 2, Box 35 44681
216/893-2395 **Br 2, C, T, Fl**, Mennonite
Ret. Principal; Homemaker, 3 Nh
Photography, Travel, Woodworking, Reading, Writing,
Sewing

STUTZMAN, George & Maxine, Rt 2, Box 109 44681
216/893-2704 **Br 2, C, T, Fl**, Mennonite
Brickwork; Clerk, 5 B/18, 21, 22, 23, 29
Ping Pong, Reading, Sports

Toledo (NW)
BRUNSON, Gary & Terri, 4122 Commonwealth 43612
419/476-2253 **Br 2, C, Fl**, Mennonite
Ins. Salesman; Housewife, Teacher, 2 G/1, B/3
Traveling, Reading, Family Time

YOU'RE ALWAYS WELCOME IN ST. JACOBS

Six miles north of Kitchener-Waterloo lies the village of St. Jacobs, Ontario, population around a thousand. When you enter St. Jacobs, you feel yourself going back in time, as if entering the pages of Waterloo County history. St. Jacobs has a Mennonite and a Lutheran congregation, and there are three Old Order Mennonite meetinghouses nearby. On King Street horse-drawn vehicles still share the pavement with cars and eighteen-wheelers.

Start on King Street and shortly you'll come across a well-stocked Cheese and Meat Shop. A few steps beyond you'll be captivated by the rich aroma of a baker's oven. Step inside and watch the creation of homemade bread, pies, and cookies at the Village Bakery. Take some of the flavor of the village home with you. Then move on to the Tschanz General Store where you can browse for the quaint and the unusual. There are also two antique shops, a mill-end store, and two furniture stores specializing in traditional Canadian.

Across the street the well-known Mennonite photographer, Dave Hunsberger, has opened his Laughing Horse Gallery. The tall brother himself may be on hand to show you his artful record of Waterloo County life. Invest in a couple of his prints for your den. The village blacksmith, Jon B. Martin, is busy in the dark innards of his shop banging out a door hinge or a wheelbarrow strut. Or perhaps he has his sign out: "Today Horseshoeing." You may watch it for free.

Recross King Street to the Stone Crock Restaurant. Pick up a glass of hot apple cider. Then sit down and take in the authentic early Canadian decor. Enjoy a home-cooked meal prepared with the same recipes and care that has gone into Waterloo County Mennonite cooking for more than a century.

Mmm ...! that was delish! Now let's stroll down to the St. Jacobs Country Mill, where a world of furniture awaits you. Look around and see which beautiful, handcrafted pieces might enhance your home. A well-stocked MCC Self-Help Store is housed in the cavernous basement, behind the still existing mill gears. In the adjacent Village Silos young craftsmen (and women!) keep alive the ancient skills. Watch them create handmade pottery, colorful weavings, delicate glass ornaments, and detailed line drawings. No mass-produced monotony here!

From the Old Mill and Village Silos you can hike the millrace all the way back to the dam on the Conestoga River to check out on the luck of the fishermen. Finish the day with a visit to the most recent addition to King Street: The Meetingplace, a Mennonite Information Center. Take your time to see (and hear) the numerous informative and inspirational exhibits; pick up a few folders on the way out.

Come to St. Jacobs this summer and bring your friends. It will be time well spent.



Important Places to Visit

1. FRESNO PACIFIC COLLEGE, 1717 S. Chestnut Ave., Fresno, CA 93702. Mennonite Brethren college (BA in various liberal arts; MA in education) on beautifully landscaped campus. Meals available; lodging—summer. (209) 251-7194.

2. WESTERN MENNONITE HIGH SCHOOL Salem, Oregon. Sharing the educational process in a Christ-centered community setting. Visitors welcome (503) 363-2000 or 362-8195.

3. Columbia Bible Institute, 2940 Clearbrook Road, Clearbrook, B.C. V2T 2Z8. Two- and three-year program. Bible-centered. Inquire regarding lodging. (604) 853-3358.

4. SWIFT CURRENT BIBLE INSTITUTE, Box 1268, Swift Current, Saskatchewan S9H 3X4. Affiliation: Mennonite Conference of Alberta and Conference of Mennonites of Saskatchewan. Bible, theology, music, and Anabaptist orientation.


5. Bethany Bible Institute Hepburn, Saskatchewan S0K 1Z0 (306) 947-2175. Three-year Diploma Programs in Christian Education, Music, Theology. Inquire about lodging.

6. ROSTHERN JUNIOR COLLEGE. "An education with a plus."
A Mennonite High School for grades 10-12 and also **Rosthern Cultural Museum** on the same campus. Artifacts depicting early Mennonite settlements. Rosthern, Saskatchewan S0K 3R0. (306) 232-4222.

7. Mennonite Central Committee
—201-1483 Pembina Highway, Winnipeg, Manitoba
—Headquarters for MCC's Canada programs, MCC (Canada) Food Bank
—MCC (Manitoba) office in same building. (204) 475-3550.

8. Canadian Mennonite Bible College Campus
600 Shaftesbury Blvd., Winnipeg, Man.
Also home of
Conference of Mennonites in Canada Mennonite Heritage Centre
Publication home of *Der Bote* and *The Mennonite* (204) 888-6781

9. MENNONITE BRETHREN BIBLE COLLEGE AND COLLEGE OF ARTS
77 Henderson Highway, Winnipeg. (204) 667-9560. Majors in theology, contemporary ministries, and music. Inquire about lodging.

10. M. B. Communications
 188 Henderson Highway
Winnipeg, Manitoba
Production center for radio, T.V., and cassette ministries. German, Low German, and Russian programs heard internationally. Custom recording facilities. (204) 667-9576.

11. STEINBACH BIBLE INSTITUTE, No. 12 Highway, Steinbach, Manitoba.
Offering Bachelor of Theology, Bachelor of Church Music, Bachelor of Religious Studies, and Diplomas in Bible and Music.
Box 1420,
Steinbach, Manitoba (204) 326-6451

12. Mennonite Village Museum
Steinbach, Man.
1.5 km north of Steinbach on Hwy #12
—Canada's only working windmill
—40 acres of authentic, restored Mennonite village circa 1874-1920
—Mennonite home cooking and picnic grounds
—"Pioneer Days" festival first weekend in August
(204) 326-9661 P.O. Box 1136, Steinbach, Manitoba

13. ELIM BIBLE INSTITUTE, Altona, Manitoba. Visitors welcome. Bible, music, Christian education. Sponsored by the Conference of Mennonites in Manitoba. (204) 324-5464.


14. FREEMAN JUNIOR COLLEGE AND ACADEMY, Freeman, South Dakota. Historical Museum, Hutterite Colonies, thirteen Mennonite churches, rural agricultural community, home of the Schmeckfest.


15. Visit the central offices of the General Conference Mennonite Church, 722 Main, Newton, KS 67114, (316) 283-5100, where the staff coordinates work in overseas missions, home ministries, Voluntary Service, education, and publishing. The General Conference Mennonite Church has 58,500 members living primarily in Western U.S. and Canada.

16. MENNONITE HERITAGE COMPLEX, Goessel, Kansas. Open afternoons daily, closed Monday. Wheat Palace: Wheat culture exhibits, "Wheat-straw" Liberty Bell, a 1976 to 1978 Smithsonian exhibit. Immigrant House, A Santa Fe Railroad replica: 1874 temporary lifestyle exhibit. Family-oriented exhibits, audiovisual (faith, peace, service). Church preparatory school. Threshing Days, July 20-21, 1979.

17. Welcome to IOWA MENNONITE SCHOOL, eight miles northwest of Kalona or four miles west of Cheese Factory. Mennonite community of 2,500 members—ten churches. Grades 9-12, state accreditation, 150 students. Serves as community conference and recreation center. Call (319) 656-2073 for tours. Recreational facilities available.

18. MENNONITE HISTORICAL SOCIETY OF IOWA INC. The Iowa Mennonite Museum and Archives is one structure among eight other buildings comprising The Kalona Historical Village. Three new museums were built and six other buildings moved in. Local Mennonite-Amish history and records are emphasized. Open Monday through Saturday 1:00 to 4:00 p.m. from April 15 to October 15.

 **19. Mennonite World Conference** 528 East Madison St.
Lombard, IL 60148
(312) 620-7802

 **20. Welcome to MENNONITE CHURCH GENERAL BOARD Office**
528 East Madison St., Lombard, IL 60148
Phone 312-620-7802
(MC Headquarters Office—Canada and U.S.)

21. EVANGEL PRESS, 301 N. Elm St., Nappanee, IN 46550. Publishing Headquarters for Brethren in Christ Church. Visitors Welcome.

22. Visit Your MENNONITE BOARDS
Education * Congregational Ministries * Missions
at Greencroft Center, 500 South Main
Elkhart, Indiana
and stay at the
1711 MBM Guest House—1711 Prairie St., Elkhart
Ten Room—Meals—Meeting Facilities
Singles—\$5.00—Double—\$9.00
MBM Guestrooms—Fourth Floor of Greencroft Center
Eight hotel rooms—Sideboard Restaurant
Singles—\$9.00—Doubles—\$16.00
For Reservations call (219) 294-7527

23. ASSOCIATED MENNONITE BIBLICAL SEMINARIES
composed of
Goshen Biblical Seminary and Mennonite Biblical Seminary
located at
3003 Benham Avenue Elkhart, IN 46514. (219) 523-1385.

24. If you stop at GOSHEN COLLEGE, you can visit:
• Mennonite Historical Library
• Turner Precision X-ray Measurements Laboratory
• Art Gallery
• new John S. Umble Center
Staff hours are 8:00 a.m. to noon, 1:00 to 5:00 p.m., Monday through Friday. Campus tours available. The college is located on State Road 15, South of city limits of Goshen, Indiana. (219) 533-3161.

25. MENNONITE MUTUAL AID, 1110 North Main Street (State Road 15), Goshen, Indiana. Over 100 people work here serving the inter-Mennonite family with auto, health, retirement, and life programs; investment management; financial and estate planning; and health-lifestyle and servanthood consultations. Open 8:00-5:00 weekdays. (219) 533-9511.

26. CENTRAL CHRISTIAN HIGH SCHOOL, 3970 Kidron Road, Kidron, OH 44636. 4 miles south of Route 30. Grades 9-12, enrollment 210. Electric hookup, parking, and picnic area. (216) 857-3111, 8:00 a.m. to 5:00 p.m.

27. ROCKWAY MENNONITE HIGH SCHOOL, 110 Doon Road, Kitchener, Ontario. Serving the Mennonite and larger constituency in Christian education since 1945. International students welcome. (519) 743-5209.
Visit our spacious campus next to Rockway Gardens. Tennis courts open all summer. A special welcome to Assembly Waterloo 79 guests.

28. Visitors are welcome at
50 Kent Avenue,
Kitchener, Ontario. (519) 745-7821.

Mennonite Central Committee (Ontario)
Mennonite Credit Union of Ontario
Mennonite Foundation of Canada
MCC Self-Help Store
Mennonite Conference of Ontario
Mennonite Mission Board of Ontario
WMSC Cutting Room
Choice Books (Canada)

29. NIAGARA CHRISTIAN COLLEGE, 2619 Niagara Parkway, Fort Erie, Ontario. A Brethren in Christ high school (grades 9-13) with dormitory facilities. (416) 871-6980.

30. BRETHREN IN CHRIST MISSIONS.
Visit offices of Board for Missions:
2519 Stevensville Road, Stevensville,
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Important Places to Visit

1. FRESNO PACIFIC COLLEGE, 1717 S. Chestnut Ave., Fresno, CA 93702. Mennonite Brethren college (BA in various liberal arts; MA in education) on beautifully landscaped campus. Meals available; lodging—summer. (209) 251-7194.

2. WESTERN MENNONITE HIGH SCHOOL Salem, Oregon. Sharing the educational process in a Christ-centered community setting. Visitors welcome (503) 363-2000 or 362-8195.

3. Columbia Bible Institute, 2940 Clearbrook Road, Clearbrook, B.C. V2T 2Z8. Two- and three-year program. Bible-centered. Inquire regarding lodging. (604) 853-3358.

4. SWIFT CURRENT BIBLE INSTITUTE, Box 1268, Swift Current, Saskatchewan S9H 3X4. Affiliation: Mennonite Conference of Alberta and Conference of Mennonites of Saskatchewan. Bible, theology, music, and Anabaptist orientation.

5. Bethany Bible Institute Hepburn, Saskatchewan S0K 1Z0 (306) 947-2175. Three-year Diploma Programs in Christian Education, Music, Theology. Inquire about lodging.

6. ROSTERN JUNIOR COLLEGE. "An education with a plus." A Mennonite High School for grades 10-12 and also **Rostern Cultural Museum** on the same campus. Artifacts depicting early Mennonite settlements. Rostern, Saskatchewan S0K 3R0. (306) 232-4222.

7. Mennonite Central Committee —201-1483 Pembina Highway, Winnipeg, Manitoba
—Headquarters for MCC's Canada programs, MCC (Canada) Food Bank
—MCC (Manitoba) office in same building. (204) 475-3550.

8. Canadian Mennonite Bible College Campus 600 Shaftesbury Blvd., Winnipeg, Man. Also home of **Conference of Mennonites in Canada Mennonite Heritage Centre** Publication home of *Der Bote* and *The Mennonite* (204) 888-6781

9. MENNONITE BRETHREN BIBLE COLLEGE AND COLLEGE OF ARTS 77 Henderson Highway, Winnipeg. (204) 667-9560. Majors in theology, contemporary ministries, and music. Inquire about lodging.

10. M. B. Communications 188 Henderson Highway Winnipeg, Manitoba
Production center for radio, T.V., and cassette ministries. German, Low German, and Russian programs heard internationally. Custom recording facilities. (204) 667-9576.

11. STEINBACH BIBLE INSTITUTE, No. 12 Highway, Steinbach, Manitoba. Offering Bachelor of Theology, Bachelor of Church Music, Bachelor of Religious Studies, and Diplomas in Bible and Music. Box 1420, Steinbach, Manitoba (204) 326-6451

12. Mennonite Village Museum Steinbach, Man. 1.5 km north of Steinbach on Hwy #12
—Canada's only working windmill
—40 acres of authentic, restored Mennonite village circa 1874-1920
—Mennonite home cooking and picnic grounds
—"Pioneer Days" festival first weekend in August
(204) 326-9661 P.O. Box 1136, Steinbach, Manitoba

13. ELIM BIBLE INSTITUTE, Altona, Manitoba. Visitors welcome. Bible, music, Christian education. Sponsored by the Conference of Mennonites in Manitoba. (204) 324-5464.

14. FREEMAN JUNIOR COLLEGE AND ACADEMY, Freeman, South Dakota. Historical Museum, Hutterite Colonies, thirteen Mennonite churches, rural agricultural community, home of the Schmeckfest.

15. Visit the central offices of the General Conference Mennonite Church, 722 Main, Newton, KS 67114, (316) 283-5100, where the staff coordinates work in overseas missions, home ministries, Voluntary Service, education, and publishing. The General Conference Mennonite Church has 58,500 members living primarily in Western U.S. and Canada.

16. MENNONITE HERITAGE COMPLEX, Goessel, Kansas. Open afternoons daily, closed Monday. Wheat Palace: Wheat culture exhibits, "Wheat-straw" Liberty Bell, a 1976 to 1978 Smithsonian exhibit. Immigrant House, A Santa Fe Railroad replica: 1874 temporary lifestyle exhibit. Family-oriented exhibits, audiovisual (faith, peace, service). Church preparatory school. Threshing Days, July 20-21, 1979.

17. Welcome to IOWA MENNONITE SCHOOL, eight miles northwest of Kalona or four miles west of Cheese Factory. Mennonite community of 2,500 members—ten churches. Grades 9-12, state accreditation, 150 students. Serves as community conference and recreation center. Call (319) 656-2073 for tours. Recreational facilities available.

18. MENNONITE HISTORICAL SOCIETY OF IOWA INC. The Iowa Mennonite Museum and Archives is one structure among eight other buildings comprising The Kalona Historical Village. Three new museums were built and six other buildings moved in. Local Mennonite-Amish history and records are emphasized. Open Monday through Saturday 1:00 to 4:00 p.m. from April 15 to October 15.

19. Mennonite World Conference 528 East Madison St. Lombard, IL 60148 (312) 620-7802

20. Welcome to MENNONITE CHURCH GENERAL BOARD Office 528 East Madison St., Lombard, IL 60148 Phone 312-620-7802 (MC Headquarters Office—Canada and U.S.)

21. EVANGEL PRESS, 301 N. Elm St., Nappanee, IN 46550. Publishing Headquarters for Brethren in Christ Church. Visitors Welcome.

22. Visit Your MENNONITE BOARDS Education * Congregational Ministries * Missions at Greencroft Center, 500 South Main Elkhart, Indiana and stay at the 1711 MBM Guest House—1711 Prairie St., Elkhart Ten Room—Meals—Meeting Facilities Singles—\$5.00—Double—\$9.00 MBM Guestrooms—Fourth Floor of Greencroft Center Eight hotel rooms—Sideboard Restaurant Singles—\$9.00—Doubles—\$16.00 For Reservations call (219) 294-7527

23. ASSOCIATED MENNONITE BIBLICAL SEMINARIES composed of Goshen Biblical Seminary and Mennonite Biblical Seminary located at 3003 Benham Avenue Elkhart, IN 46514. (219) 523-1385.

24. If you stop at GOSHEN COLLEGE, you can visit:
• Mennonite Historical Library
• Turner Precision X-ray Measurements Laboratory
• Art Gallery
• new John S. Umble Center
Staff hours are 8:00 a.m. to noon, 1:00 to 5:00 p.m., Monday through Friday. Campus tours available. The college is located on State Road 15, South of city limits of Goshen, Indiana. (219) 533-3161.

25. MENNONITE MUTUAL AID, 1110 North Main Street (State Road 15), Goshen, Indiana. Over 100 people work here serving the inter-Mennonite family with auto, health, retirement, and life programs; investment management; financial and estate planning; and health-lifestyle and servanthood consultations. Open 8:00-5:00 weekdays. (219) 533-9511.

26. CENTRAL CHRISTIAN HIGH SCHOOL, 3970 Kidron Road, Kidron, OH 44636. 4 miles south of Route 30. Grades 9-12, enrollment 210. Electric hookup, parking, and picnic area. (216) 857-3111, 8:00 a.m. to 5:00 p.m.

27. ROCKWAY MENNONITE HIGH SCHOOL, 110 Doon Road, Kitchener, Ontario. Serving the Mennonite and larger constituency in Christian education since 1945. International students welcome. (519) 743-5209. Visit our spacious campus next to Rockway Gardens. Tennis courts open all summer. A special welcome to Assembly Waterloo 79 guests.

28. Visitors are welcome at 50 Kent Avenue, Kitchener, Ontario. (519) 745-7821.

Mennonite Central Committee (Ontario)
Mennonite Credit Union of Ontario
Mennonite Foundation of Canada
MCC Self-Help Store
Mennonite Conference of Ontario
Mennonite Mission Board of Ontario
WMSC Cutting Room
Choice Books (Canada)

29. NIAGARA CHRISTIAN COLLEGE, 2619 Niagara Parkway, Fort Erie, Ontario. A Brethren in Christ high school (grades 9-13) with dormitory facilities. (416) 871-6980.

30. BRETHREN IN CHRIST MISSIONS. Visit offices of Board for Missions: 2519 Stevensville Road, Stevensville, Ontario L0S 1S0. (416) 382-3144.
48½ S. Market Street, Elizabethtown, PA 17022. (717) 367-7045.



Important Places to Visit

continued

31. MENNONITE PUBLISHING HOUSE, Scottsdale, Pennsylvania, welcomes you to see Christian literature in preparation. No advance notice required for groups of ten or less. Visits can be made between 7:30 and 3:30 Monday through Friday, except for New Year's Day, Good Friday (p.m.), Memorial Day, July 4, Thanksgiving Day (Thursday and Friday), and Christmas Day. (412) 887-8500.

32. LAURELVILLE MENNONITE CHURCH CENTER. A lovely camping and retreat center only 10 miles from Scottsdale with year-round program and service. Near turnpike. Call day ahead: (412) 423-2056. Rt. 5, Mt. Pleasant, PA 15666

33. EASTERN MENNONITE COLLEGE AND SEMINARY, one mile northwest of Harrisonburg, Virginia, off Route 42 in Park View. (703) 433-2771. Office hours 9:00 a.m. to 5:00 p.m., Monday through Friday, other times by appointment. See the Menno Simons Historical Library and Archives, the library gallery, the M. T. Brackbill Planetarium (free programs 2:30 p.m. Sundays), the D. R. Hostetter Museum of Natural History (open 2:00 to 3:30 p.m. Sundays—closed in August), and the studios of WEMC-FM.

34. EASTERN MENNONITE HIGH SCHOOL features:
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—caring teacher-student relationships
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—emphasis on integrating FAITH with all of life
—dormitory for grades 11 and 12
—sponsorship by the Virginia Mennonite Conference
Harrisonburg, VA 22801. (703) 433-9107.

35. CAMP HEBRON, Halifax, Pennsylvania. (717) 896-8224. Near Appalachian Trail; horses, lake, swimming pool; retreat facility with private rooms and campsites. Advanced reservation required.

36. Lancaster Mennonite Conference Eastern Mennonite Board of Missions and Charities
Salunga, PA 17538. (717) 898-2251.
Here are located administrative offices which facilitate the pastoral care of 16,000 Mennonites and direct a worldwide mission program in 20 countries and 11 states. Guided tours available Monday through Friday.

37. Mennonite Central Committee
21 South 12th Street, Akron, Pennsylvania
—Headquarters for international service in approximately 40 countries, self-help crafts, material aid, Mennonite Disaster Service, U.S. Ministries, and Peace Section programs
—Call a day ahead for \$1.50 lunch or to inquire about lodging in our dormitories. (717) 859-1151 or 859-1631.

38. LANCASTER MENNONITE HIGH SCHOOL, 2176 Lincoln Highway East Lancaster, PA 17602 (717) 299-0436. "Teach Me Thy Way, O Lord." Come roam over our beautiful 80-acre campus. Picnicking welcome.

39. LANCASTER MENNONITE CONFERENCE HISTORICAL SOCIETY, 2215 Millstream Road, Lancaster, Pennsylvania. (717) 393-9745. Educational-research facility. Daily except Sunday, 8:30 a.m. to 5:00 p.m. Southeastern Pa. Mennonite and Amish exhibits; 55,000-volume library, local religious and secular history, genealogy, theology, archives. Membership subsidiary, Mennonite Historical Associates; 900 members in 40+ states; lectures, tours, seminars, educational features.

40. MENNONITE INFORMATION CENTER, Lancaster, Pennsylvania. (717) 299-0954. Information on local Mennonites and Amish, guides for car or bus; two free films on Mennonites. Monday through Saturday, 8:00 to 5:00.

HEBREW TABERNACLE, Lancaster, Pennsylvania. (717) 299-0954. Full-scale reproduction of Moses' tabernacle explained in live 45-minute lecture. Monday through Saturday, 8:00 to 5:00.

41. HANS HERR HOUSE, 1849 Hans Herr Drive, Willow Street, Pennsylvania 17584. (717) 464-4438. Hours 9:00 a.m. to 4:00 p.m. Lancaster County's oldest dwelling-meetinghouse, built in 1719 by Swiss-German Mennonites who employed much European architectural style. Second oldest Mennonite settlement in the Americas. Artifacts on exhibit, farm-museum, guided tours, nominal fee. Closed Sunday.

42. CHRISTOPHER DOCK MENNONITE HIGH SCHOOL, Lansdale, Pennsylvania. Committed to serving the church and its youth through a unique educational experience. Sponsored by the Franconia Mennonite Conference. Named after the early colonial schoolmaster, Christopher Dock, who taught in the Skipack area in the mid-18th century. Since 1954, over 1,200 alumni have graduated from a school which seeks to provide "Knowledge with Reverence." (215) 362-2675.

43. MENNONITE HERITAGE CENTER, 24 S. Main Street, Souderton, Pennsylvania.
June to September, Wednesday to Saturday, 10:00 to 4:00; May to December, Sunday 2:00 to 4:00. Groups by appointment.
Fraktur, books, deeds, quilts, coverlets, redware. A project of the Mennonite Historians of Eastern Pennsylvania to interpret God's work among the Mennonites of the Franconia area, while preserving the artifacts of the past three centuries.
Administrator: Joseph Miller. (215) 723-1700 or (215) 362-2675.

44. SPRUCE LAKE RETREAT, Route 1, Box 605, Candanensis, PA 18225. (717) 595-7506. A year-round facility for camping and retreats, with private rooms, campsites with hookups and heated bathhouse, picnic area, swimming pool, tennis, miniature golf, basketball, shuffleboard, volleyball, hiking, and Ping-Pong. Winter activities include skating and tobogganing. Major ski slopes nearby. Meals and programming from Memorial Day to Labor Day. Owned by Franconia Mennonite Camp Association, Inc.

45. THE meetinghouse
In the heart of Philadelphia's historic area. See us for tourist information. Crafts from around the world. 507 S. 2nd Street, Philadelphia, PA 19147. (215) 922-7431.

46. MENNONITE CHURCH OFFICE, 2019 Grand Ave., Bronx, NY 10453. (212) 294-7280. The church office attempts to provide coordination for Mennonite Church activities in New York City. Information can be obtained from the above address.

47. SPRING LAKE RETREAT. Winterized camp serving Brethren in Christ NYC ministries. Accommodations by reservation. Wurtsboro, New York, exit 112 off Rt. 17. (814) 888-2321.

48. CAMP KAHQUAH, Magnetawan, Ontario (operated by the Brethren in Christ Church). Located among birch and pines overlooking the sparkling waters of Ahmic Lake. Rooms available year-round (July and August excluded). Camping—all conveniences available. Enjoy boating, skiing, fishing, swimming, hiking, snowmobiling. Contact Mrs. John Reesor, Magnetawan, Ontario. Phone (705) 387-3923.

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Baking

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ABTS, Howard & Sarah, 112 East Union 43465
419/666-3871 **Br 2, C, T, Fi**, United Methodist
Preacher; Homemaker, 1 B/1

Walnut Creek (NE) 15 m W of Dover

HERSHBERGER, Simon & Esta, Box 96 44687
216/893-2287 **Br 4, T, Fi**, Mennonite
Welder; Housewife, 2 Nh

Hiking, Traveling, Reading, Gardening, Hosting friends

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MILLER, Edward & Lila, 3-16598-H 43567
419/335-0158 **Br 7, C, T, Cr, Fi**, Mennonite
Tiresales; Registered Nurse, 2 G/8, B/6
Foster Parenting

MULL, Chauncey & Verda 5-19827-F 43567
419/445-2237 **Br 4, C, T, Cr, Fi**, Mennonite
Day Labor & Farm; Housewife, 1 Nh
Farm Pond, Fishing

RUPP, Glenn & Patricia, 3-15856-St 43567
419/452-6631 **Br 6, C, T, Cr**, Mennonite
Farmer - Plumber, 8 Nh
Travel

RUPP, Levi & Laura, 3-15185-16 43567
419/452-6732 **Br 5, T**, Mennonite
Farming; Housewife, Nh

SAUDER, Jim & Mona, 1-16449-SH2 43567
419/335-5526 **Br 2, C, T, Fi**, Mennonite
Bookkeeper; Homemaker, 3 G/6, B/4, 3

Piano, Organ, Choir, Books, Animals, Outdoors

SCHLONEGER, Robert & Enid, 1020 Old Orchard 43567

419/337-4779 **Br 6, Fi**, Mennonite

Pastor; Housewife, 4 G/6, B/8, 12, 14

Bicycling, Woodworking, Sewing

SHORT, Carolyn, 725 Lawrence Ave, Rt 5, Box 239 43567

419/335-3369 **Br 2, Fi**, Mennonite

Teacher,

Jogging, Reading, Travel, Cooking

TINSLER, Paul & Sandy, 1-5540-16 43567

419/335-3196 **Br 2, C, T, Fi**, Mennonite

Hog Farmer; Homemaker, 2 G/9, B/14

Travel, Reading, Biking

WAIDELICH, Marvin & Letha, 5-14969-AC 43567

419/335-2289 **Br 2, C, T, Fi**, Mennonite

Salesman; Homemaker, 3 G/24, B/11, 18

Coin Collecting, Stamps, Avon, Quilting, Needlework,

Travel, Plants

West Liberty (WC) 25 m N of Springfield - Ohio Caverns

HERTZLER, Don & Evie, RD 2, Box 248 43357

513/465-6413 **Br 3, C, T, Fi**, Mennonite

Administrator; Teacher, 3 G/8, B/13, 16

Biking, Photography, Swimming, Running, Gardening,

Sewing

HOOLEY, Paul & Almeda, Cedar Heights, RR 2 43357

513/465-4685 **Br 4, C, T, Cr**, Mennonite

Physician; Homemaker, 5 3 Nh, G/18, B/21

Reading, Gardening, Birdwatching, Wildlife protection

HORNER, Joseph & Miriam, R 1, E245 W 43357

513/465-4301 **Br 4, C, T**, Mennonite

Education; Homemaker, 5 4 Nh, G/12

Art and Crafts, Travel

NEWCOMER, Carl & Elaine, RD 2 43357

513/465-5226 **Br 2, C, T, Cr, Fi**, Mennonite

Social Worker; Homemaker, 4 G/4, 6, B/8, 10

Camping, Hiking, Gardening, Sewing, Biking, Reading,

Table Games

SMUCKER, Chauncey & Pearl, RR #1 43357

513/465-2453 **Br 2**, Mennonite

Ret. Farmer; Nh

YODER, J Warren & Ruth, 1769 Rt 507 43357

513/465-3151 **Br 4, C, T, Cr**, Mennonite - MC

Dairy Farmer; 3 Nh

Reading, Swimming

West Milton (WC) 15 m NW of Dayton

COBER, Louis & Ruth, 7425 Mishler Dr 45383

513/698-5441 **Br 4, C, T, Fi, Cott.**, Brethren in Christ

Minister; Homemaker, 3 G/19, 21, B/15

Travel, Gardening

West Unity (NW) 50 m W of Toledo

STUCKEY, Walter E & Virgie, Rt 2 43570

419/445-6227 **Br 4, C**, Mennonite

Ret. Pastor; Housewife

Family History, Genealogy

Wooster (NE)

GERBER, David & Fern, 7866 Rohrer Rd 44691

216/669-2123 **Br 2, C, T, Cr, Fi**, Mennonite

Teacher HS; Nurse, 2 G/4, 6

Hiking, Farming, Stamp Collecting, Gardening

SMUCKER, Mae S., 1827 N Honeytown Rd 44691

216/264-9775 **Br 4, C**, Mennonite

Retired, Nh

Music, Sewing, Travel

WENGER, Joseph & Dorothy, 5789 Bates Rd., Rt 5 44691

216/264-7029 **Br 2, C, T, Cr, Fi**, Mennonite

Auto Parts-sales; Housewife, 5 G/10, 13, B/14, 16, 17

Camping, Bike riding

Collinsville (NE) 15 m N of Tulsa

BULLER, John & Dorothy, Rt 3, Box 691 74021

918/371-3870 **Br 2, C, T, Fi**, Mennonite Brethren

Auto Parts; Homemaker, 5 3 Nh, G/16, B/18

Auto Restoration, Travel, Gardening

Cordell (WC) 16 m S of Clinton

FLAMING, Ken & Sara, Rt 3 73632

405/343-2410 **Br 4, C, T, Fi**, Mennonite Brethren

Farmer, Teacher; Housewife, 2 G/14, B/10

Read, Travel, Woodworking, Sewing, Piano

Custer City (WC) 13 m N of Clinton

EYSTER, Daniel & Barbara, Rt 1 73639

405/593-2236 **Br 2, T, Cr, Fi**, Baptist

Farmer; Secretary, 1 G/3

Macrame, Crocheting, Sewing, Raising Pigs and

Livestock, Gardening

Deer Creek (NC) 45 m NE of Enid

DESTER, Marvin & Olga, Rt-1, Box 51-A 74636

405/267-3292 **Br 2, C, T, Cr, Fi**, Mennonite - GC

Farmer; School Cook, 4 Nh

Fishing, Collect Matchbook Covers & Advertising Caps

Enid (NC)

REGIER, Walter & Ruby, 320 Dogwood Ln 73701

405/233-6722 **Br 4, C, T, Fi**, Mennonite

Choice Books; Sales Clerk, 3 Nh

ULRICH, Wilfred & Betty, 1810 W. Oklahoma 73701

405/237-0834 **Br 4, T, Fi**, Mennonite

Minister; Housewife, 4 Nh

Photography, Sewing, Reading, Picnics

Fairview (NC) 40 m SW of Enid

MARTENS, Ben & Rosey, 1301 N Main 73737

405/227-4065 **Br 4, C, T, Cr, Fi**, Mennonite Brethren

Farmer; Housewife, 3 Nh

MARTENS, Harry & Viola, R 1, Box 6A 73737

405/227-3380 **Br 4, C, T**, Mennonite Brethren

Farmer; Housewife, 4 G/22, 24, B/10, 26

Guymon (NW) 40 m SW of Liberal, KS

FAST, Jake & Mary Jane, Route 3, Box 177A 73942

405/338-6488 **C, T, Cr, Fi**, Mennonite Brethren

Rancher; Housewife, 2 G/2, B/4

Raising Hereford Cattle

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MILLER, Keith & Ruthie, Route 1, Box 142 73048

405/772-7045 **Br 4, C, T, Cr, Fi**, Mennonite

Farming; Nursing, 3 G/5, B/1, 3

Hiking, Picnics, Traveling, Gardening

MILLER, Le Roy & Ruth, RR 1, Box 141 73048

405/772-2905 **Br 2, C, T, Fi**, Mennonite

Farmer; Homemaker, Nh

Carpenter, Sewing, Crocheting, Baby sitting

SCHANTZ, William C & Alta, R #1, Box 156 73048

405/663-2307 **Br 7, C, T**, Mennonite - MC

Retired-Farmer; Retired, Nh

SWARTZENDRUBER, Fred & Sara, 804 N Broadway 73048

405/663-2929 **Br 2, Fi**, Mennonite

Retired; Retired, Nh

Reading, Travel, Handwork

WATERS, Richard & Lois, Rt 1 73048

405/663-2265 **Br 2, C, T**,

Farming; Homemaker, 3 Nh

Pilot, Skiing, Bicycle Riding

Meno (NC) 17 m W of Enid

WILLMORE, Donna & Diane Box # 7 73760

405/776-2593 **Br 2, C, T, Fi**, Mennonite - GC

Nurse; Paperhanger

Singing, Bible Study, Guitar, Being with people, MDS

Okeene (NC) 45 m SW of Enid

JANZEN, Gus I & Amie, Rt 1, Box 64 73763

405/822-4972 **C, T**, Mennonite Brethren

Farmer; Farmwife, 3 1 Nh, B/17, 22

Oriente (NC) 30 m W of Enid

SHEWEY, Dick & Marcia, Box 3 73765

405/227-3444 **Br 6, C, T, Fi**, Mennonite Brethren

Farmer; Housewife, 3 B/9, 12, 14

Baseball, Basketball, Camping, Sewing, Baking

Spencer (C) E suburb of Oklahoma City

MAST, Moses & Sadie, 8313 NE 34th St 73084

405/771-4743 **Br 2-4, C, T, Fi**, Mennonite

Pastor & Carpenter; Housewife, 2 B/11, 14

Reading, Visiting, Traveling

ZURCHER, Jim & Janice, 8901 NE 51 St 73084

405/771-4126 **Br 2-4, C, T**, Mennonite

LPN; RN, 2 G/12, B/9

Music, Piano, Organ, Games, Fellowship

Tulsa (NE)

MOREHOUSE, David & L. Ellen, 6739 So Oswego 74136

918/492-1887 **Br 4, C, T**, Mennonite

Electrician; Nursing Prof., 3 1 Nh, G/17, B/8

Classical Music, Travel, Reading, Concerts, Plays-

Drama

Turpin (NW) 14 m S of Liberal, KS

DALKE, Robert & Flauetta, Rt 2, Box 21 73950

405/259-6440 **Br 4, C, T, Cr, Fi**, Mennonite

Pastor; Homemaker, 2 G/4, B/1

Cards, Games, Swimming, Chess, Knitting

Weatherford (WC) 75 m W of Oklahoma City - cotton &

peanut farming

MAST, Daryl & Miriam, RR 2 73096

405/663-2647 **Br 4, C, T, Fi**, Mennonite - MC

Farmer; Respiratory Therapist

Camping

MAST, Levi & Dorothy, Route 2, Box 43 73096

405/663-2647 **Br 6, C, T, Fi**, Mennonite - MC

Farmer; Housewife, 2 Nh

Hiking, Camping, Gardening, Available only April 1 to

Sept. 1

MILLER, Weldon & Phyllis, RR 2 73096

405/772-7059 **Br 2**, Mennonite

Sales; RN, 2 G/3, B/5

SLAGELL, Chester & Ruth, RR 2, Box 49 73096

405/663-2687 **Br 2, C, T, Fi**, Mennonite

Minister; Homemaker, 4 2 Nh, G/17, 18

Refinishing Furniture, Playing Games

OREGON**Albany (NW)**

KROPF, Fred & Velma, 36216 Gerig Dr 97321

503/258-5946 **Br 6, C, T, Cr, Fi**, Mennonite

Farmer; Housewife, 7 6 Nh, B/12

SCHROCK, Fannie, 5579 SE Columbus 97321

503/926-4932 **Br 2, Fi**, Mennonite

Retired

Knitting, Reading, International Students

WEBER, Leon & Susan, 35168 Tennessee Rd 97321

503/259-3295 **Br 4, C, T, Fi**, Mennonite

Principal; Secretary, 2 G/11, B/9

Music, Gardening

ZEHR, Lloyd & Ferne, R 2, Box 277C 97321

503/928-7992 **Br 2, C, T, Cr, Fi**, Mennonite

Bldg Inspector; Homemaker, 5 4 Nh, B/17

Model A car club, Woodcraft, Hunting, Fishing,

Quilting

Athens (NE) 20 m NE of Pendleton - Pendleton Round-up

BISHOP, Thomas & Leah, 309 E Washington, Box 196,

97813

503/566-2501 **Br 2, C, T, Fi**, Mennonite

Volunt. Coord; Housewife, 1 B/2

Bible Study Group, Snowmobiling, Biking, Tennis,

Basketball

Brownsville (WC) 20 m S of Albany - lava beds

<p>INDIANA</p> <p>Das Dutchman Essenhaus</p> <p>Amish Country Kitchen Family style dinners and complete menu service And Visit "Die Book Kich" (Bakery) "Hayloft Gift Shop" Monday through Thursday 6:00 a.m. to 8:00 p.m. Friday and Saturday till 9:00 p.m. Closed Sunday Located on US 20, one mile west of Rt. 13 and 20 junction Phone: (219) 825-9471</p>	<p>OHIO</p> <p>MILLER'S DUTCH KITCH'N Dutch Kitch'n Cooking Homemade Pies Open 5:30 a.m. to 8:00 p.m. Closed on Sunday Baltic, Ohio (216) 897-5481</p>	<p>LAURELVILLE</p> <p>When you're visiting Scottdale, or need a break on the turnpike, relax in our peaceful setting. Overnight lodging, camping, and RV sites, home-style cooking, hiking, swimming, tennis For reservations and rates call one day ahead 413-423-2056 LMCC, Rt. 5 Mt. Pleasant, PA 15666</p> <p>LAURELVILLE MENNONITE CHURCH CENTER</p>
<p>SASKATCHEWAN</p> <p>Highway No. 4 South Swift Current, Saskatchewan</p> <p>On the campus of the Swift Current Bible Institute. Motel revenues support the Bible Institute program.</p> <p>Come experience our hospitality and view our campus.</p> <p>For reservations, phone (306) 733-8888 or write: Box 1268, Swift Current, Saskatchewan S9H 3X4.</p>	<p>PENNSYLVANIA</p> <p>Friendship Village CAMPGROUND BEDFORD, PENNSYLVANIA</p> <p>Enjoy wooded sites, full hookups, and hot showers. Fish and boat in our lakes or visit nearby Bedford Village. Join us for Sat. eve. Gospel Sings and Sun. church services.</p> <p>Managers Ralph & Carolyn Metzler (814) 623-1677 Turnpike Exit 11—Rt. 30 West 1 mile</p>	<p>Bird-in-Hand Motor Inn and Restaurant</p> <p>32 rooms with color TV, air conditioning, direct-dial phones in a quiet country atmosphere.</p> <p>Daily specials in our restaurant, featuring chicken potpie on Wednesdays.</p> <p>Gift Shop-Banquet Rooms</p> <p>Restaurant opens 6:00 a.m. Closed Sundays</p> <p>AAA, 717/768-8271 Bird-in-Hand, PA 7 miles east of Lancaster on Rt. 340</p>
<p>KANSAS</p> <p>Cottonwood Grove</p> <p>Hook-ups • Pull throughs Restroom and shower facilities Laundry • Grocery items Minimum fee \$4.50 per night</p> <p>COTTONWOOD GROVE Rural Route 1, Hesston, Kansas 67062 Phone: (316) 327-4173 600 ft. east of Hesston exit, I-135</p>	<p>DAS ESSENHAUS Serving family style or from our complete menu 7:00 a.m. to 8:00 p.m. Closed Sunday Shreve, Ohio (216) 567-2212 Your Hosts: Joe and Vicki Miller</p>	<p>Harvest Drive Farm Restaurant</p> <p>Located in the gentle rolling hills of the peaceful Amish country on an actual farm. Motel and restaurant owned and operated by Mennonite folks, serving authentic home-style cooking, family-style, dinners and platters, seafood or steak.</p> <p>You will enjoy our tasty food and scenic dining area or banquet facilities. Located one mile southwest of Intercourse. Take Clearview Rd. off Rt. 340 to Harvest Dr. or two miles north of Paradise off Rt. 30 on Belmont Rd. to Harvest Dr.</p> <p>You'll be glad you did. R.D. 1, Gordonville, PA 17529 Phone: 717/768-8444</p>
<p>Hill Crest Motel U.S. 56 East Hillsboro, Kansas 67063 Color TV, Room Phones Quiet Atmosphere Phone: (316) 947-3154 Dave and Martha Klassen, owners</p>	<p>PENNSYLVANIA</p> <p>Friendship Village CAMPGROUND BEDFORD, PENNSYLVANIA</p> <p>Enjoy wooded sites, full hookups, and hot showers. Fish and boat in our lakes or visit nearby Bedford Village. Join us for Sat. eve. Gospel Sings and Sun. church services.</p> <p>Managers Ralph & Carolyn Metzler (814) 623-1677 Turnpike Exit 11—Rt. 30 West 1 mile</p>	<p>LAURELVILLE</p> <p>When you're visiting Scottdale, or need a break on the turnpike, relax in our peaceful setting. Overnight lodging, camping, and RV sites, home-style cooking, hiking, swimming, tennis For reservations and rates call one day ahead 413-423-2056 LMCC, Rt. 5 Mt. Pleasant, PA 15666</p> <p>LAURELVILLE MENNONITE CHURCH CENTER</p>
<p>MODEL MOTEL</p> <p>On Rt. 66 and Business Loop I-40 Opposite Medical Center 6640 Amarillo Blvd. W. Amarillo, Texas 79106 Restaurant • Color TV • Room Phones Pool • Laundry • Kitchenettes Your Hosts: Ben and Martha Eberly Phone: (806) 355-3314</p>	<p>PENNSYLVANIA</p> <p>Friendship Village CAMPGROUND BEDFORD, PENNSYLVANIA</p> <p>Enjoy wooded sites, full hookups, and hot showers. Fish and boat in our lakes or visit nearby Bedford Village. Join us for Sat. eve. Gospel Sings and Sun. church services.</p> <p>Managers Ralph & Carolyn Metzler (814) 623-1677 Turnpike Exit 11—Rt. 30 West 1 mile</p>	<p>LAURELVILLE</p> <p>When you're visiting Scottdale, or need a break on the turnpike, relax in our peaceful setting. Overnight lodging, camping, and RV sites, home-style cooking, hiking, swimming, tennis For reservations and rates call one day ahead 413-423-2056 LMCC, Rt. 5 Mt. Pleasant, PA 15666</p> <p>LAURELVILLE MENNONITE CHURCH CENTER</p>
<p>MODEL MOTEL</p> <p>On Rt. 66 and Business Loop I-40 Opposite Medical Center 6640 Amarillo Blvd. W. Amarillo, Texas 79106 Restaurant • Color TV • Room Phones Pool • Laundry • Kitchenettes Your Hosts: Ben and Martha Eberly Phone: (806) 355-3314</p>	<p>PENNSYLVANIA</p> <p>Friendship Village CAMPGROUND BEDFORD, PENNSYLVANIA</p> <p>Enjoy wooded sites, full hookups, and hot showers. Fish and boat in our lakes or visit nearby Bedford Village. Join us for Sat. eve. Gospel Sings and Sun. church services.</p> <p>Managers Ralph & Carolyn Metzler (814) 623-1677 Turnpike Exit 11—Rt. 30 West 1 mile</p>	<p>LAURELVILLE</p> <p>When you're visiting Scottdale, or need a break on the turnpike, relax in our peaceful setting. Overnight lodging, camping, and RV sites, home-style cooking, hiking, swimming, tennis For reservations and rates call one day ahead 413-423-2056 LMCC, Rt. 5 Mt. Pleasant, PA 15666</p> <p>LAURELVILLE MENNONITE CHURCH CENTER</p>

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Home-Style Cooking.
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For reservations Call:
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Kitchener, Ontario N2B 3E9
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If you failed to bring along good reading material on your trip, see page 12a!

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Plenty of high chairs
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Dale & LeAnna Gautsche
Adjacent to the Sauder Museum
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Wadsworth (NE)

HOSTETTER, Stan & Iona, 285 Hillsdale Ct 44281
216/334-1049 **Br 6, C, T, Fi**, Mennonite - GC
Social Work; Teacher, 4 Nh
Travel, Music, Stamp Collecting, Golf, Photography,
Sewing

NUSSBAUM, Gary & Pearl, 9523 Mennonite Rd 44281
216/336-2281 **Br 2, C, T, Cr, Fi**, Mennonite
Pastor; RN 3 B/1, 3, 5,
Reading, Camping, Hiking, Hunting, Coin Collector,
Baking

Walbridge (NW) 5 m E of Toledo

ABTS, Howard & Sarah, 112 East Union 43465
419/666-3871 **Br 2, C, T, Cr, Fi**, United Methodist
Preacher; Homemaker, 1 B/1

Chess, Dance, Bicycling, Jogging, Baking

Walnut Creek (NE) 15 m W of Dover

HERSHBERGER, Simon & Esta, Box 96 44687
216/893-2287 **Br 4, T, Fi**, Mennonite
Welder; Housewife, 2 Nh

Hiking, Traveling, Reading, Gardening, Hosting friends

Wauseon (NW) 35 m W of Toledo

MILLER, Edward & Lila, 3-16598-H 43567
419/335-0158 **Br 7, C, T, Cr, Fi**, Mennonite
Tiresales; Registered Nurse, 2 G/8, B/6

Foster Parenting

MULL, Chauncey & Verda 5-19827-F 43567
419/445-2237 **Br 4, C, T, Cr, Fi**, Mennonite
Day Labor & Farm; Housewife, 1 Nh

Farm Pond, Fishing

RUPP, Glenn & Patricia, 3-15856-St 43567

419/452-6631 **Br 6, C, T, Cr**, Mennonite

Farmer - Plumber, 8 Nh

Travel

RUPP, Levi & Laura, 3-15185-16 43567

419/452-6732 **Br 5, T**, Mennonite

Farming; Housewife, Nh

SAUDER, Jim & Mona, 1-16449-SH2 43567

419/335-5526 **Br 2, C, T, Fi**, Mennonite

Bookkeeper; Homemaker, 3 G/6, B/4, 3

Piano, Organ, Choir, Books, Animals, Outdoors

SCHLONEGER, Robert & Enid, 1020 Old Orchard 43567

419/337-4779 **Br 6, Fi**, Mennonite

Pastor; Housewife, 4 G/6, B/8, 12, 14

Bicycling, Woodworking, Sewing

SHORT, Carolyn, 725 Lawrence Ave, Rt 5, Box 239 43567

419/335-3369 **Br 2, Fi**, Mennonite

Teacher,

Jogging, Reading, Travel, Cooking

TINSLER, Paul & Sandy, 1-5540-16 43567

419/335-3196 **Br 2, C, T, Fi**, Mennonite

Hog Farmer; Homemaker, 2 G/9, B/14

Travel, Reading, Biking

WAIDELICH, Marvin & Letha, 5-14969-AC 43567

419/335-2289 **Br 2, C, Fi**, Mennonite

Salesman; Homemaker, 3 G/24, B/11, 18

Coin Collecting, Stamps, Avon, Quilting, Needlework,

Travel, Plants

West Liberty (WC) 25 m N of Springfield - Ohio Caverns

HERTZLER, Don & Evie, RD 2, Box 248 43357

513/465-6413 **Br 3, C, T, Fi**, Mennonite

Administrator; Teacher, 3 G/8, B/13, 16

Biking, Photography, Swimming, Running, Gardening,

Sewing

HOOLEY, Paul & Almada, Cedar Heights, RR 2 43357

513/465-4685 **Br 4, C, T, Cr**, Mennonite

Physician; Homemaker, 5 3 Nh, G/18, B/21

Reading, Gardening, Birdwatching, Wildlife protection

HORNER, Joseph & Miriam, R 1, E245 W 43357

513/465-4301 **Br 4, C, T**, Mennonite

Education; Homemaker, 5 4 Nh, G/12

Art and Crafts, Travel

NEWCOMER, Carl & Elaine, RD 2 43357

513/465-5226 **Br 2, C, T, Cr, Fi**, Mennonite

Social Worker; Homemaker, 4 G/4, 6, B/8, 10

Camping, Hiking, Gardening, Sewing, Biking, Reading,

Table Games

SMUCKER, Chauncey & Pearl, RR #1 43357

513/465-2453 **Br 2**, Mennonite

Ret. Farmer; Nh

YODER, J Warren & Ruth, 1769 Rt 507 43357

513/465-3151 **Br 4, C, T, Cr**, Mennonite - MC

Dairy Farmer; 3 Nh

Reading, Swimming

West Milton (WC) 15 m NW of Dayton

COBER, Louis & Ruth, 7425 Mischler Dr 45383

513/698-5441 **Br 4, C, T, Fi, Cott.**, Brethren in Christ

Minister; Homemaker, 3 G/19, 21, B/15

Travel, Gardening

West Unity (NW) 50 m W of Toledo

STUCKEY, Walter E & Virgie, Rt 2 43570

419/445-6227 **Br 4, C, T**, Mennonite

Ret. Pastor; Housewife

Family History, Genealogy

Wooster (NE)

GERBER, David & Fern, 7866 Rohrer Rd 44691

216/669-2123 **Br 2, C, T, Cr, Fi**, Mennonite

Teacher HS; Nurse, 2 G/4, 6

Hiking, Farming, Stamp Collecting, Gardening

SMUCKER, Mae S., 1827 N Honeytown Rd 44691

216/264-9775 **Br 4, C**, Mennonite

Retired, Nh

Music, Sewing, Travel

WENGER, Joseph & Dorothy, 5789 Bates Rd., Rt 5 44691

216/264-7029 **Br 2, C, T, Cr, Fi**, Mennonite

Auto Parts-sales; Housewife, 5 G/10, 13, B/14, 16, 17

Camping, Bike riding

Collinsville (NE) 15 m N of Tulsa

BULLER, John & Dorothy, Rt 3, Box 691 74021

918/371-3870 **Br 2, C, T, Fi**, Mennonite Brethren

Auto Parts; Homemaker, 5 3 Nh, G/16, B/18

Auto Restoration, Travel, Gardening

Cordell (WC) 16 m S of Clinton

FLAMING, Ken & Sara, Rt 3 73632

405/233-2410 **Br 4, C, T, Fi**, Mennonite Brethren

Farmer, Teacher; Housewife, 2 G/14, B/10

Read, Travel, Woodworking, Sewing, Piano

Custer City (WC) 13 m N of Clinton

EYSTER, Daniel & Barbara, Rt 1 73639

405/593-2236 **Br 2, T, Cr, Fi**, Baptist

Farmer; Secretary, 1 G/3

Macrame, Crocheting, Sewing, Raising Pigs and

Livestock, Gardening

Deer Creek (NC) 45 m NE of Enid

DESTER, Marvin & Olga, Rt-1, Box 51-A 74636

405/267-3292 **Br 2, C, T, Cr, Fi**, Mennonite - GC

Farmer; School Cook, 4 Nh

Fishing, Collect Matchbook Covers & Advertising Caps

Enid (NC)

REGIER, Walter & Ruby, 320 Dogwood Ln 73701

405/233-6722 **Br 4, C, T, Fi**, Mennonite

Choice Books; Sales Clerk, 3 Nh

ULRICH, Wilfred & Betty, 1810 W. Oklahoma 73701

405/237-0834 **Br 4, T, Fi**, Mennonite

Minister; Housewife, 4 Nh

Photography, Sewing, Reading, Picnics

Fairview (NC) 40 m SW of Enid

MARTENS, Ben & Rossey, 1301 N Main 73737

405/227-4065 **Br 4, C, T, Cr, Fi**, Mennonite Brethren

Farmer; Housewife, 3 Nh

MARTENS, Harry & Viola, R 1, Box 6A 73737

405/227-3380 **Br 4, C, T**, Mennonite Brethren

Farmer; Housewife, 4 G/22, 24, B/10, 26

Guymon (NW) 40 m SW of Liberal, KS

FAST, Jake & Mary Jane, Route 3, Box 177A 73942

405/338-6488 **C, T, Cr, Fi**, Mennonite Brethren

Rancher; Housewife, 2 G/2, B/4

Raising Hereford Cattle

Hydro (WC) 70 m W of Oklahoma City

MILLER, Keith & Ruthie, Route 1, Box 142 73048

405/772-7045 **Br 4, C, T, Cr, Fi**, Mennonite

Farming; Nursing, 3 G/5, B/1, 3

Hiking, Picnics, Traveling, Gardening

MILLER, Le Roy & Ruth, RR 1, Box 141 73048

405/772-2905 **Br 2, C, T, Fi**, Mennonite

Farmer; Homemaker, Nh

Carpenter, Sewing, Crocheting, Baby sitting

SCHANTZ, William C & Alta, R #1, Box 156 73048

405/663-2307 **Br 7, C, T**, Mennonite - MC

Retired-Farmer; Retired, Nh

SWARTZENDRUBER, Fred & Sara, 804 N Broadway 73048

405/663-2929 **Br 2, Fi**, Mennonite

Retired; Retired, Nh

Reading, Travel, Handwork

WATERS, Richard & Lois, Rt 1 73048

405/663-2265 **Br 2, C, T**,

Farming; Homemaker, 3 Nh

Pilot, Skiing, Bicycle Riding

Meno (NC) 17 m W of Enid

WILLMORE, Donna & Diane Box # 7 73760

405/776-2593 **Br 2, C, T, Fi**, Mennonite - GC

Nurse; Paperhanger

Singing, Bible Study, Guitar, Being with people, MDS

Okeene (NC) 45 m SW of Enid

JANZEN, Gus I & Amie, Rt 1, Box 64 73763

405/822-4972 **C, T**, Mennonite Brethren

Farmer; Farmwife, 3 1 Nh, B/17, 22

Oriente (NC) 30 m W of Enid

SHEWEY, Dick & Marcia, Box 3 73765

405/227-3444 **Br 6, C, T, Fi**, Mennonite Brethren

Farmer; Housewife, 3 B/9, 12, 14

Baseball, Basketball, Camping, Sewing, Baking

Spencer (C) E suburb of Oklahoma City

MAST, Moses & Sadie, 8313 NE 34th St 73084

405/771-4743 **Br 2-4, C, T, Fi**, Mennonite

Pastor & Carpenter; Housewife, 2 B/11, 14

Reading, Visiting, Traveling

ZURCHER, Jim & Janice, 8901 NE 51 St 73084

405/771-4126 **Br 2-4, C, T**, Mennonite

LPN; RN, 2 G/12, B/9

Music, Piano, Organ, Games, Fellowship

Tulsa (NE)

MOREHOUSE, David & L. Ellen, 6739 So Oswego 74136

918/492-1887 **Br 4, C, T**, Mennonite

Electrician; Nursing Prof., 3 1 Nh, G/17, B/8

Classical Music, Travel, Reading, Concerts, Plays-

Drama

Turpin (NW) 14 m S of Liberal, KS

DALKE, Robert & Flauretta, Rt 2, Box 21 73950

405/259-6440 **Br 4, C, T, Cr, Fi**, Mennonite

Pastor; Homemaker, 2 G/4, B/1

Cards, Games, Swimming, Chess, Knitting

Weatherford (WC) 75 m W of Oklahoma City - cotton &

peanut farming

MAST, Daryl & Miriam, RR 2 73096

405/663-2647 **Br 4, C, T, Fi**, Mennonite - MC

Farmer; Respiratory Therapist

Camping

MAST, Levi & Dorothy, Route 2, Box 43 73096

405/663-2647 **Br 6, C, T, Fi**, Mennonite - MC

Farmer; Housewife, 2 Nh

Hiking, Camping, Gardening, Available only April 1 to

Sept. 1

MILLER, Weldon & Phyllis, RR 2 73096

405/772-7059 **Br 2**, Mennonite

Sales; RN, 2 G/3, B/5

SLAGELL, Chester & Ruth, RR 2, Box 49 73096

405/663-2687 **Br 2, C, T, Fi**, Mennonite

Minister; Homemaker, 4 2 Nh, G/17, 18

Refinishing Furniture, Playing Games

OREGON**Albany (NW)**

KROPP, Fred & Velma, 36216 Gerig Dr 97321

503/258-5946 **Br 6, C, T, Cr, Fi**, Mennonite

Farmer; Housewife, 7 6 Nh, B/12

SCHROCK, Fannie, 5579 SE Columbus 97321

503/926-4932 **Br 2, Fi**, Mennonite

Retired

Knitting, Reading, International Students

WEBER, Leon & Susan, 35168 Tennessee Rd 97321

503/259-3295 **Br 4, C, T, Cr, Fi**, Mennonite

Principal; Secretary, 2 G/11, B/9

Music, Gardening

ZEHR, Lloyd & Ferne, R 2, Box 277C 97321

503/928-7992 **Br 2, C, T, Cr, Fi**, Mennonite

Bldg Inspector; Homemaker, 5 4 Nh, B/17

Model A car club, Woodcraft

LIND, Norman & Phyllis, 1200 Lawnridge 97526
503/479-8916 **C, T**, Mennonite
X-ray Tech; PaperHanger, 5 G/11, 14, B/8, 15, 16
Camping, Biking, Gardening
REDIGER, Walter & Myrtle, 610 Granite Hill Rd, 97526
503/476-9324 **Br 3-5, C, T**, Mennonite
Retired; Retired, Nh
STUTZMAN, Lowell & Patty, 1526 Sunny Circle 97526
503/479-0781 **Br 4, C, Fi**, Mennonite
Retail Lumber; Elem. Teacher
Coaching Basketball, Woodworking, Sewing
Harrisburg (WC) 20 m N of Eugene - saw mill
KROPP, Lloyd & Ruth, 24495 Powerline Rd 97446
503/995-6044 **Br 4, C, T, Cr, Fi**, Mennonite - Unaffiliated
Farmer, Minister; Housewife, 6 5 Nh, B/18
Fishing, Hunting
SMUCKER, James & Joan, 31545 Harris Dr 97446
503/995-8391 **Br 6-8, C, T, Fi**, Mennonite
Farmer; Homemaker, 5 G/10, B/6, 8, 13, 16
Singing, Reading, Gardening, Crafts, People
SMUCKER, Milford & Susan, 30727 Sub Station Dr 97446
503/995-6055 **Br 4, C, T, Fi, Play**, Mennonite
Farmer; Housewife, 2 G/4, B/8
Traveling, Reading, Visiting, Singing
Jefferson (NW) 10 m N of Albany
GRIESER, Jesse & Mary, Route 1, Box 40 97352
503/327-2387 **Br 2, C, T**, Mennonite
Dairy Farmer; Housewife, 3 G/21, B/18, 23
Cow Shows, Sales, Gardening
Lebanon (NW) 11 m SE of Albany
STUTZMAN, Dan & Rachel, 37050 Gore Drive 97355
503/259-1629 **Br 4, C, T**, Mennonite
Real Estate; Housewife, 5 Nh
Fishing, Camping
McMinnville (NW) 20 m NW of Salem
YODER, Max & Iris, Rt 1, Box 171 97128
503/835-5671 **Br 2, C, T**, Mennonite - Old
Minister; Housewife, 8 Nh
Fishing
Oregon City (NW) 12 m S of Portland
YODER, Martha, 629 Apperson St 97045
503/655-6431 **Br 2, Fi**, Mennonite
Nurse, 4 Nh
Travel, Gardening
Portland (NW) - Mt. Hood, Columbia R gorge
BALZER, Thayne & Mary Anne, 14226 SE Alder 97233
503/256-3857 **Br 2, Fi**, Mennonite - GC
Teacher; Housewife, 2 G/4, B/1
Reading, Camping, Sewing, Jogging, Backpacking
HAMILTON, Bruce & Shirley, 2606 NE Skidmore 97211
503/284-5473 **Br 4, Fi**, Mennonite
Reg. Nurse; Nurse Aide, 2 B/12, 16
Music, Singing, Sports, Fishing, Camping
KAUFFMAN, Erv & Ruth, 4333 NE 32 Ave 97211
503/281-5160 **Br 4-6, Cr, Fi**, Mennonite
Sanitarian; Homemaker, 3 G/6, 9, B/4
Camping, Biking, Swimming
ZOOK, John & Jeanne, 246 NE 130th Pl 97230
Ck Dir Asst **Br 4, C, T**, Mennonite - GC
Surgeon, MD; Nurse, Nh
Hunting, Outdoor Activities
Salem (NW)
FAHNDRICH, Richard & Luella, 1510 Wallace Rd NW
97304
503/364-6574 **Br 4, C, T, Fi**, Mennonite
Appl. Repair; Homemaker, 5 1 Nh, B/12, 14, 17, 21
Cake Decorating, Sports, Gardening
FORRESTER, Beryl & Marilyn, Rt 1, Box 503 97304
503/868-7514 **Br 2, C, T, Fi**, Mennonite
Farmer; Reg. Nurse, 2 G/11, 14
GOERTZEN, Adolph & Ruth, 1586 Orchard Hts. Rd NW
97304
503/378-0901 **Br 6, C, T, Cr, Fi**, Mennonite Brethren
Soil Condit; Housewife, Nh
Antique Cars & Furniture, Travel
KENNEL, Willard P. & Maetta, 9000 Wallace Rd NW
97304
503/362-8195 **C, T**, Mennonite
Bus. Mgr.; Office Sec, 5/G
THIESSEN, John J D & Gertrude, 1067 2nd St NW 97304
503/362-8656 **Br 2, C, T**, Mennonite Brethren
Welder Retired; Nurse Retired, 4 Nh
Woodwork, Walking Cane, Crochet, Afghan, Quilting
Scotts Mills (NW) 25 m E of Salem - Cascade foothills
SHETLER, Ralph & Margaret, 5233 Crooked Finger NE
97375
503/873-6406 **Br 4, C, T, Fi**, Mennonite
Sawmill; Homemaker 6 Nh
Live in Cascade Foothills, Lots of hiking area
Tangent (NW) 10 m S of Albany
CONRAD, Amos & Mary, 33132 Tangent Loop 97389
503/928-7033 **C, T**, Mennonite
Farmer; Housewife, 5 Nh
Willamina (NW) 35 m NW of Salem
SHENK, Wesley & Evelyn, 9030 Fort Hill Rd 97396
503/876-4823 **Br 8, C, T, T, Fi**, Mennonite
Farmer; Housewife, 6 Nh
Woodburn (NW) 25 m N of Salem
BEACHY, Ken & Nancy, RR 2, Box 223 97071
503/634-2604 **Br 2, C, T, Fi**, Mennonite
Counselor; Nurse, Housewife, 3 G/4, B/2, 4
Hiking, Reading, Cross-Country Skiing, Photography,
Visiting

HOSTETTER, C. Nelson & Esther, 121 Bomberger Rd
17501
717/859-2392 **Br 2**, Mennonite
MDS Administrator; MCC Self-Help Asst., 2 Nh
Reading, Travel, Bottle Collecting, Sewing
LAUVER, Melvin & Mary, 1033 Broad St 17501
717/859-2157 **Br 2, Fi**, Mennonite
Pastor; Homemaker, 1 Nh
Hiking, Camping, Canoeing, Retreat Work, Sourdough
Baking
STUTZMAN, Dwayne & Norma, 200 Dogwood Dr 17501
717/859-1417 **Br 4, C, T, Cr, Fi**, Brethren in Christ
Co. Executive; Hostess Restaurant, 4 2 Nh, G/15, B/17
Gardening, Hunting, Biking, Singing, Church Work
VOTH, Arthur & Anna Mae, 16 S. 12th St 17501
717/859-1741 **Br 2**, Mennonite
Travel Agent; Homemaker, 3 1 Nh, 2/G
Gardening, Needlework
Alburtis (EC) 14 m SW of Allentown
KNECHEL, Ernest & Mildred, RD #1, Delong Road 18011
215/845-2827 **Br 5, Cr, Fi**, Mennonite
Painter & Paperhanger; Homemaker, 5 3 Nh, G/16, 16
A few farm animals, A lake for boating, Gardening
Allensville (CE) 20 m SW of Lewistown, Rt. 655
PEACHEY, Ray & Eldora, Water St, Box 231 17002
717/843-6437 **Br 2, C**, Mennonite
Farmer; Housewife, Nh
Sew, Travel
Allentown (EC)
JEPSEN, Diane, 547 Morris St 18102
215/432-6090 **Br 3, Fi**, Presbyterian
Social Work
Gardening, Theatre, Edit-A-Magazine, Board-Games,
Music, Politics
Atglen (SE) 20 m SE of Lancaster
BUCKWALTER, Anna, Swan Rd, Rt 1 Box 19 19310
215/593-6404 **Br 4, C, T, Fi**, Mennonite
Factory, 4 2 Nh, G/18, B/14
STOLTZFUS, Harold & Hanna Box 69 Rt 1 19310
215/593-5656 **Br 4, C, T, Cott, Fi**, Mennonite
Farmer; Housewife, 4 3 Nh, B/16
Crafts, Sewing, Flowers
Barto (SE) 15 m N of Pottstown
EITZEN, Allan & Ruth, Box 60, Rt 1 19504
215/845-7170 **Br 2, C, T, Fi**, Mennonite
Illustrator; Writer, 5 4 Nh, B/14
Photography, Home Renovation, Travel, Nature
Bedford (SC) 40 m S of Altoona
METZLER, Ross & Margaret, RD 6, Box 348 15522
814/623-1677 **Br 2, C, T**, Mennonite
Ass't Mgr. Campground; Part-time Office, 11 Nh
Golfing, Woodworking, Sewing, Reading
Belleville (C) 12 m W of Lewistown - auction every Wed
BYLER, James & Marie, RD 2, Box 82 17004
717/935-2454 **Br 6, C, T, Cr, Fi**, Mennonite
Dairy Farmer; Homemaker, 4 B/4, 6, 11, 12
Flying, Traveling, Reading, Entertaining
KING, Sanford & Mildred, Route 2, Box 3 17004
717/935-2783 **Br 4, T, Cr, Fi**, Mennonite
New Holland; Homemaker, 3 B/8, 11, 14
Biking, Swimming, Tennis, Hiking
METZLER, Jay & Ruth Ann, RD 1, Box 293B 17004
717/483-6607 **Br 6, C, T, Fi**, Mennonite
Electrician; Housewife, 3 G/17, B/11, 16
PEACHEY, Joseph L & Helen, RD #1, Box 231 17004
717/935-2820 **Br 4, Cr**, Mennonite
Retired; Housewife, Nh
We are interested in having a guest!
STOLTZFUS, Paul & Mary, RD 1, Box 179A 17004
717/935-2516 **C, T**, Mennonite
Pastor; Homemaker, 4 2Nh, G/16, B10
Gardening, Reading, General Maintenance "Fix-It",
Travel, Camping
WORTMAN, George & Ruth, RD #1, Box 132 17004
717/667-3951 **Br 9, C, T, Cr, Fi**, Mennonite
Chiropractor; Nurse, Nh
YODER, Gideon & Hazel, PO Box 5601 17004
717/935-5350 **Br 5, C, T, Fi**, Mennonite
Dairy Farmer; Homemaker, 3 G/3, 5, B/3
Genealogy, Reading, Crafts, Sewing, Knitting
YODER, Norman & Effie, R #1, Box 133 17004
717/935-2994 **Br 2, T**, Mennonite
Salesman; Housewife, 9 7 Nh, G/19, 21
Quilting, Travel
YODER, Percy S & Lois RD 1, Box 190 17004
717/935-2587 **Br 2, C, T, Fi**, Mennonite
Dairy Farmer; Housewife, 5 2 Nh, G/15, B/19, 25
Biglerville (SC) 6 m N of Gettysburg - apple orchards
BUCHER, Cyrus & Jeannie, 265 East York 17307
717/677-8820 **Br 4, C, Fi, Cott**, Church of the Brethren
Semi-retired; Homemaker, 3 Nh
Gardening, Hiking, Traveling, Sewing, Cooking,
Reading
CHARLES, Robert & Twila, Route 2 17307
717/677-7841 **Br 2-4, C, T, Cr, Fi**, Mennonite
Real Estate; Nurse, 2 G/8, B/3
Golfing, Tennis, Playing piano, Crafts
Birdsboro (SE) 10 m SE of Reading - St. Peters Village
ESCH, James & Eunice, Rt 3, Box 139 19508
215/582-4337 **C, T, Fi**, Mennonite
C.R.T.T.; Housewife, 3 G/5, B/1, 3
Reading, Gardening, Tennis, Camping
Canton (NC) 40 m N of Williamsport
EBY, Herbert & Marian, R #3 17724
717/924-3260 **Br 14, C, T, Cr, Fi**, Mennonite
Farmer; Homemaker, 6 G/17, B/9, 11, 15, 19, 20
Hunting, Hiking, Entertaining Hunters & Internationals
GROFF, Marvin & Dorothy, Route 1 17724
717/673-8589 **Br 6, C, T, Cr, Fi**, Mennonite
Farmer; Teacher, 2 1 Nh, B/19
Cycling, Boating
Centre Hall (C) 25 m N of Lewistown
HEISEY, Aaron & Eva Mae, RD 1, Box 94 16828
814/364-1119, **Br 4, C, T, Cab, Fi**, Brethren in Christ
Farmer; Wife, Nh
Antique Engines & Tractors, Camping

Chambersburg (SC)
BURKHOLDER, Wilbur & Pauline, RR 1 17201
717/264-9169 **Br 2, C, T, Cott**, Brethren in Christ
Farmer; Housewife, 4 3 Nh, G/20
Photography, Travel
DENLINGER, Roy & Verna, 119 Highland Rd 17201
717/263-2444 **Br 5**
Ret. Farmer; Housewife, 7 Nh
FREY, Paul K. & Kathryn, RR 1, 327L 17201
717/264-6255 **Br 4**, Mennonite
X-Farmer, Housewife, 4 2 Nh, G/22, B/17
GRASSE, Warren & Linda, 170 Hilltop Dr 17201
717/264-8577 **C, T**, Brethren in Christ
Administrator; Housewife, 2 G/2, 5
Gardening, Camping, Crafts, Reading
KUHN, Ray & Sharon, 67 Roland Ave 17201
717/264-3814 **Br 4, C, T, Cr, Fi**, Mennonite
Self-employed Salesman; Student housewife, 2 G/3, B/3
Camping, Bicycling
LEHMAN, John & Lois, Route 6, Box 106 17201
717/264-7648 **Br 6, C, T, Cr, Fi**, Mennonite
Cabinet Maker; Housewife, 3 G/4, B/8, 9
Fishing Pond, Bee Keeping, Reading, Garden, Games,
Crafts
SHANK, Merle & Elsie, RR 6 17201
717/375-2845 **Br 2, C, T**, Mennonite
Farmer; Farm Wife, Nh
Milking Cows, Making Hay
SHANK, Robert & Lucille, Route 8, Box 55 17201
717/352-3256 **Br 6, C, T, Cr, Fi**, Mennonite
Analyst; Housewife, 4 G/8, B/1, 3, 6
Beekeeper, Hunting, Gardening, Needlework
SOLLENBERGER, Chester & Norma, RR 9 17201
717/264-3714 **Br 8, Cr, Fi**,
Contractor; Bookkeeper, 3 Nh
Water Skiing, Snowmobiling, Tape Recording,
Camping
ZOOK, Avery & Eunice, Route 2 17201
717/264-2580 **Br 4, Fi**, Brethren in Christ
Teacher; Housewife, 2 G/15, B/19
Birds, Hiking, Stamps, Genealogy
Cleona (SE) 2 m W of Lebanon
WEAVER, Robert & Jean, 210 E Penn Ave 17042
717/272-4583 **Br 4, C, T, Fi**, Mennonite - MC
R Nurse; Housewife, 4
Camping, Hiking, Music, Reading, Canoeing,
Photography
Coatesville (SE)
UMBLE, Leon & Melba, RD #2, Box 83 19320
215/857-3845 **Br 3, C, Fi**, Mennonite
Retired; Retired, 4 Nh
Hobbies, Leisure Activities
Cochranville (SE) 12 m S of Coatesville - Wyeth country,
Longwood Gardens
BLANK, Sylvester & Roberta, Route #1 19330
215/593-6305 **Br 6, C, T, Fi**, Mennonite
Farmer; Housewife, 7 Nh
Camping, Traveling
ENGLE, Irvin & Alma, RD 1 19330
215/593-5543 **Br 4, C, T, Cr**, Mennonite
Farm; Housewife, 4 Nh
HERSHEY, Art & Joyce, Box 191, RD #1 19330
215/593-6565 **Br 5, C, T**, Mennonite
Farmer Dairy; Farmers Wife, 4 G/8, 19, B/15, 17
Farm Activities, 4-H, Swimming, Visiting, Traveling
MAST, Alvin & Edna, RD 2, Daleville Rd 19330
215/593-5963 **Br 4, Apt**, Mennonite
Semi-ret. Dairy Farmer; Ret. Teacher, 4 Nh
Hunting, Outdoors, Writing, Family, Reading
ROHRER, Elvin & Vera, Route 1 19330
717/529-2803 **Br 8, C, T, Cab, Cr, Fi**, Mennonite
Farmer; Housewife, 5 1 Nh, G/16, 20, B/10, 11
Swimming, Skating, Volleyball, Singing, Christian
School, Camp
Collegeville (SE) 10 n NW of Norristown
DAY, Alfred & Terry, 104 Maple Ave 19426
215/287-9138 **Br 2, C, T, Fi**, Brethren in Christ
Shipping Dept; Homemaker, 5 4 Nh, B/19
Camping, Traveling
MACK, Abram & Lois, 335 Mennonite Rd 19426
215/489-2334 **Br 4, C, T, Cr**, Mennonite
Farmer; Housewife, 6 2 Nh, G/10, 16, 18, 21, B/18, 21
Cake Decorating
WEAVER, Gerald & Rhoda, 1035 Collegeville Road 19426
215/489-9677 **C, T**, Mennonite
Banker; Homemaker, 1 B/16
Travel, Reading, Hiking
WEAVER, Harold & Iona, 345 W Second Ave, Rt 2, 19426
215/489-2578 **Br 4, C, T, Cr, Fi**, Mennonite
Driver, Auto Parts; Homemaker, 9 Nh
Hunting, Travel, Reading, Needlework, Volunteer,
Gardening
Conestoga (SE) 10 m S of Lancaster
FREY, Glenn & Beth, Rt 2 17516
717/872-8539 **Br 9, C, T, Cr**, Brethren in Christ
Pastor; Teacher, 4 2 Nh, G/21, B/19
Woodworking, Sewing, Flowers
GEIB, Edgar & Anna, Route 2, Box 229 17516
717/872-5564 **Br 6, C, T, Cr, Fi**, Mennonite
Milk Routeman; Homemaker, 5 2 Nh, B/13, 15, 18
Fishing, Some traveling, Crocheting, Sewing,
Babysitting
Confluence (SW) 25 m SW Somerset exit, PA TPK. - rafting
REMPEL, Larry & Vicki, RD 3, Box 30 15424
814/395-5313 **Br 5, C, T, Cr, Fi**, Mennonite
Carpenter; Housewife, 3 G/5, B/1, 3,
Garden, Canning, Swimming, Hiking, Small Farming,
Goats
Conneautville (NW) 15 m NW of Meadville
STEIDER, Ray & Ruth, R.D. 2 16406
814/382-3412 **Br 6, C, T**, Mennonite
Retired; Housewife, 9 Nh
Woodworking
Coopersburg (EC) 12 m S of Allentown
BOWERS, Donald & Sandra, Locust Valley Rd, Box 518
18036
215/282-3918 **Br 4, C, T, Cr, Fi**, Mennonite
Truck Driver; Homemaker, 3 G/6, 19, B/16
Old Cars, Camping

PENNSYLVANIA

Akron (SE) 10 m N of Lancaster
CLASSEN, Paul & Judith, 224 North 11th St 17501
717/859-1450 **Br 2, Cr, Fi**, Mennonite
Bus. Manager, Housewife, Teacher, 2 G/7, B/4
Gardening, Photography, Swimming, Tennis

GEHMAN, Robert & Adeline, RD #2, Box 165 18036
215/536-2173 **C, T, Fl, Mennonite**
Farmer; Homemaker, 5 G/17, 19, 22, B/15, 24, nephew
19
Hunting, Guitar Playing, Baseball, Sports
Corasopolis (WC) 12 m W of Pittsburgh
MYER, Everett & Leona, 71 Escalon Dr 15108
412/665-9615 **Br 2, C, T, Cr, Fl, Mennonite**
Ind Hygiene; Hwf, Nurse, 2 G/7, B/3
Biking, Reading, Table Tennis
Corry (NW) 25 m SE of Erie
STUTZMAN, Richard & Jennie, RD 3, Follett Rd 16407
814/739-2471 **Br 4-5, C, T, Fl, Mennonite**
Farmer; Nurse aide, 3 2 Nh, G/18
Curryville (SC) 20 m S of Altoona
REPLOGLE, Jesse & Sara K, Box 96 16631
814/793-3378 **Br 5, C, T, Fl, Mennonite**
Farmer; Homemaker, 4 Nh, B/Y.A.
Camp, Garden, Sew, Sports, Entertain
Danboro (SE) 20 m N of Philadelphia
HUNSBERGER, Jr, Earl & Ruth, Box 18 18916
215/766-8726 **Br 2, C, T, Mennonite**
Farming; Housewife, 7 5 Nh, G/19, B/13
Denver (SE) 25 m NE of Lancaster
HOSTETTER, Merle & Joanne, RD 2 17517
215/267-6560 **Br 4, C, T, Mennonite**
Builder; Homemaker, 2 B/8, 12
Volleyball, Fishing, Hiking, Traveling
Doylstown (SE) 24 m N of Philadelphia
ALTHOUSE, Vernon & Blanche, 215 E. Court St. 18901
215/348-2730 **Br 4, Cab, Fl, Mennonite**
Cemetery Supt; Secretary, 5 3 Nh, G/17, B/19
Love to entertain
BRENNEMAN, Paul & Grace, 365 Ironhill Rd 18901
215/345-1641 **Br 4, C, T, Cr, Mennonite**
Physician; Housewife, 5 3 Nh, G/19, B/27
Golf, Photography, Woodworking, Tennis, Skiing
BURKHOLDER, Paul & Miriam, Point Pleasant Pike 18901
215/297-5474 **Br 4, C, T, Cr, Fl, Mennonite - MC**
Pastor; Nurse, 6 4 Nh, B/15, 16
Gardening, Travel
YODER, Gordon & Thelma, Curly Hill, R #1 18901
215/249-3603 **Br 4, C, T, Cr, Fl, Mennonite**
Truck Dr/Mech; Reg. Nurse, 3 G/11, 15, B/6
Camping, Hiking, Gardening, Quilting, Traveling
East Berlin (SC) 15 m E of Gettysburg
STONER, Samuel & Elizabeth, RD #2, Box 248 17316
717/528-4588 **Br 4, C, T, Cr, Fl, Brethren in Christ**
Dairy Farmer; Homemaker 3 B/8, 10, 13
Swimming, Crafts, Photography, Reading
East Earl (SE) 18 m NE of Lancaster
LEAMAN, Bartram & Ruth, Route 1, Box 320 17519
215/445-6162 **Br 5, C, T, Fl, Mennonite**
Retired; Housewife, 5 Nh
Drive Van for Amish & Old Order Mennos, Flower
Gardening, Greenhouse
RESSLER, Harold & Helen, RD #1 17519
717/354-7195 **Br 4, Cr, Mennonite**
Supervisor; Grocery Store, Nh
Music, Coin Collector, Fishing, Traveling
SAUDER, Alvin & Mary, R 2, Box 175 17519
215/445-6820 **Br 2, Cr, Fl, Mennonite**
Retired; Homemaker, 9 8 Nh, G/26
Tour Guide, Gardening, Reading
SHIRK, Leon B & Margaret, R #2, Box 183 17519
215/445-6271 **Br 2, C, T, Fl, Mennonite**
Quarry Maintenance; Homemaker, 2 B/19, 23
Travel
WEBER, Katie, RR #2, Box 184 17519
215/445-6363 **Br 3, C, T, Mennonite**
Retired
East Greenville (SC) 15 m S of Allentown
LANDIS, James & Nina, RD #1, Box 63 18041
215/679-2682 **Br 4, C, T, Fl, Mennonite**
Farmer; Farmer's Wife, 2 G/4, B/9 months
Sports, Sewing, Gardening, Crafts
East Petersburg (SE) 5 m N of Lancaster
STAUFFER, J Richard & Jean, 6109 Main Street 17520
717/569-9745 **Br 9, Cr, Fl, Mennonite**
Auto Mechanic; Homemaker, 2 G/5, B/2
Music, Reading, Camping, Hunting, Scrabble, Talking,
Sports
Elizabethtown (SE) 18 m NW of Lancaster
BRUBAKER, Faye & Ruth, RD 5, Box 289 17022
717/367-3347 **Br 4, C, T, Brethren in Christ**
Nurse; Housewife, 2 1 Nh, G/Y.A.
Gardening, Jogging, Crocheting
GARBER, Fred & Linda, Rt 1, Box 310 17022
717/367-5215 **Br 2, C, T, Fl, Mennonite**
Farmer; Nurse, Housewife, 3 G/3, 6, B/Inf.
Reading, Outdoor Activities
GARBER, Parke & Mildred, Box 305, R #1 17022
717/367-2127 **Br 4, Fl, Mennonite**
Farmer; Housewife, 8 6Nh, G/18, 21
Gardening, Sewing
KRAYBILL, Donald & Frances, RD #1, Box 554 17022
717/367-6494 **Br 4, C, T, Cr, Fl, Mennonite**
Teacher; Nurse, 2 G/6, 9
Bee Keeping
KRAYBILL, Simon & Mary Jean, R 1, Box 612 17022
717/367-2060 **Br 4, C, T, Cr, Fl, Mennonite**
Farming; Homemaker, 7 6Nh, B/20
Ham Radio
LONGENECKER, Rebecca, 250 Anchor Road 17022
717/367-3485 **Br 4, Mennonite**
RN
Flower Arranging, Traveling
NISSLEY, Harold & Lois, Steinruck Rd, RD #2 17022
717/944-1692 **Br 3, C, T, Mennonite**
Farmer; Housewife
Traveling, Reading, Picnicking
RUTT, Leroy & Betty, Box 298, Rt 1 17022
717/367-2117 **Br 4, C, T, Cr, Fl, Undenominational**
Farmer; Housewife, 5 4 Nh, G/21
Hunting, Fishing, Quilting, Knitting, Crocheting
Elverson (SE) 18 m S of Reading - Hopewell Village
BEILER, Harvey & Ada, RD #2, Box 42 19520
215/286-5842 **Br 4, Mennonite**
Retired; Housekeeper, 3 Nh
Woodwork, Gardening, Traveling

KRAYBILL, Wilmer & Helen, Rt 2, Box 11 19520
215/286-9576 **Br 3, C, T, Cr, Mennonite**
Farming, Dairy; Homemaker, 3 2 Nh, B/27
Crafts, Flowers, Music
STAUFFER, Richard & Ruth, Route 2, Box 119 19520
215/286-5403 **Br 2, C, T, Cr, Fl, Mennonite**
Dairy Farm; Part-time Sales Clerk, 4 G/20, 22, 24, B/19
Reading, Travel, Learning new things
STOLTZFUS, Christian L. & Sarah, R #2, Box 409 19520
215/286-5995 **Br 4, C, T, Cr, Fl, Mennonite**
Salesman; Quilter, 9 8 Nh, B/20
Hosting M.C.C. Trainees & Foreign students, Tape
recording
Emmaus (EC) 5 m S of Allentown
BOLTON, John & Thelma, R 2, Box 96 18049
215/967-2498 **Br 4, C, T, Mennonite**
Farm Eq. Sales; Bk Store Clk, 2 Nh
Gardening, Hiking, Traveling
Ephrata (SE) 20 m NE of Lancaster
BUCKWALTER, Raymond & Nancy, RD #1, Trout Run Rd
17522
717/733-0168 **Br 4, C, T, Fl**
Maint. Mechanic; Housewife, 1 B/1
Traveling, Photography, Sewing, Biking
MARTIN, Ezra & Edith, Pleasantview Rd, RD 1 17522
717/733-4517 **Br 4, C, T, Cr, Fl, Mennonite**
Retired Farmer; Housewife, Nh
SENSENG, Keller & Roseine, Rt 3, Grist Mill Rd 17522
215/445-6164 **C, T, Fl, Mennonite**
Self Employed in Trucking; 8 6 Nh, G/13, B/18
Travel, Meet New Friends
Forksville (NE) 40 m NE of Williamsport, Rt 154
KELLER, Frank A. & Suetta, RD 2, 18616
717/924-3769 **Br 4-6, C, T, Cab, Fl, Mennonite**
Retired; Housewife, 3 Nh
Rockhound, Candlemaker, Gardening, Quilting
Franconia (SE) 30 m N of Philadelphia
GOSHOW, Ezra & Ruth, 488 Allentown Rd, PO Box 87
18924
215/723-9609 **Br 2, C, T, Cr, Mennonite**
Truck Driver; Homemaker, 6 5 Nh, G/18
Gardening, Sewing, Traveling

What to See in Franconia, PA

In Skippack ask for directions to the Lower Skippack Mennonite Meetinghouse on Evansburg Road. There Colonial Schoolmaster Christopher Dock died in his schoolroom on his knees in prayer (tradition). A small field stone marker remains in the burying ground bearing the inscription "1771 ChD ScM."

From Skippack take Rt. 113 N. to Harleysville. As you pass Kinsey Road on your right, you will notice a fieldstone house with a gambrel roof (a private residence), the homestead (1735) of Preacher Dielman Kolb of Salford.

Continue through Harleysville to Schoolhouse Rd. Turn left to the dead end where you will see on your left the small Herrite or Delp meetinghouse with its stamp-sized burying ground.

Passing Delp's meetinghouse, turn right at the next road (Mill Rd.). One quarter mile on your left is Bishop Henry Funk's Mill and on your right, his homestead (a private residence).

Retrace your road to Rt. 113, continue northeast one mile on the left to the impressive (seats 1,000) stone Franconia meetinghouse.

Continue northeast on Rt. 113 to 24 S. Main St., Souderton, the site of the Mennonite Heritage Center.

—Mary Jane Hershey

Franklin (NW) 30 m SE of Meadville - first Drake oil well
MORRIS, Glenn & Mary, RD 2, Box 155 16323
814/437-3267 **C, T, Mennonite**
Proprietor; Notary, 4 3 Nh, B/16
Flying, Gardening, Sewing

Gap (SE) 18 m E of Lancaster
KING, Levi & Jean Marie, Route 1, Box 418 17527
717/768-3473 **Br 2, C, T, Fl, Mennonite**
Carpenter; Homemaker, 1 B/1
Tennis, Bowl, Volleyball, Croquet
LAPP, Omar & Sara, RD 1, Box 101 17527
717/442-4465 **Br 4, C, T, Fl, Mennonite**
Bookstore; Homemaker, 4 G/11, B/7, 12, 14
Reading, Puzzles, Games with family
Gettysburg (SC)
HERR, Clair & Erma, RD 5, Box 392 17325
717/637-7226 **C, T, Fl, Mennonite**
Farmer; Homemaker, 6 G/4, 16, 17, B/9, 12, 18
HERR, Harold M. & Rhoda L, R #5, Box 395 17325
717/637-2994 **Br 2, Cr, Fl, Mennonite**
Semi Retired; Housewife, 4 Nh
Gordonville (SE) 10 m E of Lancaster
BEILER, Elam B. & Elizabeth, Rt 2, Box 199 17529
717/768-3082 **Br 4, C, T, Cr, Fl, Mennonite**
Semi Retired; Housewife, 5 Nh
Hunting, Quilting
STOLTZFUS, Isaiah K & Katie, R 1, Box 133, 3850 Ridge
Rd 17529
717/768-3575 **Br 6, C, T, Cr, Fl, Mennonite**
Sandblasting & Tank Painter; Homemaker, Nh
Quilt, Babysitting, Latchhooking Rug, Flowers,
Entertaining
Grantham (SC) 10 m SW of Harrisburg
BECK, George & Lois, Messiah College 17027
717/766-8615 **Br 4, T, Fl, Mennonite**
Sch. Counsel.; Teacher, 2 G/4, 8
Travel, Photography, Music, Reading
BERT, Norman & Barbara, Messiah College 17027
717/697-2333 **Br 2, C, T, Fl, Brethren in Christ**
Teacher; Day Care, 2 G/9, B/7
Theatre, Camping, Travel, Writing, Reading
ENGLE, Nevin & Mary Ann, 2708 Mill Road, Box 44, 17027
717/766-8072 **Br 4, Fl, Brethren in Christ**
Teacher; Bookkeeper, 3 1 Nh, G/17, B/14
Player Piano rebuilding, Music, Varied Interests
HARLEY, Isaiah & Doris, Box 159 17027
717/766-3886 **Br 3, C, Fl, Brethren in Christ**
Teacher; Floral Design, 2 Nh
Carpentry, Travel, Sunday School
HOSTETLER, Paul & Lela, Messiah College 17027
717/766-2621 **Br 2, C, T, Cr, Brethren in Christ**
Information Director; Library Asst, 3 Nh
Golf, Tennis, Camping, Reading
NISLY, Paul & Laura, Messiah College 17027
717/766-4937 **Br 4, T, Fl, Mennonite**
College teach; Homemaker, 3 G/13, B/5, 10
Reading, Gardening, Baseball, Cooking
NYCE, Donald & Faye, 912 Grantham Rd, Box 35 17027
717/766-2454 **Br 4, Cr, Mennonite**
Schoolteacher; Secretary, 3 G/15, B/17, 18
Hiking, Reading, Swimming
SIDER, E. Morris & Leone, Messiah College 17027
717/766-7767 **Br 4, Fl, Brethren in Christ**
College Prof.; Secretary, 2 1 Nh, G/21
Travel, Classical Music, Writing
ZOOK, Don & Anna Ruth, Box 144 17027
717/697-0743 **Br 3, Brethren in Christ**
CPA, Teacher; Homemaker, 3 G/18, B/18, 19
Psychology, Tennis, Choir, S. S. Teaching,
Foundations
Greencastle (SC) 20 m S of Chambersburg
LONG, James & Cheryl, Rt 2, Box 84 17225
717/597-9718 **Br 4, C, T, Cr, Fl, Church of the Brethren**
Teacher - Farm; Homemaker, 2 G/4, B/3
Farm, Garden, Sew, Cake Decorating, Read, Alternate
Heating
MARTIN, Charles E. & Sarah, Greenview Acres Rt. 3,
17225
717/597-3668 **Br 4, C, Cr, Fl, Mennonite**
Insurance Agent; Secretary, 3 Nh
PETERSHEIM, Oliver & Ethel, Route 2, Box 333 17225
717/597-7381 **Br 4, Cr, Mennonite**
Cabinet Making; Helper, 6 Nh
Visitation, Hunting
TIMMONS, Edward & Miriam, RR 1, Box 215 17225
717/597-2268 **C, T, Mennonite**
Grove Mfg.; Presser, 2 1 Nh, B/21
Camping, Hiking, Bike rides
YOUNG, Jaye & Julie, RD #2, Box 215 17225
717/597-3770 **Br 5, Cr, Fl, Brethren**
Farmer; Housewife, 1 B/3
Holsteins, Reading, Sewing
Halifax (SE) 15 m N of Harrisburg
WEAVER, William & Viola, RD 3, Camp Hebron 17032
717/896-8224 **Br 10, C, T, Fl, Mennonite**
Camp Admin; Housewife, Cook, 5 2 Nh, G/20, 23, B/15
Bird Watching, Reading, Biking, Entertaining Guests
Hanover (SC) 15 m E of Gettysburg
WHISLER, Walter & Sadie, 548 Broadway 17331
717/637-6821 **Br 4, C, Fl, Mennonite**
Office; Alterations, 2 1 Nh, G/19
Harborscreek (NW) 10 m E of Erie
ERB, James & Janis, 7588 McGill Rd 16421
814/899-0350 **Br 5, C, T, Cr, Fl, Baptist now; - X-Menno**
Engineer; Homemaker, 2 G/3, B/6
Maps, Travel, Working around House, Swimming,
Hiking, CWC
Harleysville (SE) 30 m N of Philadelphia
ALDERFER, Earl & Ruth, 405 Maple Ave 19438
215/256-9139 **Br 2, C, T, Fl, Mennonite**
Glassworker; Homemaker, 5 G/20, 21, B/7, 16, 17
Gardening, Sewing, Genealogy
GEHMAN, Harley & Anna, 507 Schoolhouse Rd 19438
215/723-7579 **Br 4, Cr, Mennonite**
Truck Driver; Homemaker, 4 2 Nh, G/25, B/20
Music, Reading, Entertaining
GODSHALL, Paul and Stella, Old Morris Rd 345 19438
215/256-8452 **Br 4, C, T, Cr, Fl, Mennonite**
Truck Driver; Housewife, Nh
Reading, Visiting, Entertaining, Sight Seeing

Worship as You Go

The excitement of traveling may inspire you to more freshness in your worship. Here are some ideas that might enhance your resolve.

Behind each suggestion is the hope that it may somehow make worship an integral part of your whole day. Many of the ideas involve assignments or preliminary work. Most of them are designed for a traveling family or group to work at together. Hopefully singles, couples, or all-adult combinations can adapt them.

1. Take along a current Mennonite Yearbook and/or the Mennonite Encyclopedia to acquaint yourselves with the Mennonite congregations near your travel route. Visit—if you can—and pray for these churches, their projects, and leaders when you're in their neighborhood.

2. Read Bible stories together. Make sure before you leave that each person has his/her own Bible. Have enough versions alike that a group reading can take place without frustration. Give each person who can read, a character's spoken lines to read; choose a narrator; let anyone who can't read be props, animals, or nonspeaking members of the story.

3. Assign each person in your traveling group to tell a favorite Bible story some time on the trip. Each should prepare by reading the story thoroughly, then finding one costume item and one prop on your trip to add to the telling.

4. Look for something new about God today. Bring evidence or a symbol of what you discovered along to your gathered worship in the evening and share it with the others.

5. One evening build a structure of objects found by family or group members (one object each) throughout the day. The objects should have a special meaning for some reason. Have each person explain, when adding their piece to the pile, why it took on meaning for them. Decide whether or not to leave your structure behind (that might be appropriate if it's all natural objects built outdoors) or dismantle it and take it with you.

6. Sing a lot. Encourage each person to compose a simple song and then teach it to the rest. A tape recorder helps here, so tune and words aren't forgotten and can easily be recalled and sung throughout the trip.

(continued on next page)

MOYER, Stewart & Gladys, 874 Main St 19438
215/256-9276 Br 2, T, Cab, Fl, Mennonite
Mail Carrier; Mail Clerk, 1 G/20
Hiking, Biking, Bowling, Visiting, Gardening, Traveling
RUTH, John & Roma, 884 Main Street 19438
215/256-9824 C, T, Mennonite
Writer; Teacher, 3 Nh
Photography, Painting
WAGNER, Bernard & Margie, 316 Maple Ave 19438
215/256-8594 Br 4, Mennonite
Spray Painter; Supervisory, 1 G/19
Harrisburg (SE) - Wm. Penn Museum
ERB, Wilbur & Lois, 801 Keckler Road 17111
717/564-2177 Br 4, C, T, Cr, Fl, Mennonite
Retired; 7 Nh
Gardening, Woodworking, Travel
GOOD, Carl & Lois, 514 Redwood 17109
717/564-8262 Br 2, Fl, Mennonite
Psychologist; Homemaker, 3 G/7, 10, B/6
Camping, Plants
MILLER, Mervin R & Mary, 503 Winand Drive 17109
717/652-2113 Br 6, C, T, Fl, Mennonite
Carpenter; Housewife, 1 Nh
Fishing, Hunting, Travel, Read, Crochet, Piano
TYSON, Aaron & Anna Belle 136 Kingswood Dr 17112
717/652-2284 Br 2, C, T, Fl, Brethren in Christ
Retired, Odd Jobs; Retired, 3 Nh
Games, Church activities, Eggery, Sewing, Many more
Harrison Valley (NC) 25 m NE of Coudersport, Rt. 49 - ice mines
HERSHEY, Everett & Gladys, Box 83 16927
814/334-5251 Br 4-6, C, T, Cr, Fl, Mennonite
Farmer; Housewife, P.T. Cook, 1 G/6
Hunting, Hikes
Harrisville (SC) 30 m W of Chambersburg
ATKINSON, Mark & Grace, Box 95, SR 3 17228
717/485-4030 Br 6, C, T, Cr, Fl, Mennonite
Printer; Homemaker, 4 G/6, 8, B/3, 10
Gardening, Picnicking, Hiking
Hartstown (NW) 18 m SW of Meadville
GERBER, Kenneth & Isabel, R.D. #1 16131
814/382-8233 Br 6, C, T, Cr, Fl, Mennonite
Trucker; Homemaker, 5 2 Nh, G/8, 9, B/12
Traveling, Swimming
Hatfield (SE) 25 m N of Philadelphia
BERGEY, Horace S. & Ruth, Bergey Rd 19440
215/723-7366 Br 3, C, T, Mennonite
Farmer, Tire employee; Homemaker, 6 4 Nh, G/14, 18
Camping, Church, & School
CASSEL, Tim & Cheryl, 1307 Cowpath Rd, Apt 1, 19440
215/723-7549 Br 2, Mennonite
Parts Sales; Spa Attendant
X. C. Skiing, Jogging, Music, Biking, Tennis,
Photography
HACKMAN, Arthur & Lizzie, 2701 Funks Rd 19440
215/855-7346 Br 4, C, T, Cr, Mennonite
Farmer; Housewife, 4 Nh
ZIEGLER, Warren & Gertrude, 2149 E Vine 19440
215/855-0790 Br 3, Mennonite
Retired, Maintenance; Teacher, 2 Nh
Woodworking, Choice Books Representatives,
Gardening, Reading
Hershey (SE) 10 m E of Harrisburg - Chocolate World
MARTIN, Enos & Ruth, 235 Peach Ave, 17033
717/328-3293 Br 4, C, T, Cr, Fl, Mennonite
Psychiatrist; Homemaker, 4 G/2, 6, 12, B/9
Traveling
Holland (SE) 15 m NE of Philadelphia
DARLING, Russell & Jane, 565 Churchville 18966
215/357-6564 Br 3, C, T, Cr, Fl, Mennonite - GC
Psychiatric; Teacher Elem, 3 G/11, B/14, 22
Ponies, Garden, Car & Furn Repair
EISELE, Carl & Jutta, 850 Buck Rd 18966
215/745-1035 Br 4, C, T, Mennonite
Feed Dealer; 4 1/Nh, B/14, 18, 22
Live on Farm, Love Animals and Lots of Food
Hollsopple (SW) 10 m S of Johnstown
HOLSOPPLE, Elvin & Rena, Route 1, Box 15 15935
814/479-4638 Br 4, C, T, Fl, Mennonite
Minister & Farmer; Housewife, 3 Nh
HOLSOPPLE, Samuel & Ida, RD 2 15935
814/479-4660 Br 2, C, T, Cr, Fl, Mennonite
Farmer; Housewife, 4 1 Nh, G/15, B/11, 17
KALTENBAUGH, Willard & Mary, RD #1 15935
814/479-4352 Br 4, C, T, Cr, Mennonite
Pipe Fitter; Housewife, 3 Nh
Antique Car, Travel
YODER, John & Grace, Route 1, Box 16 15935
814/479-4549 Br 4, C, T, Cr, Mennonite
Farm, Insurance; Housewife, Nh
Singing, Fellowship
Honey Brook (SE) 20 m S of Reading
FREY, James & Fannie, RD #1 Box 710 19344
215/273-3241 Br 3, C, T, Fl, Mennonite
Teacher; Cafe Mgr, 2 1 Nh, B/7
Camping, Sewing, Genealogy, Quantity Cooking
Hummelstown (SE) 9 m E of Harrisburg
SLAGENWEIT, Andrew & Ruth, 220 S Hanover 17036
717/566-3274 Br 6, Brethren in Christ
Pastor; Housewife, Nh
Mechanics, Travel, Crocheting, Gardening, Reading
Intercourse (SE) 10 m E of Lancaster
BUCKWALTER, Everett & Fannie, 13 Queen Road 17534
717/768-3463 Br 4, C, T, Mennonite
Storekeeper, Housewife, 5 Nh
Gardening
SIEGRIST, J Robert & Mary E, Box 288 17534
717/768-3862 Br 2, Fl, Mennonite
Farmer; Housewife, 1 B/2
Travel
Johnstown (SW) - Incline Plane
JOHNS, Loren & Rachel, RD 7, Box 512 15904
MISHLER, Dave & Becky, A Community
814/288-3420 Br 2-4, T, Fl, Mennonite
Roofing, Pastor; Nurse, Homemaker, B/1
Pictures, Basketball, Softball, Music, Sewing, Crafts,
Hunting

Jonestown (SE) 8 m N of Lebanon
WEAVER, Alvin M. & Elta, Rt 3, Box 8192 17038
717/865-4549 Br 6, C, T, Cr, Fl, Mennonite
Farmer, Developer; Homemaker, Volunteer, 5 4 Nh,
G/20
Hunting, Committees, Refinishing Furniture
King of Prussia (SE) 20 m W of Philadelphia
LEAMAN, Harold & Pat, 201 Hawthorn Rd 19406
215/265-9037 Br 2, C, Cr, Fl, Mennonite
Professor; Nurse, 2 B/3, 6
Gardening, Photography, Camping, Travel, Tennis
Kinzers (SE) 14 m E of Lancaster
GROFF, Charles L. & Janet, Kinzers Rd, Rt 1 17535
717/442-4901 Br 4, Fl, Mennonite
Farmer; Housewife, 3 G/12, B/16, 20
HERTZLER, Jim & Millie, R #1, Box 63 17535
717/442-8117 C, T, Mennonite
Fork Truck Opr; Homemaker, 3 1 Nh, G/15, B/19
Camping, Gardening, Needle work, Biking, Reading,
Piano, Mechanics
Kutztown (EC) 15 m NE of Reading - Dutch Festival
GOOD, James A & Edna Mae, RD 3, Box 88A 19530
215/683-8574 Br 2, C, T, Fl, Mennonite
*Self employed; Housewife, 5 3 Nh, G/17, B/24
Chess, Knitting, Reading, Solar Energy Saving
Features
*Manufacture & Package Shoofly Pie Mix & Log Splitter
Lancaster (SE) - Penna Dutch area
BRENNEMAN, Clifford & Jean, Route 2, Box 218 17603
717/872-5637 Br 2, C, Cr, Fl, Mennonite
Bricklayer; Homemaker, 5 4 Nh, B/19
Sales Clerk in Market, Gardening, Travel
BRENNEMAN, John K. & Lois, 258 Brenneman Rd 17603
717/872-5183 Br 4-6, Cr, Mennonite
Teacher; Tour Guide, Nh
Pastor, Writer, Homemaker
CHARLES, Jonathan & Rhoda, 3033 Marietta Ave 17601
717/898-6254 Br 2, C, T, Fl, Mennonite
Teacher HS; Teacher HS
Photography, Camping, Crafts
DEITER, Clyde & Doris, 244 Brenneman Rd 17603
717/464-4156 Br 4, C, Fl, Mennonite
Truck Driver; Homemaker, 5 G/10, 15, B/2, 13, 17
Reading, Sewing, Congregational Gatherings, Family
Fun

What to See in Lancaster, PA

Route 23 east of Lancaster serves as a dividing line between Old Order Mennonite farms to the north and Amish country to the south. In Ephrata, in northeastern Lancaster County, is the Cloisters, where the Seventh-Day Baptists in 1748 printed the first American edition of *Martyrs Mirror*. Immediately south is Akron, headquarters for Mennonite Central Committee, and slightly north of Route 222 near Denver, Old Order Mennonite Amos B. Hoover is just completing his new Muddy Creek Historical Library on one of his hog farms.

Weaverland Valley, roots for Martins, Weavers, and Zimmermans, includes the 1761 Weber farmstead, and major Mennonite businesses. South of Lancaster one should visit historic Mennonite meetinghouses—the 1719 Herr House at Willow Street and the Byerland meeting-house along Byerland Church Road. At Little Britain Martin E. Ressler's farm houses the largest private music library in the country.

One can visit the county's largest Mennonite elementary and high schools (Locust Grove and Lancaster Mennonite, respectively); then stop at the city farmers' markets.

Eastern Mennonite Board of Missions and Lancaster Mennonite Conference headquarters are in Salunga, just west of Lancaster.

—Carolyn L. Charles

DENLINGER, Irvin & Miriam, 2756 Den-mil Dr 17601
717/898-8962 Br 3, C, T, Fl, Mennonite
Farming, Real Est; Housewife, 5 3 Nh, B/15, 23
Travel, Flying, Skiing, Reading, Piano, Raising Flowers

EBY, Robert & Marion, 1776 Euclid Dr 17601
717/393-6385 Br 4-6, C, Cr, Fl, Mennonite
Store Mgr; Int Designer, 5 4 Nh, B/16
Crafts, Furniture Refinishing, Greenhouse

GARBER, Jay & Lois, R #6, Box 191 17603
717/872-2493 Br 2-4, C, T, Fl, Mennonite
Personnel Dir., Farming; Homemaker, 5 1 Nh, G/17,
B/18, 20, 21
Pastor, Hunting, Skiing, Reading, Sewing

GOCHENAUR, Robert Jr & Naomi, 419 Penn Grant Road
17602
717/464-4369 Br 4, C, T, Cr, Fl, Mennonite
Dairy Farmer; Bookkeeper, 4 G/11, 13, B/5, 15
Camping, Volleyball, Music

GRAYBILL, Ammon & Rosa, 2066 Pine Drive 17601
717/394-1980 Br 4, C, T, Mennonite
Realtor; 3 G/20, 22, B/15
Antique Cars, Music, Tennis, Traveling

HESS, James & Beatrice, 508 Willow Lane 17601
717/393-7348 Br 2, Mennonite
Pastor; Bookkeeper, 4 3 Nh, G/13
Reading, Music, Bird Watching

HESS, John D. & Arlene, 2810 Weaver Road 17601
717/569-9680 Br 4, Cr, Mennonite
Farmer; Homemaker, 3 2 Nh, B/20
Quilting, Gardening, Hunting, Volunteer-work

KILHEFFER, Harold & Nora Mae, Route 2, Box 143 17603
717/872-7466 Br 4, C, Cr, Fl, Mennonite
Foreman; Seamstress, 3 Nh
Travel, Genealogy, Gardening, Photography

KREIDER, Stanley & Mabel, 2267 Old Phila Pike 17602
717/393-0982 Br 2, C, T, Fl, Mennonite - MC
Math Teacher; Tour Guide, 3 G/12, 19, B/17
Tennis, Needlework, Gardening, Reading

LEFEVER, Ernest & Anna Mary, RD #2 17603
717/872-5144 Br 4, C, T, Cr, Fl, Mennonite
Farmer; Homemaker, 6 Nh
Hunting, Fishing, Crochet Afghans

LEFEVER, Jacob & Barbara, Route 6 17603
717/872-5873 Br 4, C, T, Cr, Fl, Mennonite
Cement Finisher; Meat Clerk, 4 2 Nh, G/23, B/18
Hunting, Fishing, Traveling, Sewing, Cooking,
Gardening, Crochet

MARTIN, Fred & Miriam, 1906 Bridge Road 17602
717/464-2598 Br 2, C, T, Cr, Fl, Mennonite
Farmer; Homemaker, 3 G/14, B/10, 16
Camping, Bike Riding, Hiking, Reading

MARTIN, Warren & Dorothy, 440 Gridley Road 17602
717/393-9583 Br 4, T, Mennonite
Lumber Yard; Tour Guide, 1 Nh
Gardening, Sewing, Quilting

METZLER, Christian & Esther, Route 6, Box 168 17603
717/872-7208 Br 4, Cr, Mennonite
Tire-recapper; Homemaker

MILLER, Isaac & Alta, 2148 State Rd 17601
717/898-0050 Br 2-4 Mennonite
Retired Farmer; Retired Teacher, 1 Nh
Gardening, Cooking, Photography, Traveling

MOSHIER, Elton & Rosa, 2057 Millstream Rd 17602
717/393-0538 Br 2, T, Fl, Mennonite
Teacher; Librarian
Camping, Bird Study, Nature Study, Photography,
Reading

OBOLD, Fred & Ruth, 2000 Temple Ave 17603
717/299-1931 Br 4, Fl, Mennonite - GC
Pastor; Homemaker, 2 G/9, B/5
Camping

RANCK, Robert & Alta, 2531 Marietta Av 17601
717/397-2577 Br 4, Cr, Mennonite
Plumber; Homemaker, 6 Nh
Travel, Reading, Photography, House plants

ROHRER, Elmer & Ruth, 1270 Manor Blvd 17603
717/872-8061 Br 4, C, T, Cr, Fl, Mennonite
Farmer; Housewife, 7 Nh
Quilts, Sewing, Travel, Camping, People, Flowers

SHENK, Mahlon & Almada, 570 Willow Road 17601
717/397-2591 Br 5, C, T, Cr, Fl, Mennonite
Agri-Shop; Market Clerk, 4 2 Nh, G/15, B/17
Visiting, Travel, Camping, Reading

SIEGRIST, Jason & Catherine, Route 6 17603
717/872-2722 Br 4, T, Cr, Fl, Mennonite
Farmer; Housewife, 7 6 Nh, G/Y.A.
Sewing, Reading, Flowers

STAUFFER, Benjamin & Ruth, 275 Redwood Dr 17603
717/397-6050 Br 4, Cott., Mennonite
Nursing Home; Nurse, 4 Nh
Gardening

STOLTZFUS, Mark & Minnie, 2479 Creek Hill Road 17601
717/656-6406 Br 4, C, Cr, Fl, Mennonite
6 5 Nh, G/18
Gardening, Quilting, Vacationing in mountains

WARFEL, Amos & Joanne, 2100 Mill Stream Rd 17602
717/393-1643 Br 2, C, Fl, Mennonite
Carpenter; Homemaker, 3 G/14, B/16, 18
Camping, Hunting, Sports

ZEHR, Lena, 57 Strasburg Pike 17602
717/394-9510 Br 2, Mennonite
Teacher
Tour Guide

Landisville (SE) 8 m W of Lancaster
MILLER, Barbara, 229 Main Street 17538
717/898-2653, Br 4, C, T, Cr, Mennonite
Retired, Nh
Travel

Lansdale (SE) 25 m N of Philadelphia
STUDER, Gerald & Marilyn, 1260 Orchard Lane 19446
215/368-8455 Br 2-4, T, Fl, Mennonite
Minister; Teacher, 2 G/14, 21
Bible Collector, Reading, Sewing

Lebanon (SE) - Cornwall Furnace
FREED, Merrill & Elaine, 283 S Butler Rd 17042
717/272-8090 Br 2, C, T, Mennonite
Psych Tech; Part time RN, 4 G/11, 15, B/5, 11
Crafts, Sewing, Reading, Outdoors

LANDIS, John G. & Eileen, 1817 Thompson Ave. 17042
717/867-1517 Br 2, C, T, Fl, Mennonite
Farmer; Homemaker, 5 G/13, B/10, 10, 14, 16
Travel, Minister, Prison Ministry

MARTIN, Horace & Arlene, 134 S. Butler Rd 17042
717/273-2905 Br 2, C, T, Fl, Mennonite
Nursing Home Adm.; Homemaker, 7 4 Nh, G/13, 18, B/
15 - and Grandma
Camping, Gardening, Antique Sales, Reupholstering

UMBLE, Lawrence & Margaret, RD #2, Box 675 17042
717/274-3969 Br 2, C, T, Cr, Fl, Mennonite
Social Work; Homemaker, 2 G/8, 10
Gardening, Tennis, Sewing, Family Counseling

Leola (SE) 6 m NE of Lancaster
HOOVER, Lester & Lena, 401 Myer Terrace 17540
717/656-8212 Br 4, Fl, Mennonite
Pastor, Choice Books; Plant Sales, 4 3 Nh, B/18
Books, Sewing, Gardening, Travel, Hosting

LANDIS, Elvin & Jane, 2629 Creek Hill Rd 17540
717/656-8208 Br 4, Cr, Mennonite
Mechanic; Homemaker, 1 G/13
Crafts, Sports, Singing

LANDIS, John & Gladys, 2648 Creek Hill Rd 17540
717/656-6352 Br 2, T, Fl, Mennonite
Dairy Farmer; Housewife, 3 G/16, B/13, 18
Tennis, Swimming, Canoeing, Bicycling, Music

WEAVER, Dale & Irene, 355 E Main St 17540
717/656-8080 Br 3, C, T, Cr, Fl, Mennonite
Manager; Housewife, 3 G/6, 11, 14
Gardening, Piano, Sewing, Pony

Lewistown (C)
STOLTZFUS, Daniel & Emma, RD 2, Box 236A 17044
717/242-0776 Br 4, C, T, Cr, Fl, Gospel Light Fellowship
Farming; Housewife, 7 1 Nh, G/7, 19, 24, B/12, 15, 21

Littitz (SE) 10 m N of Lancaster
GIBBEL, Jim & Elaine, 430 W. Orange St 17543
717/626-4091 Br 2, Cr, Fl, Church of the Brethren
Insurance Agent; Homemaker, 2 G/3, B/1
Gardening, Traveling, Tennis, Bicycling

HEER, John L. & JoAnn, Route 4, Box 338 17543
717/733-4640 Br 2, C, T, Cr, Fl, Mennonite
Businessman; Sec. Teacher, 4 G/6, 8, B/4, 10
Reading, Traveling, Antique Car, Photography

HURST, Walter & Shirley, RD #6, Box 382 17543
717/626-7787 Br 4, C, T, Fl, Mennonite
Maintenance; Housewife, 2 B/8, 10
Baseball, Trains, Reading

SHUMAKER, Melvin & Evelyn, 862 Ballstown Rd 17543
717/626-8635 Br 4, C, T, Fl, Mennonite
Weaver Poultry; Weaver Poultry, 2 1 Nh, G/16
Camping, Gardening, Biking, Hiking

Malvern (SE) 20 m W of Philadelphia
KING, Emery & Ruth, R #3, Box 141 19355
215/644-8778 Br 4, C, T, Cr, Mennonite
Toolmaker; Clerk, 5 Nh
Camping, Singing, Photography

KING, Frank & Lydia, 255 Lancaster Pike 19355
215/644-8286 Br 5, C, T, Cr, Fl, Mennonite - old
Co-op Laundry, Dry Clean & Car Wash; 7 Nh
Crafts, Art, Photography, Flying, Travel, Hunting

Manheim (SE) 12 m NW of Lancaster
BRUBAKER, Ben & Bertha, Route 5, Box 2 17545
717/665-4345 Br 4, C, T, Mennonite
Builder; Homemaker
Hunting, Horseback Riding, Biking, Antiques—
Restoration, Sew

HARSH, Norman & Lois, 165 N. Clay St. 17545
717/665-7209 Br 4, Cr, Fl, Church of the Brethren
Pastor; Homemaker, 2 Nh
Gardening, Journalism, Home Crafts, Travel, S.S.
Teaching, Volunteer Service

HESS, Mervin & Ella, R 7, Box 54 17545
717/898-7734 Br 6, Cr, Mennonite
Farm Advisor; Housewife, 5 Nh
Entertaining, Knitting, Gardening

KAUTZ, Delbert & Mary Ann, RD 6, Box 336 17545
717/665-7251 Br 2, C, T, Fl, Mennonite
Carpenter; Housewife, 2 G/2, 5
Woodworking, Hiking, Hunting, Tennis, Singing,
Embroidering

RESSLER, Morris L. & Ruth, Rt 4, Box 530 17545
717/665-6247 Br 6, C, T, Fl, Mennonite
Deli Manager; Sewing Machine Operator, 6 5 Nh, B/
15
Camping, Traveling, Chess Playing, Fishing,
Crocheting

SHONK, Glenn & Jean, 204 West Gramby St. 17545
717/665-6632 Br 4, Brethren in Christ
Appliance Service; Med. Sec-Nurse, 1 G/4
Tennis, Ham Radio, Camping

STAUFFER, Howard & Ruth, RD 4, Box 216 A 17545
717/665-7811 Br 2, Mennonite
Mechanic; Rest Home Kitchen Help, 5 Nh
Wood Turning, Sports, Hunting, Oil Painting, Knitting,
Gardening

WEAVER, R. Clair & Anna May, Rt 7, Box 263 17545
717/898-8787 Br 4, C, T, Fl, Mennonite
Physician; Nurse, 3 G/4, 11, B/9
Hiking, Tennis, Ping Pong

WITMER, Howard & Miriam, Route 7, Box 282 17545
717/653-4723 Br 4, C, T, Fl, Mennonite
Church Admin; Volunteer, 2 G/23, B/21
Gardening, Crafts, Reading

WOLFE, John & Ruth, Rt 1, Box 68 17545
717/665-7654 Br 2, C, T, Fl, Brethren in Christ
Truck Driver; Waitress, 3 1 Nh, G/19, B/21
Motorcycle trips, Crocheting, & Knitting

Marletta (SE) 20 m W of Lancaster
SCHILDT, Ken & Charlene, R #1, Box 82 17547
717/426-1579 C, T, Fl, Mennonite
Teacher; Homemaker, 2 G/2, B/5
Gardening, Tennis, Camping, Reading

THUMA, Richard & Orpha, RD 1, Box 87 17547
717/426-3703 Br 3, Cr, Fl, Brethren in Christ
Farmer; Service Chicks, 1 G/14

7. Each person will pretend he or she is a Bible character for part of a day on the trip (without telling anyone else who he or she is). Prepare by reading up, finding two props as you travel, and then playing the role on the assigned day. The rest of the family tries to guess; then discusses with the individual how it felt being that character and what the role player learned.

8. Take turns going around the family/group circle, each person completing the statement "I think the reason God made me was. . . ." This is extremely personal, so encourage honest sharing and sensitive listening.

9. Another sharing idea: each person in the circle completes this sentence—"What I'm learning about God on this trip is. . . ."

10. Have each person pretend he/she is a Bible character; then write a diary page from a day you (as that character) spent with Jesus. Imagine in as great detail as you can what it was like; then at the end of the day, share the diary pages with the rest of the group.

11. Study the Sermon on the Mount. Each day plan a story-illustration from contemporary life of each verse; then play it out as a group. Discuss each person's feelings following the experience, and the real lesson Jesus was teaching.

12. Have group members come up with questions they would like to ask Jesus. Then discuss how Jesus might answer it.

13. One person in the group chooses a Bible character to impersonate. Have the rest of the group interview the person "Meet the Press" style.

14. Dramatize the Good Samaritan story. Talk about whether that story feels any different or what new understandings you discover about the parable, now that you're traveling.

15. Have each person tell one of Jesus' parables and describe what it means today, inviting ideas from the rest of the group.

16. Study what the Bible tells us about how Jesus and His disciples traveled. Make a specific list of what you find. Is there anything to be learned from their methods or experiences that can be applied to your trip?

17. Read the accounts of the children of Israel's journeys. How were they different than the journey you're on? Are there any similarities to your trip?

18. Keep a journal of your trip and how God's presence was part of it. Assign each person to be responsible for a day; go around twice or oftener, so that each day is chronicled.

—the Editors

Marion (SC) 5 m S of Chambersburg
CLEMMER, Paul & Ronda, Box 237, Main St 17235
717/375-2434 **Br 4, C, T, FI**, Mennonite
Teacher, Minister; Housewife, RN 3/G/12, B/5, 10
Bees, Gardening, Hiking, Birdwatching, Biking,
Animals

Martinsburg (SC) 20 m S of Altoona
KULP, Larry & Mary Ann, RD 2, 16662
814/793-3982 **Br 5, C, T, Cr, FI**, Mennonite
Farmer; Farm Wife, 2 G/11, B/9
Sports, Biking, Hiking, Table Games, Reading, Sewing

McConnellsburg (SC) 22 m W of Chambersburg
HUNSECKER, Harold & Alice, 301 North Second 17233
717/485-3376 **Br 4**, Mennonite
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Hiking, Artist, Study Nature

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BRANDT, Elvin & Lorraine, Box 99 17343
717/334-1985 **Br 4-6, C, T, Cr, FI**, Mennonite
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Camping, Hiking, Foster Parenting

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MYERS, E. Clyde & Ada, RD 5, Box 296 16335
814/333-6473 **Br 4, C, T, FI**, Mennonite
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Hiking, Biking
PATTON, Norman & Kathryn, 717 Alden St 16335
814/724-7298 **Br 8, FI**, Mennonite
Painter; Housewife
Sewing, Handcraft

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ASPER, Bert & Mae, 1512 Sheepfold Rd 17055
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Carpenter; Secretary, 2 Nh
Greenhouse, Music, Reading
CHASE, Gene & Emily, 115 Slover Rd 17055
717/766-7904 **Br 4, C, T, FI**, Brethren In Christ
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HEISEY, Beulah, 89 Rolo Court 17055
717/697-2785 **Br 2, FI**, Brethren in Christ
Financial Aide;
Canoeing, Hiking, Refinish Furniture
HEISEY, Douglas & Louella, 112 Willow Mill Park Road
17055
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Fruehauf Corp; Housewife
HERTZLER, Elmer & Mabel, RD 1, Box 554 17055
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Quilts, Garden, Dolls
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717/766-6045 **Br 4, C, T, Cr, FI**, Mennonite
Dairy Farmer; Homemaker, 3 2 Nh, G/19
Traveling, Reading, Sewing
HORST, Lloyd & Elverta, 1533 Main St 17055
717/766-9857 **Br 5, C, T, Cr, FI**, Mennonite
Pastor; Housewife, 7 4 Nh, G/14, 17, B/11
Gardening

MANN, Ethan & Mildred, 921 Herman Dr 17055
717/766-5786 **Br 2, C, FI**, Brethren in Christ
Maintenance; Housewife, 4 3 Nh
Sewing, Woodwork

MYERS, Ben & Lorraine, 108 Stoner Drive 17055
717/697-0293 **Br 2, C, T, FI**, Mennonite
College Prof; College Dining Rm, P. T., 5 G/13, 14, B/16,
16, 17
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Bee Keeper, Gardening, Jogging, Reading, House
Plants

ZIMMERMAN, Norman & Emma Jean, 524 Appalachian
Ave 17055
717/766-0536 **Br 2, FI**, Mennonite
Mechanic; Homemaker, 5 3 Nh, G/10, 16
Reading, Leathercraft, Needlecraft, Camping, Travel

Mercersburg (SC) 20 m SW of Chambersburg
CORDELL, Irvin & Margaret, 57 E Grandview 17236
717/328-3513 **Br 2, FI**, Mennonite
Business; Home, 2 B/16, 18
Bicycling, Travel, Walking, Swimming
GINGRICH, Lloyd & Rachel, 11403 Orchard Rd 17236
717/328-2384 **Br 2, C**, Mennonite
Minister; Homemaker, 3 G/12, 17, B/21
Reading, Traveling
KEENER, Eldad & Lydia, R #1, Box 348 17236
717/328-3293 **Br 6, C, Cr, FI**, Mennonite
Retired; Housewife, Nh

Meyersdale (SW) 20 m S of Somerset exit, PA Tpk.
BENDER, Elam & Mildred, RD 1, Box 109 15552
814/634-5425 **C, T**, Mennonite
Dairy Farmer; Housewife, 6 3 Nh, G/17, B/13, 14
Horses

GNAGEY, Norman & Dorothy, RD 1, Box 117 15552
814/662-5893 **Br 2, C, T, FI**, United Church of Christ
Retired Dairy Farmer; Nurse, 4 3 Nh, B/20
Photography, Gardening, Travel

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KAUFFMAN, Gerald & JoAnn, RD #1 17842
717/837-3179 **Br 2, C, T, FI**, Mennonite
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Photography, Sewing, Nature, Alternate Energy

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17057
717/944-6265 **Br 4, FI**, Mennonite
Meat Processor; Clerk, Nh
Music, Sewing, Cooking

Mifflintown (C) 12 m E of Lewistown
STONER, Glenn & Mary, RD 2, Box 403 17059
717/463-2440 **Br 5, C, T**, Brethren in Christ
Plasterer; Housewife, 2 Nh
Gardening, House Plants, Quilting, Table Games

Milton (C) 20 m S of Williamsport
ZEAGER, Clarence & Ethel, Route 2, Box 65 17847
717/649-5322 **Br 3, C, T, Cr**, Mennonite
Retired Farmer; Housewife, 7 6 Nh, G/18

Mohnton (SE) 5 m S of Reading - Pagoda
WIENS, David & Arlene, Route 1, Box 1061 19607
215/777-7911 **Br 6, C, T, FI**, Mennonite
Social Worker; Nurse, 2 G/7, B/4
Camping, Sports

Montoursville (NC) 2 m E of Williamsport
HURST, Kenneth & Janice, RD 3, Sand Hill Rd 17754
717/368-3071 **Br 4, C, T, Cr, FI**, Mennonite
Physician; Nurse, 3 G/5, B/3, 1
Photography, Travel, Nature, Skiing

Morgantown (SE) 15 m S of Reading
GEHMAN, Minerva, Rt 1, Box 25 19543
215/286-9826 **Br 6, C, T, Cr, FI**, Mennonite
Sales Clerk, Nh
Sewing, Bowling, Miniature Golf, Baking
GEHMAN, Nelson & Phyllis, RD #1, Box 24 19543
215/286-9826 **Br 6, C, T, FI**, Mennonite
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deaf
Bike, Macramé, Reading, Volleyball
YODER, Mark & Alice, RD 1, Box 99 19543
215/286-9445 **Br 2, C, T, Cr, FI**, Mennonite
Self Employed Farmer; Part Time Clerk, 4 3 Nh, B/15
Hunting, Fishing, Camping, Travel, Riding Motorcycle,
Biking

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BRUBAKER, Arthur H. & Ruth, Route 2, Box 157 17552
717/653-2446 **Br 6, C, T, FI**, Brethren in Christ
Minister; Secretary, Nh
Reading, Music
FOX, Daniel & Ruth, Route 3, Box 406 17552
717/285-5376 **Br 6, C, T, Cr**, Mennonite
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Bees, Travel, Books, Flowers, Crafts
GINGRICH, John & Blanche, R #3, Box 518 17552
717/898-7620 **C, T**, Mennonite
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Crocheting, Sewing
HEISEY, Wilmer & Velma, R #2, Box 1711 17552
717/653-1760 **Br 2**, Brethren in Christ
Minister; Nurse, 3 Nh
Maps, Reading, People
MILLER, C Richard & Reba, Box 3046, R #2 17552
717/653-5218 **Br 6, C, T, Cr, FI**, Mennonite
Farmer, Pastor; Homemaker, 2 1 Nh, B/20
Gardening, Sew, Read, Antiques, Games
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717/653-5235 **Br 4, Cr, FI**, Mennonite
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717/653-5661 **Br 4, C, T, FI**, Mennonite
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Reading, Sewing, Travel

Mt. Union (C) 22 m SW of Lewistown
BAYNE, Paul & Mary Ann, RD Box 128 17066
814/542-4129 **Br 4, C, T, FI**, Mennonite
Gen Builder; Homemaker, 5 3 Nh, G/8, B/11
Reading, Sewing, Music

Narvon (SE) 12 m S of Reading
BEILER, David S & Mabel K, RD 1, Box 108 17555
215/286-9442 **Br 6, C, T, Cr**, Mennonite
Retired; Homemaker, 6 Nh
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WEBER, Paul & Ruth, Box 508, Rt 1 17555
215/445-5457 **C, T**, Mennonite
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Travel, Crochet, Sew, Read

New Holland (SE) 12 m E of Lancaster
ESCH, Jr, Vernon & Reta, Hill Rd, Rt 3, Box 244 17557
717/354-9742 **Br 4, C, FI**, Mennonite
Manager, Production; Part-time Waitress, 4 G/12, 19, B/
9, 16
Travel, Camping, Biking, Read
ESCH, Wilbur & Catherine, R. 3, Box 58 17557
717/354-5368 **Br 2-4, FI**, Mennonite - MC
Truck Op; Part-time Waitress, 8 6 Nh, G/17, B/22
Art (WC), Bird Watch, Music, Flowers, Piecing Quilt
tops
HOOVER, Eli & Jean, RD #1 Box 864 17557
215/445-5554 **Br 4, C, T, Cr, FI, Tent**, Mennonite
Truck Driver; Homemaker, 5 G/2, 7, B/5, 9, 11
Camping, Biking, Fishing, Swimming, Table Games,
Checkers
HURST, Harold & Jane, Rt 1, Box 841 17557
717/354-9386 **Br 2, C, T, FI**, Mennonite
Contractor; Health Food Dist, 4 G/8, B/8, 14, 16
Reading, Sewing, Outdoor Sports, Rock Collecting
HURST, Robert & Susan, 598 W Broad St 17557
717/354-0258 **Br 4, C, T, FI**, Mennonite
Mechanic; Teacher, Homemaker, 1 B/1
Gardening, Tennis, Volleyball, Running, Airplane-
Modeling, Crafts
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New Holland Supply; House Work, 9 8 Nh, G/
WEAVER, Marian, 980 E Main St 17557
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Reading, Crocheting, Sewing

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717/624-4684 **Br 2, C, T, FI**, Mennonite
Carpenter; Housewife, 3 G/8, 10, B/5
Tenting, Hunting, Sewing, Hiking
HEGE, Paul & Catherine, Rt 3, Box 185 17350
717/624-4820 **Br 4, C, T, Cr, FI**, Mennonite
Retired; Housewife, 8 7 Nh, G/15
Travel, Investments, Reading, Farm Talk, General
Discussion

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717/786-2080 **Br 6, C, Cab**, Mennonite
Farmer; Housewife, 4 3 Nh, B/18

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LEHMAN, Charles & Arlene, RD 2, Box 215 17241
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MAST, Kenneth & Vera, RD 2, Box 419 19365
215/857-9216 **C, T**, Mennonite
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GROSS, William & Arlene, 2416 Rickert Rd 18944
215/257-4813 **Br 2, C**, Mennonite
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History, Antiques, Art, Sports
LANDIS, Jacob & June, 2422 Rickert Rd 18944
215/257-6200 **Br 4**, Mennonite
Chemist; Secy, 2 Nh
OVERHOLT, Mary E, RR 1, Box 151 18944
215/766-8301 **Br 2, C, T, FI**, Mennonite
Domestic Wkr, 5 3 Nh, G/18, B/22
Photography, Quilting, Gardening, Reading, Music,
Entertaining
RUSH, Wilmer W & Sallie, RR #1, Box 214 18944
215/249-3709 **Br 4, T, FI**, Mennonite
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Plants, Genealogy
SCHLABACH, Abner & Virginia, 222 Blue School Rd
18944
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Read, Menno History

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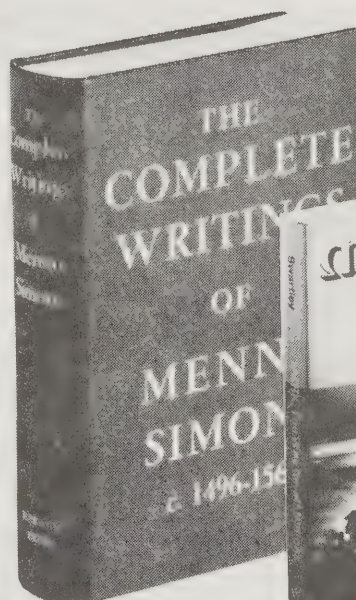
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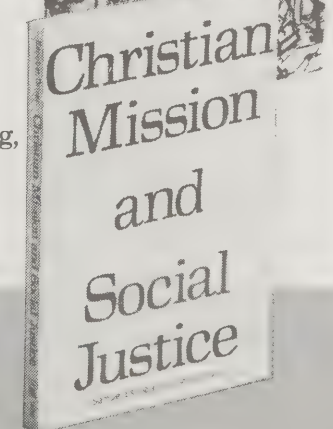
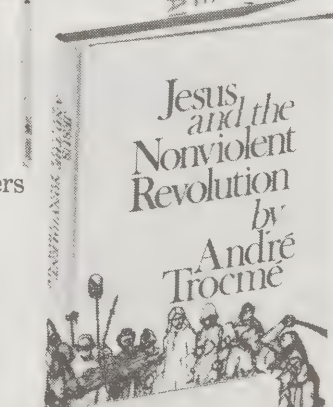
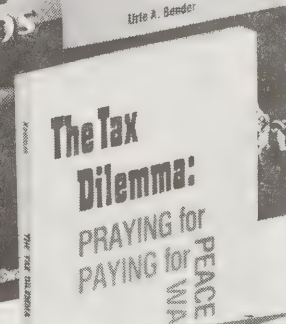
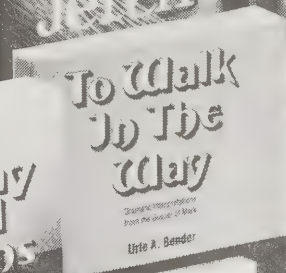
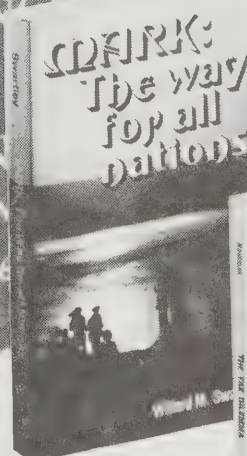
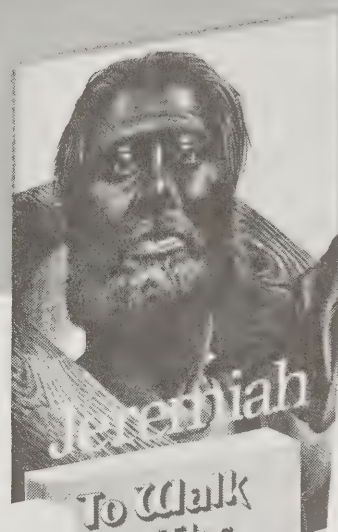
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Farmer, Pastor; Housewife, 6 1 Nh, G/10, 18, B/6, 13,
17
Hiking, Biking, Gardening

Port Trevorton (C) 35 m N of Harrisburg - ferry
GEHMAN, Grace, RT 1, Box 141 17864
717/374-9176 **Br 6-8, C, T, FI, Mennonite - MC**
Principal of Elem & Jr High School
Travel, Photography, Crafts, Gardening, Home
Decorating

Pottstown (SE)
BUCKWALTER, Paul & Catherine, RD 2, Box 49A 19508
215/582-3227 **Br 4, C, T, Cr, FI, Brethren in Christ**
Contractor; Homemaker, 7 4 Nh, G/19, 18, B/21
Gardening, Sewing
GLICK, John & Charlotte 11 E Fifth St 19464
215/323-7749 **Br 4, Cr, FI, Church of the Brethren**
Minister; Bookkeeper, 2 G/9, 12
Woodworking, Sewing, Music

Quakertown (SE) 20 m S of Allentown
COPE, Richard & Jane, RD #3 18951
215/536-4747 **Br 2, C, T, FI, Mennonite**
Probation; Homemaker, 6 G/6, 8, 9, 12, B/8, 14
Ice Hockey, Hiking, Camping
GERHART, James J. & Mildred H., RD 2, Box 107 18951
215/536-0173 **Br 4, Cr, Mennonite**
Ret. Electrician; Ret. Camp Cook, 3 Nh
History and Family Genealogy

Quarryville (SE) 18 m SE of Lancaster
HESS, Henry & Verna Route 3, Box 25 17566
717/786-7115 **Br 4, C, T, Cr, FI, Brethren in Christ**
Farming; Homemaker, 2 G/18, B/20
Macrame, Sewing, Reading, Music, Church
Involvement, Wood-working, Traveling

MYER, David & Betty, RD 1, Box 333 17566
717/548-2926 **Br 4, C, T, Mennonite**
Farmer; Homemaker, 4 G/6, B/4, 11, 15
Sports, Hunting, Bike

MYER, Paul B. & Ruth G., R 1 Box 492 17566
717/786-2030 **Br 2, C, T, FI, Mennonite**
Semi Retired; Housekeeper, Presby. Home, 7 Nh
Gardening, Hiking, Most All

YODER, Stephen & Sadie, Route 3, Box 385 17566
717/786-1932 **Br 2, C, T, FI, Mennonite**
Carpenter; Housewife, 7 4 Nh, G/21, B/17, 19
Craftsman, Part-time teaching

Reedsville (C) 6 m N of Lewistown
SWARTZENTRUBER, Fred & Orpha, RD 1, Box 19 17084
717/667-3513 **Br 5, C, T, Cr, FI, Mennonite**
Milk Plant Mgr; Nurse Aide, 5 4 Nh, Y.A.
Bowling, Hunting

YODER, Arthur & Ruth, R 1, Box 15A 17084
717/667-3781 **Br 2, Cr, FI, Mennonite**
Laborer; Waitress, Nh
Flying, Hunting, Sewing, Quilting, Knitting, Plants

Refton (SE) 8 m S of Lancaster
BERT, Harry & Gladys, P. O. Box 68 17568
717/786-2538 **Br 2, C, T, FI, Brethren in Christ**
Pastor; Farm Market, 2 G/12, B/14
Sports, Gardening, Hiking, Sewing

Reinholds (SE) 8 m SW of Reading
WEAVER, Melvin & Ruth, Route 2, Old Lanc. Pike 17569
215/484-2177 **Br 2, FI, Mennonite**
Med Tech; Homemaker, 3 G/1, 5, B/3
Beekeeping, Gardening, Reading

ZIMMERMAN, Grace A., Orchard Rd, R 2 17569
215/484-4883 **Br 3, C, T, FI, Mennonite**
Housewife, 7 2 Nh, G/4, 6, 9, 14, B/17
Entertaining, Fellowship, Bowling, Reading, etc

Rheems (SE) 19 m SE of Harrisburg
WERT, Joseph & Mabel, 140 Heisey Ave, Box 206 17570
717/367-3588 **Br 3, C, T, FI, Mennonite**
Retired; Homemaker, Nh
Wood Shop & Repair Work Shop

Richfield (C) 15 m SW of Selingsgrove, Rt. 35
LEHMAN, Marcus & Ferne, RD 1, Box 162-A 17086
717/694-3294 **Br 10, C, T, FI, Mennonite**
Service Man; Day-Care, Mother, 4 G/13, B/9, 14, 16
Camping, Hiking, Reading

Richland (SE) 15 m E of Lebanon
WRIGHT, Fred & Marge, RD 1, Box 100 17087
717/933-4606 **C, T, FI, Mennonite**
Farmer; Housewife, 5 G/2, 4, B/6, 8, Infant
Reading, Swimming, Mostly Farming & Family

Roaring Branch (NC) 20 m SE of Mansfield
WEAVER, David & Esther, R #1, Box 123 17765
717/673-5083 **Br 4, C, T, Cr, FI, Mennonite**
Farmer; Nurse, 8 7 Nh, B/10

Ronks (SE) 10 m E of Lancaster
LEAMAN, Charles H. & Janet E, RD #2, 342 Cherry Hill Rd
17572
717/687-7175 **Br 9, Cr, Independent Bible**
Farmer; Homemaker, 2 B/Y.A.
Collect Stamps, Volunteer Mission Work and Hospital
Work

Roslyn (SE) N Philadelphia suburb
BENNER, Norman & Ruth, 2567 Rosewood Av 19001
215/884-7083 **Br 4, T, FI, Mennonite - GC**
Office Mgr; Reg. Nurse, 3 Nh

Royersford (SE) 10 m SE of Pottstown
KOLB, Matthew & Kathryn, 592 Mennonite Rd 19468
215/489-9551 **Br 4, C, T, FI, Mennonite**
Minister, Farmer; Housewife, 5 4Nh, B/28
Travel, Entertain

Salisbury (SW) 30 m NW of Cumberland, MD
BEACHY, Alvin & Lena, Route 1, Box 291 15558
814/662-6036 **Br 6, C, T, Cr, FI, Amish Mennonite**
Welder, Mechanic; Housewife, 5 Nh
Photography, Travel, Bake, Garden

BEACHY, Milton & Bertha, R 1, Box 274 15558
814/662-5865 **Br 4-6, C, T, Mennonite**
Retired Farmer; Housewife, 4 3 Nh, G/
Woodworking Shop

BEACHY, Simon & Verda, Route 1, Box 294 15558
814/662-4976 **Br 4, C, T, Mennonite - Conservative**
Retired Farmer; Housewife, 4 Nh

Schwenksville (SE) 30 m NW of Philadelphia
STUTZMAN, Jeanne, R 1, Box 75 19473
215/287-9671 **Br 4, FI, Mennonite**
Bookstore Clerk
Travel, Reading, Photography

Scottdale (SW) 45 m SE of Pittsburgh - Wright House
ALDERFER, Edwin & Helen, 217 Dexter Rd 15683
412/887-9423 **Br 3, C, T, Cr, FI, Mennonite**
Pastor; Editor, 5 Nh
Beekeeping, Tennis, Gardening, Knitting, Writing,
Nature

DRESCHER, John & Betty, R #1, Box 157 15683
412/887-8869 **Br 4, C, T, FI, Mennonite**
Minister; Homemaker, 5 1 Nh, G/19, 21, B/14, 16
Writing, Garden, Clocks, Crafts

MILLER, Levi & Gloria, 903 Arthur Ave 15683
412/887-5515 **Br 4, FI, Mennonite**
Editor; Clerk, 2 G/4, B/5
Tennis, Music, Food Co-op, Hiking

MOON, Ivan & Naomi, 405 Overholt Dr 15683
412/887-5366 **Br 4, T, FI, Mennonite**
Illustrator; Proofreader, 4 1 Nh, G/16, 18, B/21
Gardening, Calligraphy, Sewing

PAUL, Milford & Winifred, 12 Park Ave 15683
412/887-6145 **Br 4, C, T, Cr, Mennonite**
Nurse Aide; Caseworker, Nh
Genealogy, Camping, Traveling, Reading, Missions,
Rug Making

Sellersville (SE) 30 m N of Philadelphia
DETWEILER, Edna G., 28 Fairview Ave 18960
215/257-7315 **Br 2, C, T, FI, Mennonite**
Housework
Music, Writing, Photography, 86 year old father lives
with her.

SHELLY, Bradley & Mary Lou, 2546 Old Beth, Pk 18960
215/257-8707 **Br 2, C, T, FI, Mennonite**
Salesman; R.N., 1 Inf.
Camping, Hiking, Arts & Crafts, All Kinds of Sports

SHELLY, Randy & Sylvia, 406 Ridge Rd 18960
215/257-8224 **Br 2, C, T, FI, Mennonite**
Administrator, Nurse, 2 B/3, 6

WOLFGANG, William & Grace, 35 Daniels Rd 18960
215/257-3529 **C, T, Mennonite**
Olivetti Sales, Service; Housewife, 3 G/5, 9, B/7
Gardening, Camping, Outdoor Sports, Puppets

Shippensburg (SC) 10 m N of Chambersburg
HEGE, Enos & Betty, Rt 3, Box 199 17257
717/532-8236 **Br 4, C, T, Cr, FI, Mennonite**
Dairy Farmer; Housewife, 8 3 Nh, G/8, 14, Y.A, B/6, 19
Read, Travel, Woodwork, Quilting

MARTIN, Ellis & Blanche, Rt 3 Box 190A 17257
717/532-7065 **Br 2, C, T, FI, Mennonite**
Carpenter; Housewife, 6 3 Nh, G/16, B/12, 17

MARTIN, Raymond, RD #3 17257
717/532-3851 **Br 4, C, T, FI, Mennonite**
Semi Retired; 6 Nh
Travel, Serve on Board of Menno Haven & Village,
Banking

Skippack (SE) 26 m N of Philadelphia
REINFORD, Ken & Rachel 19 Clonmel Rd, Box 596 19474
215/584-0219 **Br 4, T, FI, Mennonite**
Mgr - Provident Book; Nurse
Reading, Gardening, Travel

Souderton (SE) 30 m N of Philadelphia
CASSEL, Mahlon & Elizabeth, 155 School House Rd
18964
215/723-9257 **Br 2, C, T, Mennonite**
Meat Packer; Nurse, 5 4 Nh, G/18
Gardening, Travel

DERSTINE, Abram & Ruth 455 Godshall Road 18964
215/723-7246 **Br 4, Cr, Mennonite**
Farming; Housewife, Nh
Attend Auctions, Flea Markets, Etc.

DETWEILER, Oswin & Alverda, 202 Franklin Ave 18964
215/723-9697 **Br 2, Mennonite - MC**
Salesman;

KULP, Floyd G. & Gladys, 149 S. Front 18964
215/723-6570 **Br 2, FI, Mennonite**
Production Super.; Post Office, 3 Nh
Amateur Radio, Photography, Antiques, Needlecraft,
Music

LANDIS, Paul & Arlene, 249 W Walnut St 18964
215/723-4751 **Br 2, FI, Brethren in Christ**
Carpenter; Bookstore Clerk, 3 2 Nh, G/Y.A
Tennis, Ping Pong, Reading

LOEWEN, Esko & Alice, 11 Cherry Lane 18964
215/723-4439 **Br 6, C, T, Mennonite - GC**
Minister; Organist, Nh
Music, Organ Construction, Gardening, Photography

MYERS, Chester & Margaret, 449 Beck Road 18964
215/723-5482 **Br 4, C, T, Cr, Mennonite**
Truck Driver; Kitchen Aide, Nh
Semi-Retired Farmer

STONER, Andrew & Anita, 494 Cherry Rd 18964
215/723-5486 **Br 7, C, FI, Brethren in Christ**
Pastor; Nurse, 2 G/4, 7
Woodworking, Reading, Needlecraft, Sports,
Racquetball

VANNOY, Deward & Vyral, 148 South Fifth 18964
215/723-2234 **Br 4, C, T, FI, Mennonite**
Truck Driver; Sales Clerk, 5 4 Nh, B/19
Gardening, Flowers

YOTHERS, Ruth, 113 So. 5th St. 18964
215/723-9392 **Br 2, FI, Mennonite**
Retired, Lives with sister
Read, Crafts, Collect Pitchers, Plates, Scrapbooks

Spring City (SE) 30 m NW of Philadelphia
KOLB, Paul & Grace, Kolb Rd, Box 84, R.D. 1, 19475
215/495-6819 **Br 6, C, T, Cr, FI, Mennonite**
Farmer - semi-ret; Housewife, Nh
Travel, Crochet, Flowers, Gardening, Reading

State College (C)
KEENER, Carl & Gladys, 1035 Oak Ridge Ave 16801
814/238-7791 **Br 2, C, T, FI, Mennonite**
Professor; RN, 3 G/18, 20, B/22
Hiking, Gardening, Music, Nature Study

State Line (SC) 7 m N of Hagerstown, MD.
ECKSTINE, Mark & Marlene, P.O. Box 122 17263
717/597-4258 **Br 2, C, T, Cr, FI, Church of the Brethren**
Store Worker; Store Worker, 1 G/1
Sing in Chorus, Travel

Stevens (SE) 20 m SE of Reading
LANDIS, Raymond & Esther, Church Street, RD #2 17578
215/267-5630 **Br 4, C, T, Cr, Mennonite**
Retired; Housewife, 4 Nh
Farming, Cutting Firewood, Lawn Care, Hunting,
Fishing, Cooking, Needlework

Strasburg (SE) 10 m SE of Lancaster
LANDIS, Ira S. & Fay, Route 2, Box 115 17579
717/687-6321 **C, T, Mennonite**
Farming; Homemaker, 3 B/4, 6, 9
Reading, Repairing Items, Singing

Susquehanna (NE) 25 m SE of Binghamton, N.Y.
MININGER, Jonas & Emma, Box 148A, RD 1 18847
717/756-2433 **Br 5, C, T, Cr, FI, Mennonite**
Minister; Housewife, 6 5 Nh, B/19
Carpentry, Woodwork, Fishing, Gardening, Sports

Telford (SE) 35 m N of Philadelphia
KNARR, Allen & Irma, 650 Clemens Road 18969
215/723-7963 **Br 4, C, Cr, FI, Mennonite**
Electrician; Homemaker, 2 G/9, B/10
Camping, Traveling

WISMER, Paul & Betty, 513 Hunsicker Rd 18969
215/723-8737 **Br 4, C, T, Mennonite**
Self Employed; Pre-school Teacher & Homemaker, 2 G/
20, B/16
Traveling, Camping, Swimming

Terre Hill (SE) 15 m NE of Lancaster
GINGRICH, Marvin & Mary Ellen, 28 Vine Street 17581
215/445-6077 **Br 4-6, FI, Mennonite**
Block Plant; Factory, 2 G/10, B/11
Reading, Crafts, Sewing

KUHL, David & Gertie, 313 Linden St 17581
215/445-5777 **Br 5, C, T, FI, Mennonite**
Production Scheduler; Cabinet Maker, 2 B/7, 13
Camping, Traveling, Talking & Listening, Singing

Thompsontown (C) 40 m NW of Harrisburg
CRAMER, Richard & Ruth, RR1, Box 125 17094
717/589-3896 **Br 2, C, T, Cab, Cr, FI Mennonite**
Carpenter; Homemaker 3 2 Nh, B/Y.A.
Gardening, Hunt, Riding Dune Buggy, Read, Sew,
Visiting

Trumbauersville (SE) 16 m S of Allentown
MOYER, Wayne & Kay, 201 E Broad St 18970
215/536-8199 **Br 6, FI, Mennonite**
Truck Driver; Housewife, 2 G/15, B/18
Hunting, Fishing, Any Sports

Ulster (NE) 25 m SE of Elmira, N.Y.
HUNSBERGER, Donald & Sarah, Box 215, R.D. 2 18850
717/596-3227 **Br 6, C, T, FI, Mennonite**
Propane Serv.; Housewife, 5 3 Nh, G/11, 16
Fishing, Hunting, Swimming

Union City (NW) 25 m SE of Erie
MILLER, Lee & Eva, R. 4, Concord Rd 16438
814/438-7160 **C, T, FI, Mennonite**
Carpenter; Homemaker, 5 G/10, 12, 14, B/17, 19

Washington Boro (SE) 10 m SW of Lancaster
CHARLES, Melvin & Elva, R #1 17582
717/285-4184 **Br 4, T, FI, Brethren in Christ**
Farmer; Housewife, 6 3 Nh, G/19, B/17, 21
Photography, Music, Art, Hiking

Waynesboro (SC) 15 m N of Hagerstown, MD.
DICK, William & Valorie, 120 Fairview Ave 17268
717/762-6372 **Br 4, T, FI, Cab, Brethren in Christ**
Attorney; Housewife, 2 G/4, Inf.
Reading, Gardening, Swimming, Board Games

GOERTZ, Adalbert & Barbel, Rt 5, Box 181 17268
717/762-7378 **Br 7, C, Cr, Mennonite**
Professor; Housewife, 5 1 Nh, G/12, 15, B/5, 19
Mennonite History

Waynesboro (SW) 50 m S of Pittsburgh
MOELK, James & Jaye, RD #1, Box 236 15370
412/627-9398 **Br 4, C, FI, Presbyterian**
Campus Minist.; Teacher
Farming, Photography

West Chester (SE)
WEAVER, John & Margaret, 53 Green Tree Dr 19380
215/399-0737 **Br 8, C, T, Cr, FI, Mennonite**
Professor; Nurse, 2 Nh
Music, Beekeeping, Gardening, The Arts

Westfield (NC) 30 m NW of Wellsboro - PA Grand Canyon
BRUBAKER, Allen & Frances, CR 2, Box 31 16950
814/367-5469 **Br 4, C, T, FI, Brethren in Christ**
Retired Minister; Housewife, 1 G/YA
Sewing, Reading

HARLEY, Claude & Eva, RD 1, Box 754 16950
814/367-2916 **Br 2, FI, Brethren in Christ**
Retired, Retired, Nh
Gardening, Carpenter

HARLEY, Ray & Doris, RD #1, Box 755 16950
814/367-2672 **Br 6, C, T, United Methodist**
Carpenter; Housewife, 3 B/15, 19, 21
Sports, Camping, Hunting, Ceramics

Willow Street (SE) 3 m S of Lancaster
HARNISH, Jacob H. & Mabel, RD 1, Box 378 17584
717/464-3749 **Br 2, C, T, FI, Mennonite**
Delivery Truck; Housewife, 3 1 Nh, G/16, 24
Camping, Needlework

MELLINGER, Dale & Carolyn, Route 2 17584
717/464-2622 **Br 4, C, T, FI, Mennonite**
Welder; Housewife, 4 G/5, 11, 12, B/9
Tennis, Music, People (We have a tennis court)

THOMAS, Leon & Jean, 2637 Willow St Pk 17584
717/464-3145 **Br 12, C, T, Cr, FI, Mennonite**
Meat Inspector; Mail Carrier, Nh
Reading, Gardening, Sewing, Quilting, Choir, Travel,
Entertaining

York (SC)
BRUBAKER, H. Kenneth & Audrey, 820 S Manor St 17403
717/854-9642 **Br 2, C, T, Cr, Fl**, Brethren in Christ
Teacher; Teacher, 3 G/7, 12, B/11
Building, Birding, Needlecraft, Foster Children

York Springs (SC) 15 m N of Gettysburg
FADENRECHT, Bennie & Ruth, R #2, Box 207 17372
717/528-4675 **Br 4-5, C, T, Cr, Fl**, Brethren in Christ
Factory Work; Homemaker, 4 Nh
Reading, Art, Music, Interest in Historical places & things

SOUTH CAROLINA

Blackville (SC) 50 m S of Columbia
HOCHSTETLER, William & Ruby, RR #1, Box 382 29817
803/284-2153 **Br 2, C, T, Cr, Fl**, Mennonite
Carpenter-Farm; Housewife, 12 4 G/1-11, 8 B/5-17

SCHROCK, Raymond & Edna, RR #1, Box 252 29817
803/284-2286 **Br 4, C, T, Fl**, Mennonite
Carpenter; Housewife, 5 2 Nh, G/9, 13, B/17
Choice Books Representative, Needlework, Quilts

STOLTZFUS, Katie, Rt #1, Box 62 29817
803/284-2680 **Br 4, T, Cr, Fl**, Amish Mennonite
Chicken Farmer; 6 G/11, 14, 18, 20, B/15, 21

Denmark (SC) 40 m S of Columbia
HEATWOLE, Enos & Glennys, Route 2, Box 224A 29042
803/793-4394 **Br 4, C, Mennonite**
Farmer; Housewife, 6 4 Nh, G/13, 16
Travel, Quilts, Gardening

HEATWOLE, Wendell & Naomi, Rt 2, Box 224B 29042
803/793-4824 **Br 6, C, T, Cr, Fl**, Mennonite
Farmer; Housewife, 1 G/2

SOUTH DAKOTA

Bison (NW) 150 m N of Rapid City, Perkins Co.
GANZKOW-WOLD, Stephen & Cynthia, Box 326 57620
605/244-5583 **Br 4, C, T, Fl**, Lutheran (ALC)
Pastor; Pastor
Reading, Bicycling, Skiing, Game-Playing, Talking, Listening

Bridgewater (SE) 40 m W of Sioux Falls - Hutterite Colony
HOFER, Clarence & Joyce, Box 120, R.R. 1 57319
605/729-2782 **Br 2, C, T, Fl**, Mennonite
Farming; Stanley Dealer, 1 B/20
Entering Contests, Writing Letters

HOFER, Clifford & Anna, R #2, Box 150 57319
605/729-2735 **Br 4, C, T, Fl**, Mennonite
Retired Farmer; Housewife, Nh
Gardening, Politics, Chess

Canistota (SE) 35 m W of Sioux Falls
GLANZER, Moses & Reva, RR 2, Box 51 57012
605/296-3265 **Br 6, Mennonite**
Farmer; Housewife, 4 Nh

Dolton (SE) 35 m W of Sioux Falls
GLANZER, Raymond & Lorraine, Route 1, Box 46 57023
605/729-2242 **Br 5, C, Fl**, Mennonite
Farmer; Homemaker, 3 2 Nh, B/13
Reading, Concerts, Various Crafts, Fishing, Enjoy Vacations

HOFER, Leroy & Sarah, Rt 1, Box 54 57023
605/925-7204 **Br 2, C, T, Mennonite - GC**
Farming; Housewife, 4 2 Nh, G/20, B/8

Freeman (SE) 50 m SW of Sioux Falls - Schmeckfest
DECKERT, Clarence & Albena, 736 S Cherry 57029
605/925-4970 **Br 2, Mennonite**
Retired Farmer; Teacher, 2 Nh

FRIESEN, Marilyn & Maureen, Rural Route 57029
605/925-7148 **Br 4, C, T, Fl**, Mennonite - GC
Farm; Housewife, 3 G/8, 10, B/6
Biking, Travel

GERING, Earl & Marian, Box 323 57029
605/925-7330 **Br 3, C, T, Mennonite - GC**
Impl Dealer; Bookkeeper, 2 Nh
Fishing, Tinkering, Reading

GRABER, Floyd & Edna V., 523 South Main 57029
605/925-7670 **Br 4, C, Cr**, Mennonite
Retired; Retired, 4 Nh
Flowers, Traveling

HOFER, Norman & Darlene, Rt 1 57029
605/925-7466 **Br 4, C, T, Mennonite**
Farmer; Housewife, 3 G/10, 15, B/17
Woodworking, Houseplants, Reading

HOFER, Vernon & Twyla, RR 1, Box 105 57029
605/925-7550 **C, Mennonite**
Farmer - MFG; Homemaker, 3 G/15, B/4, 7

PREHEIM, Otto & Sieglinda, Rt 2 57029
605/925-7279 **Br 6, C, T, Cr**, Mennonite - GC
Reg. Herefords; Homemaker, 4 Nh

SANER, Leroy & Winifred, Box 481 57029
605/925-7828 **Br 2, C, T, Cr, Fl**, Mennonite - GC
College Dean; Bookkeeper, 2 B/4, 6
Photography, Sewing, Baking

SCHMIDT, Sam J & Marie, 709 Poplar, Box 69 57029
605/925-7891 **Br 4, T, Cr**, Mennonite
Retired; Housewife, Nh
Reading, Quilting, Games

TSCHETTER, Ernest & Martha, 57029
605/925-7378 **Br 4, C, T, Cr, Fl**, Mennonite - GC
Retired (Farmer); Teacher, Nh
Reading, Cooking, Sewing, Gardening

WALTNER, Mrs. Herbert, Poplar St Box 29 57029
605/925-7811 **Br 2, C, T, Mennonite**
Housewife, Nh
Many Crafts; Painting, Quilting, Love visitors,

WALTNER, LaVerne & LaNae, 221 E 4th 57029
605/925-7144 **Br 6, T, Fl**, Mennonite - GC
Banker; Restaurant, 4 Nh
Spinning, Woodworking, Golf

Hurley (SE) 45 m SW of Sioux Falls
NEUFELD, Ray & Anita, RR 1, Box 68 57036
605/648-3734 **Br 4, C, T, Fl**, Mennonite - GC
Farming; Housewife
Bowling, Crocheting, Macrame, Ice Skating

Huron (EC)
DECKER, Albert & Marilyn, Rt 2, Box 219 57350
605/352-5792 **Br 2-4, C, T, Cr**, Mennonite Brethren
Farming; Housewife, 6 4 Nh, G/21, B/18
Horseshoe Throwing, Sewing, Stamp Collecting, Ping Pong

Marion (SE) 45 m SW of Sioux Falls
BECKER, Clellan & Joanne, Box A-2 57043
605/648-3487 **Br 2, C, T, Cr, Fl**, Mennonite Brethren
House Moving; Homemaker, 2 G/3, B/6
Camp, Read, Travel, Crafts, Things our family can do together, Antiques

EISENBEIS, Larry & Anette, Rt 2 57043
605/925-7322 **Br 4, C, T, Fl**, Mennonite - GC
Farmer; Homemaker, 4 1 Nh, B/12, 14, 18
Music, Reading, Woodworking

EWERT, August & Martha, 436 1st Ave 57043
605/648-3420 **Br 8, C, T, Cr**, Mennonite GC
Pastor; Housewife
Gardening

GRABER, Leo & Aryabelle, RR #2, Box 32 57043
605/925-7365 **Br 2, T, Fl**, Mennonite
Farmer; Housewife, 2 G/12, B/14
Very Active in the Church, Like Traveling, Family Activities

GRABER, LeRoy & Virginia, Rt 2, Box 95 57043
605/925-7569 **Br 2, C, T, Fl**, Mennonite - GC
Farmer; Housewife, 5 2 Nh, G/14, 17, B/21
Hunting, Fishing

KAUFMAN, Richard & Leona, 57043
605/648-3565 **Br 2, C, T, Mennonite**
Farmer; Housewife, Nh
Fishing

ORTMAN, Arlan & Ellen, Rt 2, Box 31 57043
605/925-7363 **Br 4, C, T, Fl**, Mennonite - GC
Farmer; Housewife, 4 G/13, 19, B/1, 20
Bees, Carpentry, Stamps, Music

Parker (SE) 35 m SW of Sioux Falls
KAUFMAN, Larry & Lois, Route 2, Box 98 57053
605/648-3678 **Br 2, C, T, Fl**, Mennonite - GC
Dairy Farmer; Housewife, 2 G/17, B/14
Read, Visiting

Viborg (SE) 50 m SW of Sioux Falls
DYCK, Harvey & Lavonne, Box 49, Rt. #3 57070
605/327-3371 **Br 4, C, T, Fl**, Mennonite - GC
Farmer; Artist
Hiking, Canoeing

What to See in

Freeman, South Dakota

Freeman is located in the heart of a prosperous farming community. Nestled among the Swiss, Low German, and Hutterite ancestral people are eleven Mennonite churches. Freeman is the home of Freeman Junior College and Academy, the Mennonite Historical Archives and Heritage Hall Museum. Each spring the college hosts "Schmeckfest," a "festival of tasting," featuring foods from the various local Mennonite ethnic groups.

The Wolf Creek Hutterite Colony lies only 10 miles west of Freeman.

—Leroy Saner

TENNESSEE

Dayton (SE) 30 m N of Chattanooga - Scopes Trial
GRIESER, Merlin & Mary, Rt 5, Box 93 37321
615/775-3674 **Br 4, C, T, Fl**, Mennonite
Professor; Secretary, 2 G/6, B/4
Gardening, Camping, Biking

Memphis (SW) - Miss. River cruise
GRAHAM, Maurice & Laurie, 3140 Choctaw 38111
901/323-6370 **Br 4, C, T, Play, Fl**, Southern Baptist
Minister; Piano Teacher, 2 G/7, B/1
Racquetball, Camping, Hiking, Bicycling, Sewing

Newport (EC) 50 m E of Knoxville
SNADER, Ray & Sylvia, 1504 North St. 37821
615/623-0611 **Br 4, C, T, Fl**, Mennonite
News Director; 1 G/7
Reading, Hiking, Playing games together as family

Stanton (SW) 40 m NE of Memphis
YODER, Clarence & Rhoda, R.2, Box 332 38069
901/548-6654 **Br 5, C, T, Cr, Fl** Beachy Fellowship
Dairy Farmer; Homemaker, 10 G/2, 8, 10, 12, 14, 20, B/1
Inf, 5, 16, 18
Volleyball

TEXAS

Alice (SC) - monkey farm
MUSSER, Richard & Dorcas, R #1, Box 301B 78332
512/664-7241 **Br 6-7, C, T, Camp**, Nondenominational
Mechanic; Homemaker, 4, 2 Nh, B/13, 18
Gardening, Camping, Raising Parakeets

Amarillo (NC) - Palo Duro Canyon, summer drama
EBERLY, Ben & Martha, 6640 Amarillo Blvd W. 79106
806/355-3314 **C, Cott.**, Mennonite Brethren
Motel Manager & Owners, 5 2 Nh, G/9, 17, B/11
Singing, Traveling, Hiking, Reading

STEVANUS, Kenneth & Marie, 3401 W 10th 79106
806/373-3412 **Br 2, Fl**, Mennonite Brethren
Management; Management, 3 B/11, 12, 14
Woodworking, Hiking, Biking, Travel, Violin

VARONA, Frank & Rachel, 203 N. Tennessee 79106
806/376-5081 **Br 4, C, T, Fl**, Mennonite
Sheetmetal; Nurse
Garden, Chickens, Handwork, Music, Church

Corpus Christi (SC)
CONRAD, Paul & Ann, 2009 Harvard 78416
512/853-7931 **Br 2, C, T, Mennonite**
Pastor; Homemaker, 4 2 Nh, G/12, B/16

Harlingen (SC)
BEILER, Barbara, 210 East Coolidge 78550
215/423-2171 **Br 2, C, T, Fl**, Mennonite
Certified Nurse - Midwife
Bird Watching, Reading, Cooking, Living, The Outdoors

Houston (EC) - space center
KIM, Marlin & Betta, 1417 Monarch Oaks 77055
713/468-2783 **Br 2, C, T, Cr, Fl**, Mennonite
Minister; Teacher, 3 1 Nh, B/11, 18
Sports, Music, Reading

New Waverly (EC)
RICHTER, Linda, Box 772 77358
713/344-6230 **Br 2, C, T, Fl**, Mennonite/Methodist
Saleslady, 3 Nh
Crafts, Sightseeing, Genealogy, Missionary Assoc, EHU, AARP

Perryton (NC) 125 m NE of Amarillo
SROF, Lore & Wilma, 622 Fordham 79070
806/435-3927 **Br 4, C, T, Fl**, Mennonite
Retired; Court Clerk, 2 Nh
Camping, Reading

Pharr (SC)
EBERLY, Raymond & Rhoda, 202 W Jones, P.O. Box 1046
78577
512/787-0473 **Br 2, C, T, Fl**, Brethren in Christ
Developer; Housewife, 5 Nh
Available here from Dec. 1 to May 1

Richardson (NE) 10 m N of Dallas
VOTH, Ernest & Carolyn, 606 Twilight Tr 75080
214/235-5568 **Br 2, T, Fl**, Play, Mennonite
Life Ins. Supt; Homemaker, 3 B/10, 12, 13
Soccer, Camping, Gardening, Stamps, Crafts

UTAH

Salt Lake City (NC)
KHADER, Badawe & Joy, 3354 Los Altos 84109
801/485-2448 **Br 2, Cr, Fl**, Mennonite
Admin. Assist; Nurse, 1 B/4
Short Sight Seeing Trips, Swimming, Cooking, Music

VERMONT

Brandon (WC) 10 m N of Rutland - marble exhibit
WEAVER, Robert & Anna Mae, R #1 05733
802/483-2219 **C, T, Fl**, Mennonite
Social Worker; Housewife, RN, 4 G/12, 15, 17, B/9
Camping, Gardening, Outdoor Sports

White River Jct. (EC) 40 m E of Rutland - Quechee Gorge
GLICK, Richard & Ruth Ann, Twinbrook Acres 05001
802/295-2359 **Br 2, C, T, Cr, Fl**, Mennonite
Resp. Therapist; Housewife, 3 G/14, 18, B/16
XC-Skiing, Hiking, Canoeing, Gardening, Dairy Goats

GLICK, Victor & Martha, 55 Neal Rd 05001
802/295-9206 **Br 4, T, Fl**, Mennonite
Physician; Housewife, 3 B/3, 13, 15
Hike, Ski, Fish, Hunt, Canoe, Frisbe, Golf

GUNTZ, Allen & Mary, 406 Quechee-W. Hartford Rd.
05001
802/295-2016 **Br 2, C, T, Fl**, Mennonite
Purch. Agent; Housewife, 2 G/5, 8
Photography, Gardening, Quilting, Biking

VIRGINIA

Broadway (WC) 11 m N of Harrisonburg
SHOWALTER, Anna B & Mary M Route 1, Box 240 22815
703/896-7535 **Br 4, C, T, Fl**, Mennonite
Retired; Retired
Gardening, Needlework, Reading

Catlett (NE) 50 m SE of Washington D.C.
MILLER, Alvin W. & Esther, Rt 1 Box 42B 22019
703/788-4447 **Br 6, C, T, Cr, Fl**, Amish Mennonite
Excavator; Housewife, 6 G/7, 15, 16, B/3, 12, 14
We enjoy company & like to meet new friends

Charlottesville (C)

EARLY, Richard & Kay, 102 Linda Court 22901
804/293-8306 **Br 4, C, Cr, Fl**, Mennonite
Pastor; Sales Clerk, 1 G/2
Water Skiing, Refinishing Furniture, Genealogical
Research

Chesapeake (SE) - Ocean & Bay beaches nearby

BERGEE, James & Mary, 2221 Mt. Pleasant Rd 23322
804/482-3603 **Br 4, C, T, Cr**, Mennonite
Dairy Farmer; Cashier, Housewife, 7 2/G, 5/B
KURTZ, Christian & Olaus, 2045 Mt. Pleasant Rd 23322
804/482-1360 **Br 4, C, T, Fl**, Mennonite
Retired; Homemaker, 3 G/YA, 2 Nh
Dairymen, Farmer, Seamstress, Quilting
MILLER, Leroy & Sarah, 934 Blackwater Rd 23322
804/482-3198 **Br 4, C, T, Fl**, Mennonite - Conservative
Ceramic Tile; Homemaker, 4 G/14, 20, B/6, 18
Fishing, Travel, Reading, Birdwatching

Cross Junction (NW) 12 m NW of Winchester

TODD, John & Elaine, P.O. Box 113 22625
703/888-3805 **Br 5, Fl**, Mennonite
Supervisor; Secretary, 1 G/2
Plants, Swimming, Hikes

Cumberland (SC) 50 m W of Richmond

HERSHBERGER, Jonas M & Mary Ann, Rt 1, Box 112A1
23040
804/492-4838 **Br 2, C**, Mennonite
Retired; Housewife
Gardening

Daleville (SW) 10 m from Roanoke, near I81 - Natural Bridge

RHOADES, J. W. & Suzanne, Rt 1, Box 494 24083
703/992-3702 **Br 3, C, T, Cr, Fl**, Church of the Brethren
Ministry; Ministry, 1 B/2
Solar Energy, Music, Camp Bethel

Dayton (WC) 8 m S of Harrisonburg

HEATWOLE, David & Elizabeth, R #2, Box 148A 22821
703/867-5068 **Br 4, T, Cr, Fl**, Mennonite
Dairymen; Office, 5 Nh
Semi Retired

HORST, Lloyd & Alice, R #3, Box 312 22821
703/879-9280 **Br 4, C, T, Cr, Fl**, Mennonite
Minister; Housekeeper, Nh

Birds, Pigeons, Peafowl, Etc., Flowers, Fishing
RHODES, William & Julia, RFD 3, Box 24 22821

703/879-9494 **Br 4, C, T**, Mennonite
Salesman; Homemaker, 4 - 3 Nh, B/17

Travel, Nature, Camping, Flying

Fairfax (NE) 18 m SW of Washington D.C.

KANAGY, Lee & Adella, 11519 Warren Lane 22030
703/591-9352 **Br 2, C, T, Fl**, Mennonite
Minister; Nurse, 5 - 4 Nh, G/18
Gardening, Japanese cooking and friends, Cookbook
Author

Harrisonburg (WC) - Massanutten Peak

BRUBAKER, Mary & Anna, Route 1, Box 44 22801
703/879-9437 **Br 4, C, T**, Mennonite
Retired

Seamstress, Rug Braiding, Quilting, Gardening

ERB, J Fred & Fern, 109 Flint Avenue 22801
703/433-8371 **Br 3, Fl**, Mennonite

E.M.C. Church Rel.; Secretary, 3 Nh

Sports, Reading, Gardening, Sewing, Knitting

FISHER, Larry & Jean, Rt 2, Box 454 22801
703/833-4476 **Br 4, C, T, Cr, Fl**, Mennonite

Farm, Church work; Homemaker, 3 G/3, 6, B/1

Tennis, Basketball, Sewing, Family Activities, African
interests

HEATWOLE, Glendon & Cheryl, Route 2, Box 339 22801
703/833-2323 **Br 2, Cr, Fl**, Mennonite

Purchasing Agent; Homemaker, 2 B/1, 5

Ham Radio, Camping, Traveling

KREIDER, Norman & Dorothy, 1254 Dogwood Dr 22801
703/434-7105 **Br 4, C, T, Fl**, Mennonite

Music Store; Homemaker, 3 G/16, 19, B/12

Swimming in own pool, Gardening

LAYMAN, Emory & Luella, Route 5, Box 55 22801
703/434-1233 **Br 4, Cr**, Mennonite

Insurance Agt; Homemaker, 6 - 5 Nh, G/17

Gardening, Swimming, Crafts, Quilting

MARTIN, Mark & Virginia, 846 College Ave 22801
703/434-4898 **Br 5, C, T, Cr**, Mennonite

Draftsman; Baker, 4 Nh

Gardening, Sewing, Reading, Painting, Photography

SHOWALTER, Hubert & Martha, RR 8, Box 31 22801
703/434-6670 **Br 6, C, T**, Mennonite

Mason, Carpenter; Housewife, 9 Nh

Ceramics, Companion

SHOWALTER, Samuel & Janice, R #10, Box 254-B 22801
703/433-9225 **Br 2, Cr, Fl**, Mennonite

Physician; Homemaker, 2 G/6, 10

Music, Hiking, Flying

SMUCKER, Dan & Frances, Rt 2, Box 464 22801
703/434-7944 **Br 6, Fl**, Mennonite

Auto Body Repair, Minister; Nh

Travel, Small farm, Church Activities, Crochet, Collect
teaspoons

SUTER, Daniel & Grace, 104 Old 33 22801
703/434-6168 **C, T**, Mennonite

College Prof; Homemaker, 4 Nh

Gardening, Woodworking, Camping, Travel

SWARTZ, Carroll & Naomi, R.F.D. 1, Box 36 22801
703/879-9872 **Br 6, Cr, Fl**, Mennonite

Retired Dairy Farmer; Housewife, 3 Nh

Bus Driver, World Book Salesman, Collects Ballpoint
Pens

TROYER, Lovina, 928 Central Avenue 22801
703/434-4926 **Br 4, Fl**, Mennonite

Secretary/Assis't

Crafts, Reading, Traveling, Sewing, Stamp collecting,
Entertaining, Photography

WEAVER, Ken & June Marie, Rt 10, Box 104 22801
703/434-7018 **Br 2, C, T, Fl**, Mennonite

Church Adm.; Reg Nurse, 4 - 1 Nh, B/16, 19, 22

WENGER, Linden & Esther, 1570 Hillcrest Dr 22801
703/434-2006 **Br 4, Fl**, Mennonite

Bishop; Librarian, 3 Nh

Fishing, Gardening, Photography

YODER, Melvin & Martha, 948 College Ave 22801
703/433-1814 **Br 2, Fl**, Mennonite

Hospital Cleaning; Homekeeper, 2 B/9, 11

Reading

Keezletown (WC) 6 m E of Harrisonburg

HUMPHRIES, Byron & Jenny, Route 1, Box 75 22832
703/269-6251 **Br 3, C, T, Fl**, Mennonite
Youth Minister; Secretary
Gardening, Simple Living, Restoring Farm House,
Skiing

Linville (WC) 9 m N of Harrisonburg

SHANK, Stuart & Helen, Route 1, Box 223 22834
703/896-8683 **C**, Mennonite
Farmer; Housewife
Camping, Fishing, Travel, Knitting, Crocheting,
Photography

Luray (NW) - Luray Caverns

HUYARD, Alvin & Janice, Rt 3, Box 12 22835
703/743-6993 **Br 2, C, Cr, Fl**, Mennonite
Teacher; Homemaker, 1 B/5
Reading, Macrame, Plants

Lyndhurst (WC) 4 m S of Waynesboro

ROPP, Herman & Gladys, P.O. Box 124 22952
703/942-0993 **Br 2, C, Fl**, Mennonite
Pastor; Teacher, 3 Nh

Reading, Gardening, Photography

Newport News (SE) - Colonial Williamsburg

GODSHALL, Abe & Joann, 77 Columbia Dr 23602
804/874-1123 **Br 4, Cr, Fl**, Mennonite
Construction; Housewife, 3 G/11, 20, B/8

Camping, Golf, Plants, Hike

ISNER, Ken & Eleanor, 62 Linda Dr 23602
804/877-5426 **Br 3-5**, Mennonite

Travel Agent; RN, 2 G/8, 11

Travel, People, Reading

LEHMAN, J. Paul & Erma, 13053 Warwick Blvd 23602
804/874-3955 **Br 4, C, T, Fl**, Mennonite

Tile Worker; Housewife, 2 Nh

Hiking, Biking, Camping

MILLER, Eli & Ruth, 140 Colony Rd 23602
804/877-2073 **Br 2, C, T, Cr, Fl**, Mennonite

Retail Milk Service; RN, 9 - 7 Nh, G/18, 20

Hunting, Bowling, Gardening, Mechanics, Reading,
Sewing, Crafts

SCHAEFER, Jr., Robert & Leona, 1 Everett Drive 23602
804/877-3203 **Br 4, C, T, Fl**, Mennonite

IBM Tech. Spec.; Homemaker, 5 G/16, 16, 22, B/18

Woodworking, Quilting, Antiques, Puzzles

SMOKER, Alta, 411 Dora Drive 23602
804/877-1810 **Br 4**, Mennonite

Homemaker, 5 Nh

Volunteer for 20 yrs

YODER, Lauren & Nina, 92 Lucas Creek Rd 23602
804/877-4983 **Br 4, C, T, Cr**, Mennonite

Business; Housewife, Nh

Reading, Traveling

Orange (C) 30 m NE of Charlottesville

YODER, Noah & Anna, Rt 1, Box 297 22960
703/672-5234 **Br 2, C, T, Fl**, Mennonite
Dairymen; Housewife, 4 G/1, B/4, 7, 9

Picnic, Playing in Water

Radford (SW) 40 m SW of Roanoke

ALDERFER, Richard & Louise, Timberlane R #2 24141
703/639-0483 **Br 4, C, T, Cr, Fl**, Brethren in Christ
Physician; Homemaker, 3 B/8, 13, 15

Flower Gardening, Entertaining, Horseback Riding

Richmond (SE)

BRUCKHART, Robert & Margaret, 9315 Electra Ln. 23228
804/262-4540 **Br 4, Fl**, Mennonite
Watchmaker; Teacher

Gardening, Photography, Reading, Hiking, Interior
Decorating

GOOD, James & Dorcas, 3905 Ludlow Road 23231
804/226-1466 **Br 3, C, Fl**, Mennonite

Teacher; Teacher, 2 G/13, B/11

Reading, Music, Crafts, P.T.A. Org, Crop, Fish,
Correctional Ed. Ass.

LONGACHER, Joseph & Constance, 1502 Chauncey Ln.
23233

804/740-1544 **Br 6, Cr, Fl**, Mennonite—Old

Physician; Homemaker, 4 G/8, 14, B/10, 12

Reading, Travel

NELSON, Ben & Susan, 1423 W Laburnum A. 23227
804/355-0903 **Br 4, Fl**, Mennonite

Med. Student; Hosp. Educator

Gardening, Woodworking, Baking

SHENK, Jon & Sheryl, 2306 Wright Ave 23224
804/233-0847 **Br 4, Fl**, Mennonite

Med Student; Nurse

Macrame, Baking, Guitar, Repair-work, Gardening,
Traveling, Plants

SNIDER, Sanford & Gloria, Rt 6, Box 377-S 23231
804/795-2646 **Br 4, C, T, Fl**, Mennonite

Edu-Research; Homemaker, 3 B/1, 10, 12

Gardening, Sewing, Cooking, Camping, Traveling,
Photography

YODER, Bruce, 3600 E Broad St 23223
804/226-1439 **Br 2, Fl**, Mennonite

Minister;

Theater, Reading, Sports, Writing

Rileyville (NW) 7 m N of Luray

MISHLER, Paul & Catherine, Route 1, Box 259 22650
703/743-6972 **C, T, Fl**, Mennonite

Principal; Homemaker, 5 G/8, 15, 21, 23, B/18

Reading, Knitting, Woodworking, Golf

Rockelle (C) 27 m N of Charlottesville

SCHROCK, Enos & Nora, SR 3, Box 415 22738
703/672-3109 **Br 4, C, T, Cott., Fl**, Beachy Mennonite

Farmer; Homemaker, 8 1 Nh, G/7, 11, 13, 17, 18, 21, B/15

Minister; Fishing, Swimming, Picnicking

South Boston (SC) 30 m E of Danville

GOOD, James & Miriam, Route 1, Box 345 24592
804/572-4756 **Br 2, C, T, Cott., Cr, Fl**, Mennonite

Landscaper; Garden Center, 3 B/13, 15, 17

Camping, Fishing, Travel

Staunton (WC)

NOLT, Robert & Anna, 2312 Third St 24401
703/886-7581 **Br 4, C, T, Fl**, Mennonite

Teacher; Homemaker, 3 G/1, B/3, 6

Camping, Traveling, Reading, Cutting Wood

Stephens City (NW) 8 m S of Winchester

HORST, Glenn & Velma, Route 1, Box 5 22655
703/869-1613 **Br 4, C, T, Cr, Fl**, Mennonite
Carpenter; Homemaker, 4 G/8, 12, 15, 17
Minister, Camping, Biking

Stuarts Draft (WC) 8 m S of Staunton

YODER, Samuel A. & Mattie, Rt #1, Box 236 24477
703/337-2660 **Br 4, C, T, Cr, Fl**, Amish
Carpenter; Housewife, 3 - 2 Nh, G/26

Small Dairy

Tazewell (SW) 15 m SW of Bluefield

TENNEFOSSE, David & Ruth, Dogwood Rd, Rt 1, Box 304
24651
703/988-3914 **Br 4, C, T, Cr, Fl**, Mennonite

Minister; Housewife, 3 G/11, B/9, 13

Playing Sports, Hiking

Waynesboro (WC) Skyline Drive, Blue Ridge Parkway

BURKHOLDER, Anna Mary, RR 2, Box 283 22980
703/943-5957 **Br 4, C, T, Fl**, Mennonite
Behavior Technician

Needlework

BURKHOLDER, Lyle & Martha, R2, Box 312 22980
703/943-8515 **Br 6, T**, Mennonite

Factory; Housewife, 3 G/12, 17, B/20

Hunting, Gardening, Sewing, Sightseeing

Winchester (NW)

STAMBAUGH, Joseph & Naomi, Route 5, Box 437 22601
703/667-0914 **Br 4, C, T, Cr, Fl**, Brethren in Christ

IBM CE; Housewife, 3 B/8, 10, 11

Gardening, Roses, Hiking, Reading, Knitting

Woodbridge (NE) 20 m SW of Washington D.C.

VANDERVEER, Loyal & Sue, 13306 Millwood Dr 22191
703/491-1223 **Br 4, C, T, Cr, Fl**, Church of the Brethren
Pastor; Homemaker, 2 B/6, 9

Sewing, Teaching

WASHINGTON**Auburn (WC)**

FRANZ, Ted & Amanda, Box 743 98002
206/839-7785 **Br 2, C, T, Fl**, Mennonite
Recreation; Teacher, 2 Nh

Goeducking, The Arts

Custer (NW) 18 m NW of Bellingham

WARKENTIN, Jacob & Wilma, Rt 1, Box 98240
206/366-3657 **Br 2, C, T**, Mennonite - GC
Pipefitter; Housewife, 4 - 3 Nh, G/20

Farm, Ceramics, Camping

Ferndale (NW) 8 m NW of Bellingham - San Juan Islands

BARTELL, Elmer & Ruby, Box 1236 98248
206/384-1723 **Br 4, Cr**, Mennonite Brethren
Retired; Bookkeeper, 2 Nh

Woodworking, Travel, Ceramics

Lind (SE) 38 m E of Moses Lake

FRANZ, Earl & Helen, Rt 1, Box 321 99341
509/677-3326 **Br 6, C, T, Fl**, Mennonite

Wheat Farmer; Clothes Sale, 3 Nh

Piano-Technician, Picnicking, Visiting, Playing Cards,
Pool

Lynden (NW) 11 m N of Bellingham - Mt. Baker

FAST, Frank & Katherine 829 Loomis Trail Rd. 98264
206/354-2763 **Br 2, C, T, Fl**, Mennonite - GC
Retired; Housewife, 9 Nh

Home Repair, Quilt Making

Newport (NE) 45 m NE of Spokane

CLARK, Robert & Goldie, Rt 2, Box 90-1H 99156
208/447-4469 **Br 4, C, T, Cott., Fl**, Mennonite - GC

Gen. Contractor; 4 G/10, 18, B/9, 11

Horses, Motorbike, Fishing, Camping, Swimming

WOELK, Menno & Dorothy, Rt 2, Box 107 99156
509/447-3508 **Br 5, C, T, Fl**, Mennonite

Retired; Housewife, 9 - 8 Nh, G/20

Electronics, Gardening, Sewing, Crocheting, Traveling

Odessa (EC) 25 m NE of Moses Lake

WEST VIRGINIA

- Charleston (WC)** - Sternwheeler riverboat
AMSTUTZ, Mary, 1500 Bridge Apt #512 25314
304/342-7784 Br 2, C, T, FI, Mennonite, Baptist at present
Librarian
Hiking, Music, Reading, Sewing, Baking, Goshen Grad.
- Dry Fork (NE)** 30 m E of Elkins - Canaan Valley
MILLER, Ira & Mary Olive, Lanesville Road 26263
304/866-4248 Br 2, C, T, Cab, FI, Mennonite
Bus Driver, Farmer; Housewife, 7 3Nh, G/16, 18, 21,
B/20
Gardening, Swimming, Skiing, Tennis, Skating, Golf,
Farm
- Durbin (EC)** 50 m S of Elkins - Cass Railroad
GOOD, Paul & Elizabeth, Box 83 26264
304/456-4356 Br 5, C, T, Cr, FI, Mennonite
Minister; Housewife, Nh
Carpenter
- Harman (EC)** 25 m E of Elkins - Old Mill, Blackwater Falls
BUCHER, Samuel & Margaret, Mountain Clinic 26270
304/259-5254 Cabin, Mennonite
Physician; Housewife, 4 Nh
GOOD, Roy & Kathryn, 26270
304/227-4242 Br 2-4, C, T, FI, Mennonite
Minister; Nutrition Aide, 4 G/15, 16, 18, B/10
Music, Reading
- Harpers Ferry (NE)** 15 m W of Frederick, MD.
MARTIN, Roger & Dorothy, Box 191, Rt #1 25425
301/432-8851 Br 2, C, T, FI, Mennonite
Salesman; Housewife, 4 G/12, 13, 16, B/18
Minister, Reading, Cooking, Sewing
- Huttonsville (EC)** 17 m S of Elkins
SNAVELY, Rachel, Box 96 26273
304/335-2835 Br 2, T, FI, Mennonite
Teacher
Sewing, Puppets
- Morgantown (NC)** - glass blowing
YODER, Delmar & Linda, Rt 5, Box 253 26505
304/292-2277 Br 2, C, T, FI, Mennonite
Extension Specialist; Teacher, 3 B/9, 13, 15
Camping, Strawberry Growing, Fishing, Woodworking,
Running
- Philippi (NC)** 20 m NW of Elkins
WINTER, Jeff & Judy, Box 596, A-B College 26416
304/457-2185 Br 3, C, T, FI, United Presbyterian
Campus Minister; Nurse
Athletics, Reading, Outdoor Recreation (caving)
- Shepherdstown (NE)** 20 m SW of Hagerstown, MD.
HEADINGS, Verle & Vivian, Route 1, Box 131 25443
304/876-2693 Br 6, C, T, FI, House church
MD Professor; Bookseller, 3 G/6, 11, 13
Reading, Hiking, Gardening, Develop Study-Retreat
Community

WISCONSIN

- Appleton (EC)**
GOERTZEN, Gerold & Bernice, 21 Seminole Ct 54911
414/733-2391 Br 2, C, T, FI, Methodist
Engineer; Housewife, 2 G/3, B/1
Camping, Woodworking, Motorcycling, Gardening
- Conrath (NW)** 50 m NE of Eau Claire
BAER, Glenn & Carolyn, RR 1, Box 179 54731
715/452-5355 Br 2, C, T, Cr, FI, Mennonite -
Conservative
Farmer; Housewife, 5 G/10, 15, 16, B/5, 12
Traveling, Nature Study, Quilting, Gardening
- STOLL, Ivan & Doris, Rt. 1 Box 209 54731**
715/532-5039 Br 5, C, T, Mennonite
Farmer; Housewife, 6 3Nh, G/22, 23, B/21
Sewing, Fabric Shop
- Exeland (NW)** 70 m N of Eau Claire - many lakes
JOYNER, Wayne & Mavis, Rt 1, Box 145 54835
715/943-2610 Br 3-4, C, T, Cr, FI, Mennonite
Farmer; Housewife, 4 G/12, 14, 15, B/10
Fishing, Hunting, Sports, Games
- KAUFFMAN, John & Mary Ellen, RR 1, Box 187 54835**
715/943-2285 Br 5, C, T, FI, Mennonite
Farmer; Homemaker, 3 G/16, B/12, 17
Biking, Fishing, Games
- Glen Flora (NW)** 80 m NE of Eau Claire - paper mills
SCHROCK, Leroy & Esther, R 1 54526
715/668-5692 Br 9, C, T, Cr, FI, Mennonite - MC
Pastor, Dairy Farming; Pastor, Assisting Dairy Farming,
4 Nh
Sewing, Quilting
- Ladysmith (NW)** 50 m NE of Eau Claire
STOLL, Linford & Jane, 204 W 4th Street N 54848
715/532-3805 Br 5, FI, Mennonite
Carpenter; Secretary
Fishing, Canoeing, Gardening
- New Berlin (SE)** 15 m SW of Milwaukee
DELP, Arlen & Shirley, 3767 Shady Lane 53151
414/544-4288 Br 2, T, FI, Mennonite
Physician; Homemaker, 3 G/7, 13, 16
- Waukesha (SE)** 20 m W of Milwaukee - ethnic festivals
HONN, De & Dorothea, 430 Hillview Cr 53186
414/549-0733 Br 4, C, T, FI, Mennonite
Social Worker; Nurse, 2 G/9, B/4
Recreational Activities, Camping, Music, Woodworking

WYOMING

- Gillette (NE)** 190 - coal mine tours
GOULD, Gerald & Jenelle, 4517 Hi-Line Rd 82716
307/686-0008 Br 2, C, T, Cr, FI, Baptist
Engineer; Homemaker, 1 B/2
Camping, Jeeping, Hiking

CANADA

ALBERTA

- Bluesky (NW)** 50 m W of Peace River - Dunvegan Hist. site
HAAS, Melford & Verla, Box 9 TOH 0J0
403/835-4479 Br 4, C, Cr, FI, Mennonite - MC
Accountant; Homemaker, 4 G/2, 5, 8, 9
Gardening, Hiking, Tenting, Reading, Birds, Hunting
- SHARP, Galen & Donna, Box 95 TOH 0J0**
403/835-4321 Br 4, Cr, Mennonite
Carpenter; Housewife, 2 G/3, B/2
Hike, Read, Gardening, Photography
- Calgary (SW)** - Heritage Village, Banff Nat. Pk., Stampede
BARTEL, Peter & Evelyn, 3615 Kerry Pk. Rd. SW T3E 4S5
403/246-8622 C, T, Mennonite
Carpenter; Nursing Aide, 1 B/2
Singing, Camping, Photography, Traveling
- EPP, Menno & Irma, 3703 Unity Place, N.W. T2N 4G4**
403/282-5592 Br 4, T, FI, Mennonite - GC
Pastor; Piano teacher, 3 G/17, 17, B/13
Woodwork, Hiking
- GODARD, Kenneth & Colleen, 2911 - Underhill Dr N.W. T2N 4E4**
403/289-0692 Br 4, FI, Mennonite
Engineer; Housewife, 5 B/3, 7, 9, 11, 18
Hiking, Sports (Hockey, Football, Soccer) Swimming
- LOEWEN, Don & Pat, 311 Whitehill Pl N.E. T1Y 3G6**
403/285-3560 Br 2, FI, Mennonite - GC
Machinist; Homemaker, 2 G/7, B/6
Swimming, Hiking, XC Skiing, Handwork, Crafts
- NEUFELD, Linda, #3 11240-6 St. S.W. T2W 1V9**
403/259-6849 Br 2, C, FI, Mennonite - GC
Teacher
Hiking, Reading, Writing
- Calling Lake (NMC)** 130 m N of Edmonton, 40 m N of
Athabasca, Rt. 813 - Snowshoe factory
AMSTUTZ, Willis & Joyce, TOG 0K0
403/331-3732 Br 2, C, T, Cr, FI, Mennonite
Merchant; Clerk, 3 G/11, 13, B/7
Biking, Hiking, Swimming
- Carstairs (SC)** 40 m N of Calgary
GOERTZEN, Henry & Erna, RR 1 T0M 0N0
403/337-2172 Br 6, C, T, FI, Mennonite - GC
Farming; Housewife, 5 4Nh, B/14
Woodcraft, Music, Art, Electronics, Sew, Swim, Skate,
Cross Country Ski
- HILDEBRANDT, Abraham & Alma, RR 1 T0M 0N0**
403/337-2254 Br 4, C, T, FI, Mennonite - GC
Farmer; Housewife, 3 1Nh, B/10, 17
Varied
- PETERS, Albert & Agnes, RR 1 T0M 0N0**
403/337-2251 Br 2, C, T, FI, Mennonite - GC
Farmer; Housewife, 3 1Nh, B/14, 18
Travel, Sports, MCC Thrift Shop Volunteer
- Coaldale (S)** 8 m E of Lethbridge
GOERTZEN, Frank & Erna, 1701-22 Ave Box 432 T0K 0L0
403/345-3755 Br 4, C, T, Mennonite
Ex-Contractor; Painting
Travel, Swimming, Golfing, Hang Kite Flying, Ceramics,
Crafts
- NEUFELD, Vernon C & Anne, 1213-23 Ave, Box 704 T0K 0L0**
403/345-3995 Br 3, FI, Mennonite
Salesman; Typist, 2 1Nh, G/19
Reading, Crocheting, Music
- WILLMS, Susan, Box 1354 T0K 0L0**
403/345-3949 Br 3, Mennonite
Reading, Gardening, Knitting, Collecting Poems
- Crossfield (SC)** 25 m N of Calgary
GOERTZEN, David & Margaret, RR 1 T0M 0S0
403/946-5475 Br 4, C, T, Cr, FI, Mennonite - GC
Farmer; Housewife, 4 3Nh, B/18
Travel, Sewing, Carpentry
- Debolt (NW)** 30 m E of Grand Prairie - pulp mill
PENNER, Peter & Margaret, Box 456 T0H 1B0
403/957-2281 Br 6, FI, Mennonite Brethren
Teacher; Teacher, 5 G/15, B/13, 17, 20, 21
Farming
- Didsbury (SC)** 50 m N of Calgary
NEUFELD, Frank & Susanna, Box 387 T0M 0W0
403/335-4025 Br 6, C, T, Cr, FI, Mennonite - GC
Farmer; Housewife, 3 1Nh, G/17, B/20
Fancy Work, Girls Club, Sports, Church Activities
- NEUFELD, Peter A & Anna, 1417 19th Ave, Box 843 T0M 0W0**
403/335-3531 Br 6, C, Mennonite
Retired; Retired, 5 Nh
Woodwork, Crocheting, Knitting
- WARKENTIN, Abe & Mary, RR #2 T0M 0W0**
403/335-4533 Br 6, C, T, Cr, FI, Mennonite - GC
Farming; Housewife, 8 3Nh, G/7, 12, 14, B/17, 19
Hikes, Drives, Picnics, Family ball games
- Eaglesham (NW)** 80 m NE of Grande Prairie
KING, Lloyd & Cerna, Box 269 T0H 1H0
403/359-2106 Br 6, C, T, Cott., FI, Mennonite
Farmer; Wife, 7 Nh
Skiing, Golfing, Birding, Fishing
- KING, Thomas & Freda, Box 269 T0H 1H0**
403/359-2206 Br 4, C, T, FI, Mennonite
Farmer; Housewife,
Skiing, Canoeing, Crocheting, Woodwork
- LEFEVER, Leon & Anna Mary, Box 73 T0H 1H0**
403/359-2443 Br 6, C, T, FI, Mennonite
Farmer; Farmers Wife, 2 Nh
X Country Skiing, Golfing, Traveling
- Edmonton (C)** - game farm
GOOD, Edwin & Grace, 3504-104 St. T6J 2J7
403/434-2356 Br 4, T, Cr, FI, Mennonite
Manager; Housewife, 2 B/4, 7
Camping, Fishing, Hiking

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Edson (WC) 120 m W of Edmonton - Jasper Nat. Pk.
GRASSE, Alvin & Ruth, Box 517 TOE 0P0
403/723-2208 Br 4, C, T, Mennonite
Teacher; Homemaker, 7 3 Nh, G/14, 16, B/12, 21
Hunting, Fishing, Carpentry, Quilting, Sewing,
Farming
VOEGTLIN, Paul & Freda, Box 556 TOE 0P0
403/723-2132 Br 2, C, T, Cr, Fl, Mennonite
Pastor/teacher; Homemaker, 2 G/19, B/13
Singing, Gardening, Woodworking, Handicrafts
LaCrete (N) 250 m N of Grande Prairie, 40 m E of Rt. 35
JANZEN, Peter & Telita, Box 434 T0H 2H0
403/928-2192 Br 4, C, T, Fl, Mennonite - GC
Teach-Farm; Housewife, 2 G/3, B/5
Variety
Lethbridge (S) -Japanese Gardens
DYCK, Nick & June, 257 Columbia Blvd. T1K 3Z5
403/329-6197 Br 2, Fl, Mennonite - GC
Pastor; Housewife, 3 G/12, B/6, 8
Fishing, Camping
EPP, Melvern & Kathy, 1018 Cameron Road T1K 4B3
403/329-4921 Br 4, C, Cr, Mennonite - GC
Corrections Officer; Hair Stylist
Rock Hounds, Golf, Fish, Crochet, Knit
Linden (SC) 65 m NE of Calgary, near Rt. 21
TOEWS, Alfred, Box 218 T0M 1J0
403/546-3884 Br 4, C, T, Mennonite Brethren
Business; 5 3 Nh, G/10, 18
TOEWS, Cornelius C., Box 128 T0M 1J0
403/546-2139 Br 4, C, T, Mennonite Brethren
Retired Farmer;
Pincher Creek (SW) 60 m W of Lethbridge - gas plants
DYCK, Nick & Frieda, Box 756 T0K 1W0
403/627-2191 Br 4, C, T, Fl, Mennonite - GC
Farmer; Retired Teacher, 4 2 Nh, B/15, 15
Fishing, Hiking, Boating, Camping, Tennis
JANZEN, Peter & Kathy, Box 550 T0K 1W0
403/627-2350 Br 4, C, T, Fl, Mennonite - GC
Farmer; Housewife, 4 3 Nh, G/18
Fishing, Hiking, Bicycle, Bowling
POETICKER, Peter & Ruth, Box 427 T0K 1W0
403/627-2364 Br 4, C, T, Cr, Fl, Mennonite - GC
Farming; Housewife, Nh
Red Deer (SC)
BRAUN, Clarence & Ruth, 55 Nyman Cres T4P 1Z5
403/347-1240 Br 3, T, Cr, Fl, Menn. Brethren, Am.
Baptist
Sales; Homemaker, 2 B/3, 5
Skiing, Music, Reading, Art & Drama
Rosemary (SE) 18 m N of Brooks
DICK, Eric & Laura, Box 66 T0J 2W0
403/378-4501 Br 4, C, T, Fl Mennonite
Farm; Farm 4 2 Nh, B/9, 15
Welding, Flying, Gardning
Sexsmith (NW) 12 m N of Grande Prairie
SHOWALTER, James & Linda, RR #1 T0H3C0
403/568-2420 Br 2, C, T, Cr, Fl, Mennonite
Electronic Tech.; Homemaker, 2 G/4, B/2
Snowmobiling, Music, Ham Radio, Electronics
Swallow (SC) 60 m NE of Calgary
TOEWS, Albert & Anna, RR1 T0M 1Y0
403/546-2111 Br 4, C, T, Mennonite Brethren
Farmer; Housewife, 9 8 Nh, B/20
Travelling, Gardening
Three Hills (SC) 80 m NE of Calgary
GOERZEN, Martin & Mary Ann, Box 659 T0M 2A0
403/443-2246 Br 2, C, T, Fl, Mennonite - GC
School adminstr; Homemaker, 6 3 Nh, G/13, B/14, 15
Crafts, Music, Family, Teaching, Woodwork, Boating,
Canoeing, Hunting
TROYER, Levi & Evie, 314 Third Avenue T0M 2A0
403/443-5430 Br 2, C, T, Fl, Mennonite
Barber; Housewife, 2 G/9, 12
Sewing, Quilting, Gardening, Crafts
Tofield (C) 40 m E of Edmonton
KAUFFMAN, Joseph W. & Edith, Box 481 T0B 4J0
403/662-4986 Br 4, Fl, Mennonite
Farmer; Housewife, 3 Nh
Carpentry, Gardening
STAUFFER, Boyd & Verba, Box 171 T0B 4J0
403/662-4045 Br 2, C, T, Cr, Mennonite
Farmer; Housewife, 3 Nh
STAUFFER, Harry & Gladys, RR #1 T0B 4J0
403/662-2144 Br 4, C, T, Fl, Mennonite
Farm; Housewife, 5 4 Nh, B/Y, A
WIDEMAN, Joseph & Glenna, RR #1 T0B 4J0
403/662-2404 Br 2, C, T, Cr, Fl, Mennonite
Dairy Farmer; Housewife, 3 G/4, 5, B/2
Curling, Hockey, Sewing

BRITISH COLUMBIA

Abbotsford (SW) 45 m SE of Vancouver
FRIESEN, Hugo & Jean, 869 Columbia Rd V2S 4N5
604/859-4905 Br 2, C, T, Fl, Mennonite Brethren
High School Principal; Housewife, 4 G/16, 18, 21, B/20
Hiking, Reading, MCC
LOEWEN, John & Myrna, 34026 Oxford Ave V2S 2T5
604/853-4305 Br 2, T, Fl, Mennonite - GC
Store Clerk; Receptionist
Photography, Camping, All Sports, Cycling, Hiking,
Skiing
NEUFELD, John & Rita, 2146 Orchard Dr V2S 4N4
604/853-1324 Br 4, Fl, Mennonite Brethren
Teacher; Homemaker, 5 3 Nh, G/13, B/16
Gardening, Woodwork
Chilliwack (SW) 65 m E of Vancouver
EPP, George & Adelaide, 9414 Gibson Road V2P 6H4
604/792-1708 Br 6, C, T, Fl, Mennonite Brethren
Teaching; Teaching, 2 G/18, B/20
Farming, Jogging, Fishing, Reading, Antique Hunting,
X-Ctry Ski

Clearbrook (SW) 40 m E of Vancouver - raspberries
LABUN, Lydia, 2086 Dolphine Crescent, V2T 3T1
604/853-4977 Br 2, C, T, Fl, Mennonite Brethren
Teacher, 2 G/13, B/16
Artist
Dawson Creek (NE) - Sukunka Falls
GOOD, Ray & Betty, 1524-95 Ave VIG 1J8
604/782-7266 Br 4, C, T, Cr, Fl, Mennonite Brethren
Business Mgr; Store owner, 6 1 Nh, G/5, 15, 17, B/8,
18
Gardening, Sports, Reading, Meeting people, Cooking
Fort St. John (NE) 40 m NW of Dawson Creek - Bennett Dam
REIMER, Ernie, Box 7079 V1J 4K5
604/785-5833 Br 2, C, T, Fl, Mennonite
Teacher, 5 G/8, 10, 15, 19, B/17
Fishing, Hiking
Kelowna (SC) 40 m N of Penticton - floating bridge
TOEWS, Abram T. & Margaret, 874 Morrison Ave V1Y 5E5
604/762-3917 Br 2, C, Mennonite Brethren
Retired; Retired
Reading, Cycling, Crocheting, Sewing, Housekeeping
Ladner (SW) 10 m S of Vancouver
PARKER, Arthur & Anna, 4811 - 53 St V4K 2Y9
604/946-9722 Br 2-3, C, T, Mennonite Brethren
Carpenter; Housewife, 4 1 Nh, G/12, 16, B/18
Gardening, Sewing
Langley (SW) 25 m E of Vancouver
DYCK, Bob & Kathy, 23491 16 Ave Langley, R.R. 9
V3A 6H5
604/534-6003 Br 2, C, T, Cr, Fl, Mennonite - GC
Electrician; Housewife, 2 G/4, 8
Camping, Hiking, Softball, Gardening, Swimming
Mt. Lehman (SW) 35 m E of Vancouver
KLASSEN, C. P. & Elisabeth, 4194 Balmoral St, RR #1
V0X 1V0
604/856-5289 Br 2, C, T, Cr, Fl, Mennonite Brethren
Voc. Instructor; Homemaker, 3 G/9, B/14, 16
Reading, Hiking, Camping
North Vancouver (SW)
KLIPPENSTEIN, Henry & Louise, 1478 Coleman St
V7K 1W7
604/987-1506 Br 4, C, T, Fl, Mennonite Brethren
Teacher; Homemaker, 3 G/15, B/17, 19
Ski, Golf, Read, Swim, Skate, Etc

Penticton (SC)
HOUSTON, Jim & Doreen, 201 South Beach Dr. V2A 3W4
604/492-8004 Br 2, C, Fl, Baptist
Pediatrician; Housewife, 3 G/4, B/6, 11
Hiking, Swim, Tennis, Ski, Reading

What to See in

B.C.'s Fraser Valley

Drive south along Clearbrook Rd. then east on Huntingdon; turn south on Gladwin Rd. Immediately on the right you will see one of the first M.B. churches in the area; also burial site of many notables.

Camp Squeah, just 12 miles north of Hope is a beautiful facility owned by the General Conference of Mennonites of B.C.

Follow the #3 Road off the freeway directly into Yarrow. Mennonites settled in this area as early as 1928, established churches and a private high school. Proceed east on Main Street to Vedder Mtn. Rd. to Cultus Lake. High above Cultus is Columbia Bible Camp, owned by M.B.'s. Take time to hike and enjoy the magnificent scenery.

—Rudy Baerg

Richmond (SW) 10 m S of Vancouver
GIESBRECHT, Dave & Anne, 9851 Finn Rd V7A 2L3
604/277-9418 C, T, Mennonite Brethren
Farmer; Nurse, 4 G/11, 13, B/16, 18
Fishing, Travel, Bowl, Camp
South Hazelton (NW) 225 m NE of Prince Rupert - Indian Res.
PENNER, Susan, Kitsegukia Village, RR 1 V0J 2R0
604/849-5380 Br 2, C, Fl, Mennonite Brethren
Teacher;
Hiking, Reading, Live on an Indian Reservation
Vancouver (SW)
REESOR, Herb & Verna, 4041 W 29th Ave V6S 1V4
604/224-5245 Br 6, Fl, Mennonite
Service Mng; Housewife, 3 2 Nh, G/16
Gardening, Hiking, Canoeing
Vanderhoof (NC) 60 m W of Prince George
KROPP, Merle & Bertha, Box 800 V0J 3A0
604/567-4483 Br 4, C, T, Mennonite
Minister; Housewife, Nh
Fishing

Victoria (SW) S of Vancouver - Butcharts Gardens
DUNCAN, Bob & Verna, 4282 Glanford V8Z 4B8
604/479-8608 Br 2, C, T, Cr, Fl, Mennonite Brethren
Forestry Tech; (Teacher) Home, 1 B/1

MANITOBA

Altona (SE) 75 m S of Winnipeg
DRIEDGER, Cornelius & Elsie, Box 786 R0G 0B0
204/327-5797 Br 2, C, T, Fl, Mennonite
Farmer; Housewife, 3 G/10, B/15, 16
Visiting, Snowmobiling
HEINRICH, Cornelius & Mary, Box 937, R0B 0B0
204/324-5557 Br 6, C, Mennonite
Nh
Reading, Traveling
Arnaud (SE) 75 m S of Winnipeg
POETKER, Jake & Wilma, Box 33 R0A 0B0
204/427-2685 Br 5, C, T, Cr, Fl, Mennonite, GC
Farmer; Music Teacher
Flying, Swimming, Golfing
Austin (SC) 25 m W of Portage La Prairie
HILDEBRAND, Dick, Box 44 R0H 0C0
204/685-2725 Br 4, C, T, Fl, Mennonite - EMC
Dairy; 7 4 Nh, G/16, B/18, 20
Beausejour (SE) 35 m NE of Winnipeg
KROEGER, Leonard & Marjorie, Box 566 R0E 0C0
204/268-3369 C, T, Fl, Baptist
Instrument Tech.; Homemaker, 2 G/3 mos, 2
Gardening, Sewing, Reading
Blumenort (SE) 35 m SE of Winnipeg
DOERKSEN, John P. & Marie, 150 3rd Ave, Box 6 R0A 0C0
204/326-1982 Br 2, C, T, Cr, Fl, Mennonite
Retired; Housewife, 4 Nh
Woodwork & Collecting Wood, Sewing, Knitting
DOERKSEN, Pete & Anna, 3rd Ave., Box 41 R0A 0C0
204/326-1942 Br 3, Cr, Fl, Mennonite - Evang.
Farmer; Housewife, 5 3 Nh, G/18, 20
Fishing, Gardening, Travelling, Sewing, Quilting,
Knitting
FRIESEN, John & Linda, 119 Second Ave, Box 33 R0A 0C0
204/326-1634 Br 2, C, T, Fl, Mennonite - EMC
Retired; Domestic
SCHINKEL, Lena, Main R0A 0C0
204/326-1544 Br 3, C, T, Cr, Fl, Mennonite - Evang.
Postmistress; 4 Nh
Sewing, Gardening, Travel
Bolssevain (SW) 48 m S of Brandon - Peace Gardens
ENGBRECHT, George & Rita, Box 927 R0K 0E0
204/534-2593 C, T, Mennonite - GC
Farm; Housewife, 3 G/6, B/10, 12
Read, Swim, Garden
HEIDE, Jake & Bertha, Box 26 R0K 0E0
204/534-6783 Br 4, C, T, Fl, Mennonite - GC
Farmer; Housewife, 4 Nh
Fishing
NEUFELD, Werner & Elsie, Box 478 R0K 0E0
204/534-2303 Br 5, C, T, Cr, Fl, Mennonite
Farmer; Driving Instructor, 3 Nh
Swimming, Tennis, Airplane pilot, Reading, Collecting
Antiques
RAINE, Donald & Esther, Box 519 R0K 0E0
204/534-6667 Br 4, C, T, Cr, Fl, Mennonite Brethren
Farmer; Housewife, 3 Nh
Music, Reading, Stamps, Postmarks, Crafts
VOTH, Abe & Mary, Box 688 R0K 0E0
204/534-7027 Br 4, C, T, Cr, Mennonite - GC
Semi Retired; 10 Nh
Fishing, Sightseeing, Travel, Visiting
Brandon (SW)
HILDEBRAND, Peter & Betty, Box 1194 R7A 6A4
204/824-2006 C, T, Baptist
Farmer; Housewife, Nh
Hunting, Fishing, Golf
KRUEGER, John & Anne, R.R. 2 R7A 5Y2
204/728-7211 Br 2, C, T, Cr, Fl, Mennonite Brethren
Farmer; Homemaker, 4 G/13, 16, 19, 19
Reading, Biking, Antiques, Music, Piano
Carman (SE) 40 m SW of Winnipeg
DYCK, James & Marie, Box 48 R0G 0Y0
204/745-3135 Br 2, C, T, Fl, Mennonite - GC
Farmer, Salesman; Homemaker, 3 1 Nh, G/18, B/22
Flying, Embroidery, Traveling
Elkhorn (SW) 17 m W of Virden
PENNER, Alph & Margaret, Box 67 R0M 0N0
204/845-2271 Br 2, C, T, Cr, Church of God in Christ
Farmer; Housekeeper, 6 4 Nh, G/15, 19
Reading, Horse Shoes, Cycling
Elm Creek (SE) 40 m W of Winnipeg
KLASSEN, Harry & Carole, RR 2 R0G 0N0
204/436-2446 Br 2, C, T, Fl, Mennonite Brethren
Assessment Valuator; Piano Teacher, 2 G/5, B/6
Traveling, Horses, Hobby Farming
PETERS, Ben & Nancy, Box 118 R0G 0N0
204/436-2293 C, T, Fl, Mennonite Brethren
Farming; Homemaker, 4 G/3, 10, 14, B/16
Raising Buffalo, Hunting, Camping, Gardening
Flin Flon (NW) 100 m N of The Pas - Hudson Bay Mining
EPP, Larry & Denise, 9 Grandview R8A 1B8
204/687-6676 Br 1-2, C, T, Fl, Mennonite - GC
Teacher; Housewife, 2 G/1, B/2
Guitar (learning), Sports, Sewing, Handwork, Pottery
Glenlea (SE) 15 m S of Winnipeg
WIENS, Werner & Jeanene, Box 31 R0G 0S0
204/736-2726 Br 2, C, T, Fl, Mennonite - GC
Farmer; Homemaker, 3 B/1, 3, 6
Camping, Music
Killarney (SW) 70 m S of Brandon
MARTENS, Jake & Gertie, Box 542 R0K 1G0
204/523-8557 Br 4, C, T, Cott., Fl, Mennonite Brethren
Farming; Teaching, 2 G/8, 12
Hunting, Canoeing, Swimming, Snowmobiling,
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Kleefeld (SE) 45 m S of Winnipeg - Canadian mint
DUECK, Ron & Wendy, Box 139 R0A 0V0
204/377-4467 **Br 2, C, T, Cr, FI, Mennonite** - Evangelical
Teacher; Teacher, Homemaker, 2 G/5, B/1
Church Work, Studying, Golf, Hiking, Traveling,
Internat. Guests

Kola (SW) 18 m W of Virden
PENNER, James & Joy, R0M 1B0
204/845-2552 **Br 4, C, T, Cott., Cr, FI, Mennonite** - EMC
Farmer, Minister; Housewife, 2 B/2, 4
Travel, Menn. History

Landmark (SE) 20 m S of Winnipeg
PENNER, Ron & Ruth, RR 1, Box 26 R0A 0X0
204/355-4609 **Br 2, C, T, FI, Mennonite** - Evang.
Farmer; Homemaker, 4 G/1, 11, B/6, 13

Lynn Lake (NW) 300 m N of The Pas - mine tour
ENNS, Abe & Anne, Box 100 R0B 0W0
204/356-2265 **Br 5, C, T, Cab., Mennonite Brethren**
Administrator; Teacher Aide
Fishing, Cross Country Skiing, Water Skiing
FAST, George & Sigrid, Box 894 R0B 0W0
204/356-2902 **Br 3, C, FI, Mennonite** - GC
Teacher; Chem. Analyst
Curling, Skiing, Fishing, Canoeing, Gardening

McAuley (SW) 40 m N of Virden
ANDERSON, Garry & Esther, Box 217 R0M 1H0
204/722-2247 **Br 5, C, T, FI Mennonite Brethren**
School Principal; Housewife

Mitchell (SE) 40 m SE of Winnipeg
KLEWER, John & Opal, Box 1734 R0A 2A0
204/326-1912 **Br 4, C, T, Mennonite** - EMC
Sales; Secretarial, 2 G/15, B/17
Travel, Photography, Hunting

Morden (SE) 80 m SW of Winnipeg - Hutterite colonies
FEHR, David & Anne, 432 8 St, Box 1528 R0G 1J0
204/822-4316 **Br 2, C, T, Mennonite**
Retired, 2 Nh
UNRUH, Cornel & Katy, Box 10, R0G 1J0
204/822-5689 **Br 4, C, T, Cr, FI, Mennonite Brethren**
Medical Doctor; Homemaker, 7 2 Nh, G/10, 12, B/17,
18, 20
Flying, Gardening, Swimming, Reading, Camping,
Music

Morris (SE) 45 m S of Winnipeg
BARTEL, George & Lillie, RR 1, Box 7-1 R0G 1K0
204/746-8221 **Br 2, C, T, FI, Mennonite** - EMC
Farmer; Housewife, 7 1 Nh, G/6, 8, 13, B/10, 12, 19
Power-Tobogganing, Outdoor Activities

Steinbach (SE) 38 m SE of Winnipeg
DUECK, Henry & Erna, Box 1911 R0A 2A0
204/326-2435 **Br 2, C, T, Cr, FI, Mennonite** - GC
School-teacher; Homemaker, 3 B/2, 5, 7
Camp, Farm
FAST, Elvin & Della, Box 1106 R0A 2A0
204/326-2339 **Br 4, C, T, Cr, Mennonite**-EMB
Ford Dealer; Housewife, 5 4 Nh, B/18
Golf, Water Ski
FRIESEN, John & Mary, 67 Oak-Gres, Box 362 R0A 2A0
204/326-2529 **Br 4, C, T, Mennonite**
Retired; Cook in Hospital, 10 Nh
HILDEBRAND, Vern & Mary Anne, Box 1293 R0A 2A0
204/326-6609 **Br 2, C, T, FI, Mennonite** - GC
Teacher; 2 G/10, B/13
MARTENS, Jac & Elsa, 5 Fernwood Bay, Box 705 R0A 2A0
204/326-6863 **Br 2, C, T, Mennonite**
Printer; Housewife, 5 Nh
Postage Stamps, Handyman, Fishing
NEUFELD, Abe & Nettie, Box 2455 R0A 2A0
204/326-3824 **Br 4, C, FI, Mennonite** - GC
Pastor; Homemaker, 3 2 Nh, B/16
Golfing
PENNER, Ben D & Anna, 49 Spruce Crescent, Box 1990
R0A 2A0
204/326-6027 **Br 2, C, T, FI, Mennonite** - EMB
Semi Retired; Housewife
Flowers, Quilting, Crocheting, Travel
SCHELLENBERG, Jack & Irene, Box 411 R0A 2A0
204/326-1298 **Br 4, C, T, Cr, FI, Mennonite Brethren** -
Evang.
Foreman; Homemaker, 2 G/2, 6
Piano, Carpentry, Gardening, Meeting People,
Volunteer MCC Africa
SIEMENS, Jacob & Susan, Box 1508 R0A 2A0
204/424-5512 **Br 6, C, T, Cr, FI, Mennonite** - GC
Teacher; Homemaker, 7 6 Nh, G/14
Farm, Travel, Garden, Sewing Group, Camps, Tour
Guide Service
WARKENTIN, Dietrich & Katie, 264 Centre, Box 2, RR 1,
GRP 14, R0A 2A0
204/326-1656 **C, T, Mennonite** - GC
Retired Farm; Housewife, 2 Nh
Fishing, Gardening, Bees
WIEBE, Abram & Susan, 574 Willow Cres, Box 2215,
R0A 2A0
204/326-9322 **Br 3, T, FI, Mennonite** - GC
Teacher; Housewife, 2 G/9, B/12
Fishing, Sports

Winkler (SE) 80 m SW of Winnipeg
FALK, John & Hedy, RR 1, Box 518, GRP 36 R0G 2X0
204/325-4626 **Br 3, C, T, Cr, FI, Mennonite**
Farmer; Housewife, 1 B/2
Bowling, Sports Fan, Tennis, Macrame, Sewing,
Quilting, Gardening
SAWATZKY, Dan & Judith, Box 150 R0G 2X0
204/325-8181 or 325-9533 **Br 3, C, T, FI, Mennonite** - GC
Real Estate; Home School, 2 G/14, B/9
Photography, Art, Travel, Horses

Winnipeg (SE) - art & culture centers, boat cruises
DUERKSEN, David & Elfrida, 43 Pleasant Bay R2K 0E2
204/339-6796 **Br 2, FI, Mennonite Brethren**
Teacher; Housewife, 3 1 Nh, B/15, 19
Reading, Camping, Cycling, Traveling
KLASSEN, Menno & Aggie, 748 Pasadena Ave R3T 2T3
204/269-2445 **Br 3, C, T, Cr, FI, Mennonite** - GC
Agronomist; Homemaker, 4 3 Nh, B/23
Swimming, Horseshoe, Croquet, Skiing, Discussion,
Read, Garden

PETERS, Jake & Barbara, 646 Elmhurst Rd. R3R 0V1
204/889-5094 **C, T, Cr, FI, Mennonite**
Teacher; Housewife, 2 G/5, B/7
Cycling to Park, Running, Piano
PLETT, Ray & Pat, 21 Costello Dr R2Y 1X8
204/888-0781 **Br 4, T, Mennonite**
Electronics Technologist; Lecturer
Reading, Crafts, Drama Group, Music Group,
Photography

What to See in Southern Manitoba

Manitoba is really "Mennonite country" in Western Canada.

A number of original Mennonite villages continue. Blumenort, Neuberghthal, Reinland, Altberghthal, and others west of the Red River still point out clearly the pattern of settlement brought to the prairies a century ago.

Two museums in Altona and the Pembina Thresherman's museum west of Winkler are well worth a look, along with the Mennonite Village Museum near Steinbach, the best-known landmark of all. Niverville residents will point the way to the junction of the Red and Rat Rivers where the first Manitoba Mennonite settlers landed in 1874. A marker at old Fort Dufferin north of Emerson off Highway 75 marks the place where west Reserve settlers first disembarked in 1875.

The oldest Mennonite high school, Mennonite Collegiate Institute, founded in 1888, is in Gretna, and perhaps the last private elementary school may be found at Altberghthal if one asks around.

Don't forget to visit the senior citizens' home in every town. Here the story of the area will come alive.

—Lawrence Klippenstein

NEW BRUNSWICK

Fredericton (C) - King's Landing village
DE JONG, Hielke & Siegelinde, 100 Nottingham E3B 4W9
506/455-3081 **Br 2, C, T, FI, Mennonite** - GC
Plant Breeder; Homemaker, 3 G/11, B/13, 14
Chess, Camping, Knitting, Reading, International - 5
languages
Sackville (E) 30 m S of Moncton - geographic ctr. of
Maritime Provinces
PENNER, Peter & Justina, 86 Lansdowne St, Box 524
E0A 3C0
506/536-2174 **Br 4, C, T, Mennonite Brethren**
University Professor; Secretary, 2 Nh
Music, Travel, Antiques, Reading

NOVA SCOTIA

Kentville (W) 70 m NW of Halifax - worlds highest tides
JANZEN, Siegfried & Margaret, RR #1 B4N 3V7
905/678-3671 **Br 2, C, T, Baptist**
Mason; Housewife, 4 2 Nh, G/21, 25
Reading, Gardening, Needlework, Crafts

ONTARIO

Agincourt (S) E suburb of Toronto
CHESTER, Leonard & Ruth Ann, 20 Morgandale Cr
M1W 1S3
416/497-6991 **Br 4, C, T, FI, Brethren in Christ**
Pastor; Homemaker, 2 G/4, 6
Music, Sewing, Gardening

Baden (S) 10 m W of Kitchener
SHANTZ, Ralph & Dorothy, RR 2 N0B 1G0
519/634-8629 **Br 4, C, T, FI, Mennonite**
Farmer; Housewife, 2 G/10, 12
Crafts, Music, Reading, Cross Country Skiing
WAGLER, Chris & Verna, RR #2 N0B 1G0
519/634-8566 **C, T, FI, Mennonite**
Oil Burner Tech; Nurse's Aide, 3 G/11, 19, B/25
Traveling, Sports, Do-it-yourself-projects, Games,
Gardening

Beamsville (SSE) 8 m W of St. Catharines
COFFMAN, David & Margery, RR #1 L0R 1B0
416/562-5181 **Br 5, C, T, Cr, Mennonite**
Retired; Retired, 5 Nh
Brunner (S) 12 m N of Stratford
NAFZIGER, Ronald & Gloria, N0K 1C0
519/595-4007 **Br 2, C, T, FI, Mennonite**
Mechanic; Homemaker, 1 G/1
Most Sports, Reading, Bicycling
Durham (WC) 30 m S of Owen Sound
GINGRICH, John & Helen, RR 2 N0G 1R0
519/369-6635 **C, T, FI, Mennonite**
Farmer; Housewife, 1 B/22
Gardening, Motorcycling, Camping
Elmira (S) 10 m N of Kitchener - old time village
BAUMAN, Clifford & Isabelle, 24 Aspen Cres N3B 1J6
519/669-8149 **Br 2, C, FI, Mennonite**
Warehouse wkr.; Homemaker, 2 G/9, B/5
Sports, Music, Crafts, Knitting, Camping, Read, Bike
Riding
MARTIN, Earl S & Vera, RR #2 N3B 2Z2
519/669-5379 **Br 4, C, T, Mennonite**
Farmer; Homemaker, 3 Nh
Reading, Traveling, Snowmobiling, Swimming
Fenelon Falls (C) 40 m NW of Peterborough
BURKHOLDER, Walter W & Florence, 46 Clifton K0M 1N0
705/887-2690 **Br 4, Cr, FI, Mennonite**
Retired Farm; Homemaker, 2 Nh
Music, Gardening
Fort Erie (SSE) 2 m W of Buffalo, N.Y. - Niagara Falls
SIDER, Harvey & Erma, 1301 Niagara Pkwy L2A 5M4
416/871-7769 **Br 4, C, T, FI, Brethren in Christ**
Bishop; Housewife, 2 G/19, B/11
Travel, Gardening, Sewing, Books
Hagersville (S) 20 m SW of Hamilton
MARR, Merlin & Naomi, RR 1 N0A 1H0
416/768-3928 **Br 2, C, T, Cr, FI, Brethren in Christ**
Garage Owner; Registered Nurse, 4 2 Nh, G/Y.A., B/
Y.A.
Travel, Crafts
Komoka (SW) 6 m W of London
MCCANN, Barney & Diane, 196 Parkview Dr N0L 1R0
519/471-7347 **Br 2, C, T, Mennonite Brethren**
Clerical; Homemaker, 3 G/5, 9, B/11
Swimming, Camping, Cross Country Skiing
Leamington (SSW) 32 m SE of Windsor - Pt. Pelee Pk.,
greenhouses
EPP, Peter A. & Helen, 57 Danforth Ave N8H 2P8
519/326-9270 **Br 2, C, Mennonite**
Administrator; Matron
Photography, Woodwork, Various Craft
HILDEBRAND, Jake & Susie, 78 Hoggins N8H 3N7
519/326-7208 **Br 3, C, T, Cr, United Mennonite**
Retired; Retired
JANZEN, Henry & Irma, RR 5 N8H 3V8
519/326-4301 **Br 2, C, T, Mennonite** - GC
Farmer; Teacher, 2 1 Nh, G/16
Traveling, Biking, Photography
LEHN, Jake & Elizabeth, RR 5 N8H 3V8
519/326-9785 **Br 4, C, T, Cr, FI, Mennonite**
Welder, Farmer; Homemaker
Camping
London (SW)
KIPFER, Enos & Doris, 55 Cayuga Court N5V 2W9
519/455-6604 **Br 2-4, C, T, FI, Mennonite**
Salesman; Homemaker, 3 G/4, B/8, 12
Reading
Markham (S) 15 m NE of Toronto
DRUDGE, Carl & Mary Frances, 215 Church St L3P 2M6
416/294-0574 **Br 4**
Brother & Sister
Many Hobbies
DILLER, Herb & Eva, 75 Dickson Hill Rd, RR #2 L3P 3J3
416/640-1371 **C, T, FI, Mennonite**
Office Mgr; Housewife, 5 G/4, 15, 18, 20, 21
Hiking
REESOR, Lewis H. & Alma, RR 2 L3P 3J3
416/640-3391 **Br 4, C, T, Cr, FI, Mennonite**
Farmer; Housewife, 5 3 Nh, G/17, 20
Gardening, Flowers, Family-History, Quilting
New Hamburg (S) 12 m W of Kitchener
BENDER, Delmer & Lauretta, 36 William N0B 2G0
519/662-2940 **Br 2, C, T, FI, Mennonite**
Cheesemaker; Homemaker, 3 B/7, 8, 10
Refinishing Old Furniture, Camping, Traveling, Taking
Time with our Boys
HOLST, Delton & Joanna, RR 2 N0B 2G0
519/696-2524 **Br 4-5, C, T, Cr, FI, Mennonite**
Dairy Farmer; Housewife, 3 2 Nh, G/13
Sightseeing, Traveling
KOCH, Orton & Irene, 8 Riverside Dr, Box 8 N0B 2G0
519/662-1333 **Br 5, C, T, Cr, FI, Mennonite**
Orderly for aged home; Work in house, Nh
Drive, Sightseeing
KJFSKE, Herbert & Mabel, 447 Grandview Ave, Box 165
N0B 2G0
519/662-1821 **Br 4, C, T, Mennonite**
Handyman; Homemaker, 2 Nh
LICHTI, Laverne & Nelda, RR 1 N0B 2G0
519/625-8617 **Br 4, C, T, FI, Mennonite**
Farmer; Housewife, 6 5 Nh, G/17
Sewing, Quilting, Camp Activities, Travel
STEINMANN, Arthur & Florence, RR #2 N0B 2G0
519/662-2698 **Br 2-4, C, T, FI, Mennonite**
Farmer; Homemaker, 5 1 Nh, G/15, 19, 21, B/7
Swimming, Traveling, Visiting, Entertaining
WAGLER, Wilmer & Katie, RR 1 N0B 2G0
519/662-1348 **Br 2, C, T, Mennonite**
Farmer (Dairy); Housewife, 6 4 Nh, B/20, 23

Can Mennonite-Your-Way Work Internationally?

The question of whether to include an international section in *Mennonite-Your-Way Directory II* has caused some lively discussion.

Still warm from the worldwide fellowship of Mennonite World Conference 1978, the Stauffers and *Festival Quarterly* wondered if it might be possible to extend the Mennonite-Your-Way vision cross-culturally and cross-nationally. What better way to share and learn? What better way to highlight, or aggravate the differences between us!

North American tourists have an image problem overseas. It persists not because Africans, Asians, Europeans, and South Americans are hopelessly prejudiced, but because North Americans can be thoughtless with amazing consistency.

When asked, many Mennonites who live abroad—be they native or transplanted—regarded the prospect of North American Mennonite travelers to their country with some trepidation. Not because they shrink from fellowship but because they fear the expectations of tourists in a vacation mood, who are used to purchasable conveniences.

Responses from Mennonites abroad, along with replies from a variety of missions administrators, came in answer to Leon Stauffer's request for counsel about whether Mennonite-Your-Way should provide contacts for international hospitality.

In the end sixty households from 35 foreign countries happily offered some sort of assistance to their sisters and brothers from North America. There were those who because of tender political situations, inadequate facilities, or difficult schedules simply said no. A good number wanted to participate after clearing the air about some worries they had.

We print here some of the voiced fears and hopes, in fairness to everyone—those who visit, and those who shall be visited.

Missions administrators, whose job it is to keep personnel functioning healthfully and happily, were cautious. Will travelers expect too much from overseas volunteers who would agree to host?

Commented Edgar Stoesz, MCC's Associate Executive Secretary for Overseas Services, "First, let me say that my

colleagues share my reservations over encouraging North American tourists to converge on our workers and overseas headquarters. We get about all the company we can accommodate through parents and other official and some not-so-official visitors!"

Marie Wiens of the Mennonite Brethren Missions/Services office said, "Our missionaries are already over-burdened with visitors. Some pay their way, many do not. All take much valuable time so it becomes difficult for the workers to do the work for which they were sent. One missionary in Germany said in one year she had served over 1,000 meals.

"Our workers in Afghanistan said there was a six-month period when there was hardly a day when they were alone as a family—and most of these were people they had never seen or heard of before.

"The idea sounds so fantastic that I regret sounding negative. But I think of it also from the overseas people's point of view.

"Some visitors still have the old-fashioned idea that they are doing the missionaries a favor by coming to see their work. If they can do this by not costing the people anything or taking valuable time to use the missionaries as tour guides in sight-seeing and shopping, then it could be a good thing."

Howard Habegger, of the General Conference Mennonite Church Overseas Mission Office, pointed out the economic differences, "While there are notable exceptions, Third World Mennonites are not equipped financially, linguistically, or transportation-wise to entertain foreign guests. Our Mennonite affluence in North America and Europe puts little or no strain on our pocketbook to entertain, but it would for many Third World Mennonites."

The missions administrators' concerns were echoed from many overseas quarters. People are happy for guests if they come in moderate numbers, with advance preparation, well clothed in sensitivity. After all, sixty Mennonite households located abroad did offer to be some sort of link in international Mennonite-Your-Way hospitality. But often with a few qualifications.

Perhaps uppermost was a concern for time. And even vacationing missionaries can be violators here! A Tanzanian worker told the story of a Botswana missionary from Germany who wrote saying she was coming to Tanzania on a visit and needed help to get by train or plane to Kisumu. "So I had to book a first-class journey to a neighbouring city and buy the ticket before her arrival or it would be canceled. About a day later, she contacted me by phone, said she was there with other missionaries, and was planning an entirely different journey all around Tanzania. So I canceled the train ticket but lost part of the money I had paid for it."

But these overseas Mennonites aren't coldblooded. "I know from my 1963-66 years in Hong Kong how demanding visitors in town can be when you are the Mennonite contact person near a major airport," says Bruce Harvey in Bangkok, Thailand. "At the same time I really hate to say 'No,' because I would wish for someone to talk to on the phone a bit if I were dropping into Bangkok for the first time."

Most missions personnel (or national Mennonites, for that matter) do not have expense accounts for entertaining visitors! Whatever they give a guest comes straight from their own pockets. Replied one veteran European missionary, "We get hundreds of tourists for 'Thank you and God bless you!' Since we split the water bill, our landlord is very upset that we have so much company, but they just come."

Willard Kennel, who oversees work in Mexico for the Pacific Coast Conference of the Mennonite Church, gave a solid suggestion, "Why not have the visitors do manual work for missionaries while there, and pay a fee of approximately \$3.00 per night and help out on the food." That's a start toward relieving the money irritations.

Eager to alert traveling North American Mennonites to the realities of their adopted countries, some workers gave additional suggestions. Elwyn and Meredyth Hock commented, "Those coming to Rhodesia must be prepared to visit and see the country without openly criticizing the situation both here and anywhere else they go, including when they return home. This

comes back to the people here and causes resentment. One must accept any restriction which might arise suddenly and disrupt one's visit."

Explained Laura Kurtz in Dar es Salaam, "Visitors must be very careful about picture-taking, especially in government areas involving greater security."

A similar concern came from Glenn and Lois Musselman in Curitiba, Brazil, "Don't express criticism of South American dictatorship in the presence of nationals here. Attempt to understand the reason behind some of the social customs that may be quite different from what is common in North America."

Tourists might be more welcome guests if they left some of their North American schedule mania at home. Providing room and board are available without imposition,

Paul and Esther Kniss in Bihar, India advised, "A very rushed visit is of little value. Plan at least a few days to visit, observe, and fellowship with the people."

Will North American Mennonite visitors be welcomed by their sisters and brothers overseas?

Hershey Leaman, overseas administrator for Eastern Mennonite Board of Missions, believes that international learning and price-less give-and-take can happen—with care. Said he to North American travelers, "Let the Mennonites who live wherever you're going help plan your time there. Ask their advice well in advance. It's presuming too much to sit in North America and plan a trip without taking the local people into account."

"Write far ahead of your trip. Tell them when you hope to be in their area and for

what amount of time. Ask if that time is okay. Ask how they would suggest you spend your time. That will open up all kinds of possibilities for happy contact. North American scheduling *must* fit into overseas scheduling."

Leaman stressed some basics to be learned by serious travelers, especially those going to Third World countries. "Those people can teach us familyhood, the extended family. There are models overseas for simple living. And make sure you see people. Everyone. People in those societies do."

Leaman commented that he believes Mennonite-Your-Way International is not too idealistic for the serious learner. "But," he was adamant, "plain tourism won't work."



Specific Suggestions for Mennonite-Your-Way International Travelers

1. All arrangements should be made directly between you and the International Contact Person. Make initial contact 2 or 3 months in advance of your travel; a follow-up confirmation with full details should be sent 3 weeks before your arrival. Any last-minute changes should be *cabled* or *phoned* to your host.
2. Fit into local styles/patterns which are more relaxed than general North American life. Local people, especially North Americans living in international settings, can usually inform you of locally acceptable practices. Reading these signals may vary in different cultures, so ask before doing something embarrassing.
3. You are on vacation; your host is not. They have their normal work load; you will need to fit into their pattern and schedule.
4. If you are staying with a North American host, try to arrange some contact with a local national family.
5. Take an interest in the entire family (children, domestic help, extended family members). Participate in family worship, congregational worship, family outings.
6. North Americans who are at home overseas have a lot to protect. They have *earned* the respect they have from the local people. That rapport could be damaged by thoughtless North American kinfolk.
7. Don't pack your schedule too full, give yourself some time to adjust to the new climate and culture. Medical authorities say it takes one week to reschedule body and mind systems. This is called dysrhythmia or "jet lag."
8. Your host is not a travel agent—reconfirm your own tickets. Don't expect more than your host has agreed to offer; check each listing carefully.
9. Don't leave your "jet stream" behind you; take your things along (personal belongings and souvenirs). Don't expect your host to ship things home for you.
10. Some contacts have fixed charges for services; be sure to find out and pay accordingly. Many say "no charge" but will accept donations. Be sure your donations at least cover expenses.
11. Most of these people live on tight budgets in areas where services, transportation, and food are very expensive. Plan to pay your way. (If you give to the Mission Board, you don't necessarily deserve a free ride when you go on vacation.) Take nothing for granted.
12. It is always appropriate and appreciated when you leave a memento or "hostess gift." Something from your country or something you made is especially cherished.



AFRICA

Botswana

MARTIN, Dale and Lori (live in Xanagas Settlement, Botswana, mailing address in **South West Africa**) Private Bag 2261
Gobabis 9140 (E border of South West Africa)
English
Agriculturists for a Bushman (Basarwa) Settlement Scheme; Work with Dutch Reformed Mission, under MCC
The Basarwa people and an elementary boarding school, the Kalahari Desert
Food and Lodging; cover costs, contributions accepted
Only 4-wheel drive vehicles can make it here, transport should be arranged well in advance. The Kalahari Desert is definitely a real experience. The easiest way to get to us is from S.W.A.

Ethiopia

GEBRE, Mr. and Mrs. Asrat 2B/5, 8
P.O. Box 1165
Addis Ababa (C - capitol city)
Office: 01-44-23-34, Home: 01-15-46-47; Amharic, English
Church Administrator; Mennonite
Historical Places
Room; no fee

Kenya

HOSTETTER, Elizabeth
Mennonite Guesthouse, 71 Church Road, Box 47596
Nairobi (SC - capitol city)
60264; English
Missionary - Hostess; Mennonite
Game parks, cultural center for East Africa
Nairobi Mennonite Church, Rosslyn Academy—missionary children's school, Eastleigh Community Centre
Lodging and meals and limited transportation (taxi readily available also), Menno Travel - Nairobi available; going rate (reasonable) for all accommodations.
ONDIEK, Dr. and Mrs. P. E. G/18, 3B/7, 9, 15
Kenyatta University College, P.O. Box 43844
Nairobi (SC - capitol city)
House: Kahawa 436, Office: Kahawa 356, ext. 328; Swahili, Luo, English
University Lecturer; Mennonite
Kenyan National Parks, tour around Lake Victoria, Kisumu, and Migori, Mombasa on Indian Ocean, Sightseeing in Mt. Kenya
Headquarters of Kenyan Mennonite Church in Nairobi, Kisumu and Migori, Meet Kenyan Mennonite pastors and bishops.
Lodging and meals at the Mennonite Guest House and other hotels in Nairobi, Kisumu, and Mombasa; Mennonite Guest House reasonable rates, hotel is \$20 bed and breakfast.
Lived in U.S.A. for 10 years while in school at Hesston, Goshen, Indiana State University. Eager to host international guests.

Nigeria

EKERETE, Dick and Margaret 5 children/3, 8, 10, 12, 14
P.O. Box 47, S. Ukanafun P.A., C.R. State
Ukanafun L.G.A. (SC - just N of Port Harcourt)
Efik, English
Pastor, Teacher; Mennonite
Towns and some new areas of development
Mennonite Brethren, church projects
Lodging, meals, can provide touring services by special arrangements; fee according to time spent and services rendered.
Arrive at Port Harcourt, take taxi to Ukanafun Government Headquarters and ask to be directed to the Nigeria Mennonite Seminary where we can meet.

Rhodesia

HOCK, Elwyn and Meredyth G/14, B/8
Box 554
Bulawayo (SW - 50 mile from Botswana border)
Home: 42193, Work: 71152; Ndebele greetings, English
Missionary - manager of Matopo Book Centre; Brethren in Christ Church
Wankie Game Park, Victoria Falls, Matopos National Park
Contacts with our missions and African churches may be possible depending on political conditions at the time.
To be determined visit by visit since possibilities change from time to time; cost of food and travel.
Must be prepared to visit and see the country without criticizing the situation both here and anywhere you go. Be prepared to accept any restrictions or sudden schedule changes.

Swaziland

BRENEMAN, Rosie
P.O. Box 329
Mbabane (WC - capitol city)
Thokoza Center; 42805, School and residence: 43774; little Spanish, English
Teacher; Mennonite
Handicrafts, hiking, bushmen paintings, and game parks
Grassroots MCC volunteers, or fellow Christians of Swaziland
Local motel accommodations, or if I am on holiday, I could provide sleeping bag space for one night, can give map and bus directions; \$2 for overnight stay, \$3 if I am tour guiding.
Use caution and plan carefully for all travel through the Republic of South Africa. Get travel instructions from Swaziland contact person.

Tanzania

DORSCH, Victor and Viola
P.O. Box 38, Serengeti District
Mugumu (NC - NW of Arusha)
Mugumu 23; Swahili, PA Dutch, English
Building Supervisor; Housewife, etc.; Mennonite
Serengeti National Park, Ngorongoro Crater, Slate Mine, Lobo Wildlife Lodge
Local Mennonite churches, pastor, church leaders, new hospital operated jointly with church and government.
Meals and lodging, correspondence, give advice and directions; lodging and breakfast rates—Adults \$2.50, full board \$4.50.
Allow six weeks for correspondence by mail. We will be leaving beginning of 1980.
KURTZ, Dr. Laura S.
Dar es Salaam College of National Education, P.O. Box 2329
Dar es Salaam (EC - capitol city, along Indian Ocean)
50557 or 50041/2; Swahili, English
College Teacher; Mennonite
Harbor, Museum, Game parks up-country
Pastors in local church
Provide addresses and rates for accommodations, taxi information; if much correspondence required, a fee will be requested.
Dar es Salaam is hot and humid November - March, but rather pleasant June through August. Picture taking must be limited especially in government areas of town. Because of heavy teaching duties, it is very difficult for me to give personal time to tourists.
RESSLER, Mr. and Mrs. Dale
Box 7, Nyabangi Village Mission
Musoma (NC - east shore Lake Victoria)
Swahili, English
Missionary; Mennonite
Serengeti National Park
Mennonite Church Headquarters, Bible School, Hospital
Food and lodging for no longer than one week; \$15 per person per day. Mission vehicles rented at mileage rate.
Will be leaving Tanzania December 1979.

Zaire

LEPP, Chris and Dodie
CBFZ Ntondo, Depeche Speciale
Mbandaka (NW - along Zaire River, N of Kinshasa)
Some French, Lingala, English, Some German
Electrician - housing construction; Nurse; Mennonite - GC
Housing Project, Science Research Center, small village
Meals and lodging, transport if possible, there are no hotels or restaurants; minimal fees, dependent on length of stay and food availability at the time.
Proper documents (including letters of invitation), proper medical (including Malaria preventive) are important; leave schedule flexible, air transport not always regular.

ASIA

Bangladesh

BRUBAKER, Omer and Charmayne
MCC, Box 785
All mail: Dacca 2 (EC - capitol)
Live at: Feni, Noakhali District
4315; Bengali, English
Agronomist; Teacher; Mennonite, but attend Baptist
Beach and hills in the southeast and tea plantations in the northeast. Dacca has an old section which has many shops.
Mennonite Central Committee projects in Bangladesh
Food and housing, but time will not allow many guided tours; fees are minimal, but rooms are not always available. \$3.00 per day for room and board.
Public transportation not regular and generally slow.
Nearly all women in Bangladesh wear ankle length dresses and most Muslim women wear veils.
Foreigners are usually treated as a curiosity so one can expect to be stared at when walking anywhere.
December and January are the busiest months, so reserve rooms early.

India

BHELWA, Joseph M.
Executive Secretary, Mennonite Church in India
Dhantari, M.P. 493773 (EC, S of Raipur)
Hindi and English
Minister and teacher; Mennonite
Industrial complexes and picnic spots, tribal people and their culture
Mennonite congregations
Lodging and boarding and travel arrangements; lodging free, board \$2.00 per day per person, travel cost per mileage
KNISS, Paul and Esther
P.O. Box 50, Ranchi
Bihar 834001 (NE - S of Patna)
Home: 21432, Office: 22194; Hindi, Gawari, Kunrushi, English
Missionary; Mennonite
Budh Gaya, Several Falls, Rural Villages, National Park (forest)
Mennonite Church area of Bihar
Food and Lodging, train, bus, or taxi reservations; no fee for services, cover costs
A very rushed visit is of little value. Plan at least a few days to visit, observe, and fellowship with the people.

Indonesia

KRISETYA, Mesach and Miriam 2B/6, 12
Jl. P. Diponegoro 33, Jateng
Pati (Java Island, NC)
330; Indonesian, English
Bible College Rector; United Muria Indonesia Christian Church - Mennonite

Muria Mountain, Coffee Plantation, Gunung Rawa Lake, Gembong Lake
Rev. S. Djajodihardjo, Muria Churches and Javanese Mennonite Churches, Mennonite Bible College
Lodging and transportation; housing and food \$10.00 (including laundry) per person per day, transportation extra per mileage
Preventive treatment for tropical disease needed.
CHRISTANO, Charles and Lisa 2 B/5, 8,
Jl. K. H. A. Wahid Hasyim 74, Jateng
Kudus (Java Island - NC)
524; Indonesian and English
Pastor and President of Mennonite World Conference; United Muria Indonesia Christian Church - Mennonite
Muria mountain, 16th century (Islam) monument, Muslim pilgrimage, wood carving industry, Jepara beaches, world fame Borobudur Temple, Prambanan Temple
Rev. S. Djajodihardjo, Javanese Mennonite and Muria Churches, Mennonite Bible College
Lodging and transportation; lodging and food and laundry \$10.00 per day per person, mileage additional
Preventive treatments for tropical diseases suggested.

Japan

ISHII, Iwao and Kuni 1G, 1B (married)
#8-27, Shimizu 2-chome
Miyazaki-shi (Kyushu Island, SE)
(0985) 24-7540; Indonesian, little German, English
Prep-school teacher; Oyodo Christian Church
Saphari Natural Zoo, Aoshima (tropical plants growing island), Udo-jingu (shrine in a cave).
Two bicycles available, meals and lodging; meals and lodging at cost
All Japanese style living including foods, beddings and toilet. Sultry in summer, but two rooms are air-conditioned. We are glad to receive any visitor including old folks.
YANADA, Hiroshi and Takako 2 children/15, 17
4-7-2 Yodogawa
Miyazaki-shi 880 (Kyushu Island, SE)
(0985) 51-4009; Japanese and English
Pastor; Mennonite
Nichinan Coast (National Park), Safari Park, Saito-kofun-gun (Old burial mounds), Peace-park
Lodging/meals for 2, willing to arrange local sightseeing tour; lodging free, meals \$5.00
EDIGER, Ferdinand and Vida
Japan Anabaptist Center, 1-17 Honan 2-Chome
Suginami-Ku
Tokyo 168 (Honshu Island, capitol city)
03-311-4277; English, German, and Japanese
University Teacher; Missionary, Mennonite and Brethren in Christ
Kyoto (arts and crafts), Tokyo Tower, Imperial Palace, Tsukiji Fish Market
Mennonite Churches, Hiroshima
Meals, Lodging for 12, student guides, meeting at airport; lodging, approximately \$8.00, cover other expenses
BECK, Carl and Esther 2G/16, 16
W-60, 1364-13 Nakagami Cho, Akishima Shi
Tokyo 196 (Honshu Island, capitol city)
(03) 342-8050 also (0425) 45-1838; Japanese, low German, English
Self-supporting missionaries; Mennonite
Mt. Fuji area, rice farmlands, mountain and seacoast scenery
Churches in Tokyo, Hokkaido, Kyushu, and Osaka
Lodging and shopping guide service, will meet folks at the City Terminal; no fee, cover costs
Tokyo is a large city and travel is time consuming.
Remember to dress neatly to accommodate to Japanese sensitivities.
THIESSEN, Mr. and Mrs. Bernard
1-6 Nagaminadai 2 Chome Nadaku
KOBE-Shi 657 (Honshu Island S, W of Osaka)
(078) 871-4127; Japanese, German, English
Missionary; Mennonite - GC
Kyoto, Naya
Church Work
Meals and lodging, sometimes able to accompany sightseeing or shopping; depends on cost of living and currency exchange rate
JANZEN, George and Martha G/15, B/12
87-2, 4 Chome, Minami Sho, Nishi Ku
Fukuoka City, 814 (Kyushu Island, NW corner)
(092) 851-4296; Japanese, German, English
Missionary; Mennonite Church - GC
Lovely scenery
Eleven Mennonite Churches, missionaries - Japanese pastors
Individuals or families lodge at our home—larger groups can be arranged for elsewhere. Can also meet people at airport and train station as time allows; no fee, pay for actual expenses incurred
Happy for limited number of visitors, however, we are not travel agents; we cannot serve large numbers of people.
MIMOTO, Akira and Chisako G/3 2B/6, 7
6-6-4 Tottori Odori
Kushiro-City, 084 (Hokkaido Island SE)
0154-51-2145; Japanese and English
Pastor and Conference Chairman; Mennonite
Akan National Park with lakes and mountains, Shiretoko National Park, Japanese Crane Park
Four Mennonite Churches in our area
One room for lodging; no fee
Cool even in summer, June and July often foggy.
YAGUCHI, Mr. and Mrs. Yorifumi 2B/13, 18
Kita 35, Heiwadori 9 Chome, Shiroishi-ku
Sapporo 062 (Hokkaido Island SW)
011-871-3044; Japanese and English
College Professor; Mennonite
Skiing in winter
Churches, meet Japanese Mennonites
One room and meals; \$1.00 per night

Roberto Montoya had eggs for breakfast and chicken for lunch.

So did many others in his community, Cali, Colombia, thanks to his thriving poultry business. Now high-protein inexpensive food is available where food was in demand. MEDA made his venture possible through a low interest loan provided by North American contributors. There are many beginning entrepreneurs like Roberto who can still benefit from MEDA and you. Write to:

Lloyd J. Fisher or
Mennonite Economic Milo D. Shantz
Development Associates MEDA of Canada
21 South 12th Street 9 Centennial Drive
Akron, PA 17501 Kitchener, Ont. N2B 3E9



How much is your heritage worth to you? You can't, of course, put a price tag on it. But to know something about your spiritual and cultural background can be invaluable. Why should you get in touch with your past? Here are some reasons.

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4. Your life is influenced by many decisions made by your forebears.
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TOURMAGINATION would like to help you get in touch with that heritage this year. It is becoming more expensive each year to visit the sites where the Anabaptist story had its beginning, but the experience of probing this part of your heritage can be one of the best investments you have ever made. So say many who have already visited central West Europe on this quest. TOURMAGINATION continues to make every effort to keep prices down. Why don't you inquire by writing?

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HIKE the Bruce Trail in Ontario, July 22-27, 1979. Backpack along the sheer cliffs and the clear waters of the Georgian Bay.

HIKE the glacier area of Montana, August 6-12, 1979. Package includes a van tour of Glacier National Park.

HIKE in New England, August 20-25, 1979. The numerous trails and beautiful scenery make backpacking a memorable experience.

BIKE from Waterloo, Ontario, to Souderton, Pennsylvania, August 16-25, 1979. Anybody can drive back from Assembly 79.

BIKE to Anabaptist historical sites in Europe, May 5-26, 1980. This trip, done in association with TourMagination, is an investment in understanding your roots.

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FQ

TAMURA, Yoshiaki and Chieko 2B/10, 20
4-2 Suehiro
Asahikawa (Hokkaido Island, C)
0166-51-4071; Japanese and English
Pastor; Mennonite
Mountains, falls, hot springs
Mennonite Church
Two Japanese style beds in a small Japanese style room and meals; cover costs, no charges for services

BEYLER, Mary; Nakanishi, Yukiko; and Sano, Masako
8-1-13 Tottori Odori
Kushiro 084 (Hokkaido Island SE)
0154-51-9301; Japanese, English
Teacher; Hospital office employee; Nurse; Mennonite
Akan National Park with Lakes Akan, Mashu, and Kussharo; Shiretoko National Park; Japanese Crane Park; Cape Nosappu; Kushiro Port
Area Mennonite Churches
Lodging for 4 and meals, will assist with bus and train schedules, tour guide in free time; cover expenses, lodging free, contribution toward meals.
Foggy conditions often cause planes to be cancelled.
ARATANI, Noboru and Toshiko 3 children/9, 11, 14
462 Teine Honcho, Nishiku
Sapporo 063 (Hokkaido Island SW)
011-621-6052; Japanese, English
Architectural Engineering; Mennonite
Snow Festival in February
Meals and lodging up to 4 people; \$2.50 per person for lodging plus other costs

Nepal

KRANTZ, Miriam E.
Shanta Bhawan Hospital, G.P.O. Box 252
Kathmandu, 711000 (C - capitol city)
21217 or 21553; Nepali, Newari, English
Nutritionist; Mennonite—Nepal Christian Fellowship
Hindu and Buddhist worship places, People, Newari architecture, terraced farmland, gorgeous Himalayan Mountains!
Shanta Bhawan Hospital and Community Health Program
Very brief correspondence, can give directions or suggestions after arrival. I have no guest room and no motor vehicle, hotels and taxi available; Cost incurred, if any
Dress should be modest, warm clothing October - March. Sometimes I am out on assignment in the hill country for days and weeks at a time. Anti hepatitis and cholera precautions are wise.

Philippines

SACAPANO, Samuel F. and Angelita A.
P.O. Box 3138
Manila 2800 (S - Luzon Island - major port)
Tagalog and English
Church Official and Businessman (MEDA); Missions
Now - Mennonite
Major urban center, Taal Volcano, rice terraces, and Rice Institute
Rev. Felonito A. Sacapano, Director - Missions Now, Faith Woodcraft - MEDA project
Accommodations in local hotels, act as guide to tourists spots; expenses and gifts welcome
DAGEN, Wilmer and Miriam King
P.O. Box 286
Cebu City 6401 (Cebu Island - C)
9-12-83; Spanish, Indonesian, English
Southeast Asia Representative for World Neighbors; Medical student (B.S.N.); Mennonite
Historic churches, Magellan's cross (site Magellan landed), scuba and/or snorkeling/skin diving, nearby island famous for baskets and wooden products
Meals and lodging; \$10-\$12 lodging with 3 meals per day
English adequate means of communication

AUSTRALIA

BROUWER, Foppe and Alice G/17
9 Brougham Avenue, N.S.W. 2283
Fennell - Bay (SE - N of Newcastle 15 miles)
(049) 593847 (Newcastle); Dutch, German, English
Electric Power Plant Operator; Mennonite
Mountains with rain forest; Pacific beaches, 20 minutes from city of Newcastle with museums, 2-hour drive by car from Sydney.
The first Mennonite church in Australia is being formed.
Lodging for 4, be a part of our family for a while; gifts accepted for the outreach among Mennonites in Australia.
Come by plane to Sydney. Take bus to Central Railway Station in Sydney. Take train to Newcastle and leave train at Fassfern. We will pick you up from there, if we know the date and time. East coast of Australia is sub-tropical; nights, however, can be cool. Our summer is in the North American winter.
DUCKHAM, Ian and Ann G/9, B/7
63 Second Avenue, WA 6010
Graylands (SW - 10 miles from Perth)
384 3751; little French, English
Systems Engineer; Homemaker; Mennonite, attend local Baptist Church
City of Perth, ocean beaches, port of Fremantle, King's Park, Festival of Perth, Wild flowers, SW - sheep and timber country and mining.
Baptist Theological College has largest holding of Anabaptist books in Australia.
Tour services (as time permits), local arrangements, correspondence, meals and lodging; costs, other fees to be determined.
We are 15 minutes from Perth (downtown) and 25 minutes from airport. Sept.-Oct. is best time to see famous wild flowers in bloom. Festival of Perth in Feb. to March attracts international artists. 1979 is 50th anniversary of Western Australia, thus many special activities.

CENTRAL AMERICA and CARIBBEAN

Belize

FELPEL, Melvin and Emma
Mennonite Center, 122 North Front Street, Box 461
Belize City (NE - port city)
02-4419; English
Missionary; Hostess; Mennonite
Indian ruins nearby
Old Colony Mennonite groups at several locations
Lodging, meals, limited transportation; reasonable going rates and mileage

Guatemala

PENNER, Harold and Barbara B/3
Apartado 2579
Guatemala City (SC - capitol city)
Office: 64623 or 318304, Home: 67784; Spanish, English
Church Administrator; Teacher/Tutor; Mennonite
Interesting Indian/Spanish Culture; Scenic beauty of Lake Atitlan; Archeological sites of Antigua and Tikal
MCC and Church World Service earthquake reconstruction and development programs; Mission work of Mennonite groups
Lodging and meals possible, assistance in travel; fees to cover expenses

Haiti, West Indies

LONG, Ray and Teresa B/1
Radio Lumiere, Box 1050
Port-Au-Prince (S - capitol city)
4-0330 (Radio Lumiere); English, Haitian Creole
Electrical Engineer; Nurse (Missionaries); Mennonite
Mountains, beaches, old forts, tourist shops, art galleries
Haitian churches, Mission works
Lodging and meals, help planning travels, arranging for a Haitian guide; no charge - we would just be very glad to have visitors
MAST, Levi and Dorothy
P.O. Box 285
Port-Au-Prince (S - capitol city)
7-0180; English
Engineer Consultant; Guesthouse Hostess for Church World Service; Mennonite
Swimming, Snorkeling, Touring, and Souvenir shopping
Several MCC locations throughout the country
Lodging for 8 people, also floor space available; contact in advance for costs.
We live in Petionville, Delmas 95, a suburb of Port-Au-Prince. We are approximately 3 miles from the International Francois Duvalier Airport. We are available only September 1 to March 31.
SNYDER, Harley and Mary G/6 2B/3, 8
P.O. Box R, 14 Rueille Miot, Pacot
Port-Au-Prince (S - capitol city)
Office: 6-1060; Creole, Some French, and English
Director International Child Care; Nurse at American Embassy; Mennonite, in Haiti-Quisqueya Chapel
Port-Au-Prince; Iron Market, Baptist Mission, Ferme, Grace Children's Hospital
Goshen College Study Program, MCC Program, Grande Riviere Du Nord, Mennonite Missions
Bed and Breakfast; Swimming Pool; \$3.00 per person per night
Weather is warm year round. Bring a sweater or shawl for December, January, and February evenings.

Honduras

YODER, Amzie and Fanny Ellen 2G/8, 16, 2B/11, 17
Apartado 340
San Pedro Sula (NW - near Guatemala border)
Church's Office: 52-1621; Spanish, German, English
Missionaries; Mennonite
Capan Ruins, Banana Company, Caribbean Sea
La Ceiba - Mennonite Discipleship Center; San Pedro Sula; Central Office, Mennonite Church - La Ceiba
Lodging and meals for limited numbers or guidance for hotel; \$4.00 per day per person

Mexico

WEAVER, Carl and Sharon
Alas de Socorro, Apartado 17, Chiapas
San Cristobal de Las Casas (SE, E of Tuxtla Gutiérrez)
8-13-32 or 8-13-84; Spanish, English
Missionary Bush Pilot and Radio Technician; Mennonite
The world's largest concentration of different Indians in one area, all Maya descent; San Cristobal, a traditional old Spanish colonial mountain town
Wycliff Bible Translator's Jungle Training Camp;
Several Indian Bible Institutes operated by both missionaries and nationals
Meals and Lodging, also air service to the different mission stations and Bible institutes; no charge for meals and lodging, moderate fee for air service

Nicaragua

BRETHREN IN CHRIST MISSION
Apartado 1044
Managua (WC - capitol city)
40-2-98; Spanish, English
Missionary; Brethren in Christ
Ocean, Volcano
Limited lodging and meals; Tour services, Correspondent, Local arrangements; lodging \$3.00 per person, meals \$1.00

Puerto Rico 00609

FARROW, Frank E. and Susan B. 2B/3, 5
Box KK
Aibonito (SE - NW of Cayey)
809/735-7121 or 809/735-2621; English, Spanish
Missionary; Mennonite
The whole island, but specifically the mountain country, the real Puerto Rico
Mennonite Broadcasts (Spanish arm), Mennonite hospital, Bethany Academy, plus churches

Lodging for 2, some meals, transportation to airport in San Juan, visitation as time allows; Expenses, lodging—\$5.00/night, also mileage
FRIESEN, Clifford and Nancy G/8, B/6
 P.O. Box 1559
 Aibonito (SE - NW of Cayey)
 809/735-7121 or 809/735-6601; English, little Spanish
 M.D. - Pediatrician; Homemaker; Mennonite Brethren
 Toro Negro Rain Forest, Old San Juan (forts, etc.),
 Beaches
 Mennonite General Hospital, Mennonite churches,
 Mennonite Academies
 Lodging for 2, semi-private for 3; Breakfast will be prepared or can be prepared by guests. Dinner in the evening can be shared if hostess is informed in advance; cost of food, donations accepted.
 Our services we render as unto our Lord; His blessings are our payment. The pediatric office is in a portion of our home. There is therefore quite a lot of activity.
HERSHEY, Lester T. and Alta
 Box 00
 Aibonito (SE - NW of Cayey)
 Bible Institute Office: 209/735-8841; English, Spanish
 Pastor; Mennonite
 Scenery; Secure brochures from the tourist office in San Juan for points in other parts of the island.
 David Powell, Raul Rosado, Sec. of Menn. Conference,
 Spanish Recording Studio, Mennonite churches,
 School
 Lodging for 3; no fee, donations accepted
 Rent a car at the airport to be used in driving around the island. We may move after summer of 1979.
ORITZ, Raul and Irma Rosado 3G/13, 14, 16 B/8
 Extension San Jose F-4
 Aibonito (SE - NW of Cayey)
 809/735-8841; Spanish, English
 Church Executive; Mennonite
 16 churches, 2 academies, hospital, 2 libraries, 1 Bible institute
 Can arrange lodging and rental cars; all expenses, voluntary gifts also welcome
 Visitors requested to respect local standards of abstinence from tobacco and alcohol

EUROPE

Belgium

OTTO, Wilda; **HUBINONT**, Annie; **STAHL**, David; **MOYER**, David
 1143 Chaussee de Waterloo
 1180 Bruxelles (C - capitol city)
 02/7345510 or 02/3433089; French, English
 Administrative Secretary; Missionary; Mennonite
 Grand' Place, cathedrals, museums, parks, Battle of Waterloo, Castle of the Counts
 Local French and Spanish congregations, Antwerp, Andennarde, areas of Anabaptist interest
 Will assist in finding reasonable lodging/meals; contribution for mileage, telephone calls, and lodging or meals in local currency.
VANESCOTE, Daniel and Yvette 2G/5, 11 B/9
 rue du Temple 5
 B. 6180 Courcelles (SW - 30 miles S of Bruxelles)
 (071) 450551; French, Dutch, German, English
 Minister; United Protestant Church of Belgium
CHARLEROL city
 Local arrangements, correspondence, directions; cover costs

East Germany - DDR

JANTZEN, Walter and Bertha
 Schwedter Strasse 262
 DDR 1054 Berlin (EC - capitol of East Germany)
 00372/2811647; German
 Preacher; Mennonite
 East Berlin
 Introduction into Berlin; cover costs
 Traveling in DDR is possible only by in-tourist permit (State traveling service).

England

ZUERCHER, Bob and Marianne 2 G/1, 3, B/5
 14 Shepherds Hill, Highgate
 N6 5A Q London (SE - capitol city)
 340 8775; English
 Missionary, London Mennonite Centre; Mennonite London
 London Mennonite Fellowship meets in the Mennonite Centre Sundays 11:00 a.m.
 Lodging and/or floor space, laundry facilities; approximately \$4.00/person/night for lodging, bed linen rental extra
 During summer (July through September) our Centre can host 35 people; October-June only one guest room is available. Summertime guests often contribute to a work project at our Center (tell us your skill). If our facilities are full, sorry; we cannot make alternate accommodations for you.

France

HEGE, Erie and Anne-Marie 5 children/5-21 years
 Schafbusch 115
 67160 Wissembourg (NE - state of Alsace near W. German border)
 (88) 94 02 38; French, German, English
 Engineer; Mennonite
 City of Strasbourg, 35 miles away
 Mont des Oiseaux Children's Home, Bienenberg Bible School (Switzerland) 140 miles away
 Lodging for 2 and breakfast; cost at going rate
KENNEL, Jean and Helene 4 children/15-27 ages
 Chassey-Beauprié 55-130, Lorraine
 Gondrecourt (NE - 30 miles SW of Nancy)
 15 (29) 89-64-31; German, French
 Small industry; Evangelical Mennonite
 War fields of World War I, Verdun, remains of Roman culture
 Mennonite Church of Meuse

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Though expressed in contemporary terms, this stimulating introduction to theology is firmly grounded in the biblical message and traditional Christian thought. Using an unusual and effective narrative approach to examine such basic doctrines as those of God, Creation, the Fall, Salvation and the Church, Fackre makes clear for today the meaning of the Christian faith.

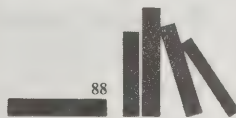
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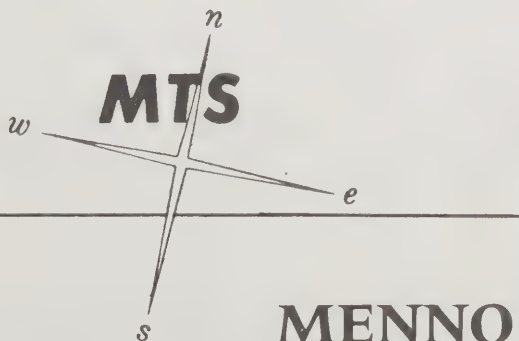
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 (219) 533-3136

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 New York, NY 10017
 (212) 490-1160



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Admissions Office

Eastern Mennonite College

Harrisonburg, Virginia 22801

(703) 433-2771, ext. 333

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Information concerning background of Mennonites who emigrated to USA about 1870
This region is essentially Catholic, to whom the Anabaptists were heretics. This region has received many Anabaptist refugees coming from Montbéliard, from Saline and from Switzerland.

Netherlands

BAKKER, Kees and Aukje 4 children
"Prontjewail", Gerrit landerdyhje 21, 1791 NA, Texel
Den Burg (NW - Texel Island of W. Frisian Is.)
0220 2304; Dutch, German, English
Farmer (cows, sheep, flowers-bulbs); Mennonite
Sandy beaches, sand dunes, shops, bird-life, walking
tours or horseback riding very enjoyable.
2 bungalows (6 and 8 persons)
Texel is the largest and most southern of the Dutch
Frisian Islands. Ferry or airplane service to the
island, ferry takes auto and passengers.

DIRKWAAT, Mrs. Lies E.

Dorpsstraat 210, 1721 B.V.
Broek op Laugendijk (NW - 25 miles N of Amsterdam)
02260-3632; German, little French, English
Social worker; Mennonite
North Sea Beach, dunes, City of Alkmaar, Amsterdam,
Haarlem, countryside and other cities
Amsterdam Singel Church
Correspondence and give directions and advice; no
fee, cover costs

KOOPMAN, Margreet and Loris

Curagaorreg 10 6524 SV
Nijmegen (SE - S of Arnhem)
080-224618; Dutch, German, French, English
Government Corps of Engineers - advisor; Mennonite
Old Town on main branch of Rhine, monuments of the
war, Roman museums, beautiful surroundings
No Mennonite Church (1951), the old church was
destroyed in the war.

Lodging for 4, meals, directions and advice; cover
costs, a donation to Mennonite Fund for Special
Needs

LANDSDORP, Menno Nicolaas

Constantijn Huygenslaan 8
2106 AD Heemstede (WC - S of Haarlem)
023-241764; German, English
Architect, Chairman of committees in my congregation
and in the Netherlands; Mennonite
Museums, "Madurodam", "Volendam", dunes,
beaches, bulb fields (April-May), dikes, mills, gardens
Mennonite churches of Haarlem, Amsterdam, Leiden,
and 35 other Mennonite churches in the area,
Mennonite Seminary in Amsterdam.
Can organize tours and accommodations for a
weekend or several weeks; cover costs
Good contacts with Mennonites in France, Germany,
and Switzerland

OLY, Frits and Tyn G/8, B/6

Weezenhof 34-04, 6536 GS
Nijmegen (SE - S of Arnhem)
080 445282; Dutch, German, English
Nurse; Mennonite
Old Town, Roman History, several museums
Lodging and meals for 4; cover costs

Switzerland

RÜFENACHT, Käthi and Hans

Kehrstrasse 12 CH 3550
Langnau/BE (C - 20 miles E of Bern)
035 2 3449; German, French, Portuguese, English
Pastor; Evangelical Taufgesinn Gemeinde
Napf and other Pre-Alp mountains, Würzbrunnen -
Church (very old building)
Castel of Trachselwald with the old tower-prison, The
Haslibacher home near Trachselwald
To be correspondents, to make local arrangements for
groups and other visitors, will try to arrange lodging
in Mennonite homes, but we need to know well in
advance; cover costs

WIDMER, Liesel (Elizabeth)

4410 Liestal
Bienenberg (NC - near Basel, state of Liestal)
061 / 94 45 01; German, little French, English
Secretary; Mennonite
City of Basel, Jura Mountains
European Mennonite Bible School, Mennonite points
of interest in Zurich, Emmentaler area, Bern
Correspondence, giving directions; cover costs
At Bienenberg there is also a restaurant (without
alcohol) and a guest house where people can stay
overnight and have meals. The prices are moderate.
(Prospectus is available.)

West Germany

SCHNEBELE, Adolf

Thomashof, D-7500
Karlsruhe 41 (SW - near Rhine River)
0721/42563; German, little English
Pastor and Director of a Bible Home; Mennonite
The Black Forest area
The Bible Home of the Mennonites at Thomashof
Can make lodging provisions at the Bible Home as my
time permits; cover costs
From the Bible Home, we can make excursions into the
nearby Black Forest and more distant points,
Heidelberg, Stuttgart.

WALTNER, Gary J. and Gisela G/9, B/2, 9

6719 Weierhof
Post Marnheim (SW - 10 miles W of Worms)
06352 1419; German, English
Principal, American School at Weierhof; Mennonite
Worms—Luther Monument, Village of Weierhof
PAX built settlement of Enkenbach, old German
Mennonite farms, Mennonite Historical Library
Information on what to see and how to get there: tours
of Weierhof Village and Mennonite Historical
Library; no fee, cover costs
Visitors are welcome to attend church services at
Weierhof

ZEISSET, Heinrich and Else B/10, 12

Unter dem Berg 8, D7809
Denzlingen (SW - N of Freiburg)
07666 3685; German, little English
Bank employee; Mennonite

Black Forest, Freiburg Cathedral, wine cellars, castle
ruins, Cloister of St. Peter where Michael Sattler was
held prisoner

Lodging for 2, guide service to attractions (Saturday
and Sunday only); fees depend on what guests
require

SOUTH AMERICA

Argentina

BUCKWALTER, Albert and Lois

Casilla 53, Calle Superiora Palmira No. 848, Chaco
3700 Saenz Pena (NE - state of Chaco)
Spanish, English
Missionaries in Bible translation work and preaching;
Mennonite
Congregation of the United Evangelical Church, an
Independent Indian organization.
Lodging for 4, floor space for sleeping bags, free-will
contribution accepted.

We cannot conduct sightseeing tours, nor provide
transportation services. People interested in
missions are certainly welcome. Fall or spring are
the best times to come

ERB, Delbert and Ruth B/15

Belen 649
1407 Buenos Aires (EC - capitol city)
67-8992; Spanish, English
Pastor and Church Administrator; Mennonite
Buenos Aires city is the largest Spanish-speaking city
in the world.

Mennonite churches in the city.
Lodging, will make local arrangements, and give
directions; no fee, cover costs

GOMEZ, Gabriel and Alicia G/17, 2B/19, 23

Calle 5, entre 9 y 10, Buenos Aires
1896 City Bell (EC - 25 m SE of Buenos Aires)
80-0846; Spanish, little English
Electrician; Mennonite
Cities of Buenos Aires, La Plata nearby with many
museums, historical sites, art-cultural events
Mennonite churches in the city of Buenos Aires
Meals and lodging for 4, help arrange sightseeing;
cover costs, other fees to be decided.

Bolivia

GRABER, Ken and Martha June G/9, B/1

Casilla 3086
Santa Cruz (EC - state of Santa Cruz)
2-6350; Spanish, English
Missionary - Ag. development; Nutrition; Mennonite/
Methodist
Bolivian homesteaders, Ancient Inca Ruins, Old
Spanish Colonial Towns
Mennonite Colonies, Mennonite and MCC church work
Will help arrange lodging in hotels, help in finding
guides, give orientation to area; expenses such as
car mileage
Roads are quite poor; to visit points of interest,
conditions are quite primitive; can rent cars with or
without driver-guide.

Brazil

MUSSELMAN, Glenn and Lois 2G/15, 17

Rua Henrique Torres, 528 (Boquiere), Paraná
80000 Curitiba (S - 225 miles SW of Sao Paulo)
(0412) 76-4886; Portuguese, Spanish, English
Missionary; Mennonite - MC
Souvenir stores, industrial suburbs, Falls of Iguacu on
border of Paraguay, Vila, a natural rock formation
Mennonite churches in Curitiba, and Mennonite
Brethren Bible Institute, Witmarsum Colony of
Mennonites, Children's Day Care Center in Palmeira
Overnight lodging and a few meals, to be negotiated in
advance; fee for use of car.
Do not express criticism of South American
governments. Attempt to understand the reason
behind some of the social customs that may be quite
different from what is common in North America.

Paraguay

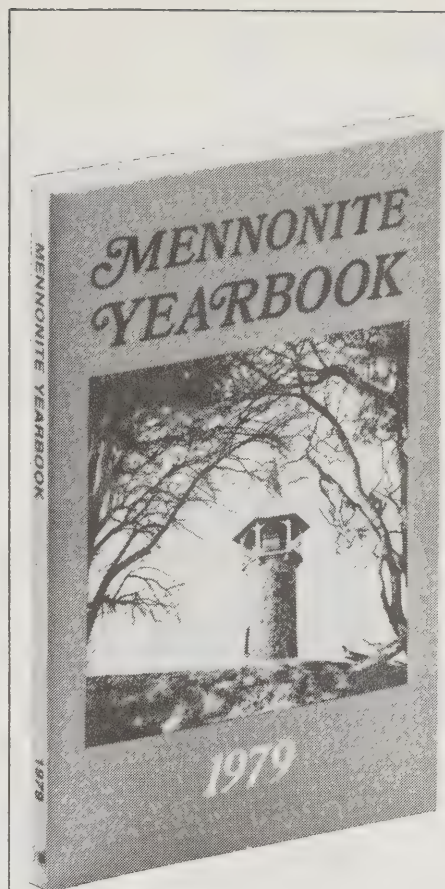
BERGEN, Jakob and Anganetha G/14, B/19

Colony Volendam, No. 8
Via Pto. Mbopiciuá (C - N of Asunción)
German, low German, little Spanish, little English
Pastor; Mennonite - GC
Paraguay River, Paraguayan settlements and farmland,
etc.
Ernst Weichselberger (English) Heinrich Paetkau
(Spanish) Viktor Koop (Spanish), Mennonite colonies
No hotel/motel in this area, we will do everything
related to visits here; \$5 to \$7 per day per person;
includes meals and lodging.
Volendam is 225 miles north of Asunción and can be
reached by bus, plane, or boat; suggest at least one
way travel by boat on Paraguay River.

Venezuela

FAST, Rev. and Mrs. Alvin A.

Apartado 60277 Chacao
106 Caracas (NC - capitol city)
283-2440; Spanish, low German, English
Missionary; Mennonite - working with United World
Mission
Coastal regions, Germany colony, and city sights,
parks and museums
Several Mennonite families
Assist in locating motel or hotel, limited transport;
cover expenses
SANTIAGO, José A. and Agdelia 3G/15, 17, 18 B/11
Avenida J. A. Paez, Residencial Victoria, Torre 3, Apt.
11-A, El Paraíso
Caracas (NC - capitol)
Friends: 72-0069; Spanish, English
Minister; Mennonite
Oil industry, cable car to over look city, Angel Falls
inland
Several Mennonite families to fellowship with.
Lodging and food; fee to be negotiated.



More Comprehensive!

An expanded feature of the 1979 *Mennonite Yearbook* is the integration of the Evangelical Mennonite Brethren and Evangelical Mennonite Church of Canada congregations into the Regional Directory. These listings added to those included last year—Mennonite, General Conference, Brethren in Christ, and Mennonite Brethren congregations—provide a more complete picture of Mennonite-related groups.

Each congregation is listed by state or province, town, congregation, conference or denomination, and address. Enough information to locate them! A good companion to *Mennonite Your Way*. \$3.95.

Order from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683; or Provident Bookstores

or check the Quarter Order.

Swap and Exchange

If fellowship and sharing are the bases of Mennonite-Your-Way's economy, then swapping also seems in order.

Listed here are households—what they have to swap and hope to receive in return.

Here's your chance to try another community, find a new quilt pattern, drive a different car, experience a camper.

You're on your own in making swap arrangements. It's between you and your trading friends. All in the spirit of good will and kindness. Of course.

ARIZONA

St. Johns
GEISER, Peter & DeLores, P O Box 1967 85936
602/337-4750 House swap for a cabin in mts, preferably the Rockies

CALIFORNIA

Bakersfield
PENNER, Herbert & Jessie, 1621 Camino Sierra 93306
805/871-5154 Antique Scott Radio and 1955 Buick - 26, 000 miles

Corte Madera
FAER, Michael & Maria, 119 Mariner Green 94925
415/924-8497 House

Dinuba
FRIESE, David & Tina, 10606 Ave 400 93618
209/591-6995 House

East Palo Alto
JONES, Charles & Sharon, 803 Bell 94303
415/325-1932 Camper for Loan

Fresno
BERGEE, John & Betty, 4024 E Huntington 93702
209/251-0408 House (at Camp all Summer - Call 893-9259)
KRAYBILL, Don & Elizabeth, 3704 E Kerckhoff Ave 93702
209/237-0410 House

Lodi
KESSLER, Ed & Nancy, 22 S Rose 95240
209/369-5841 House

Reedley
AUERHEIMER, Selma 972 S Hope 93654
209/638-2458 House

Thousand Oaks
MOORE, Stanley & Nancy, 1756 Campbell Ave 91360
805/495-2044 House: Airy, 4 Bedroom

COLORADO

Denver
SCHIERLING, Don & Elvira, 2883 S. Otis 80227
303/985-7452 House

La Junta
KUHN, Verlin & Alma, 1301 Colorado Ave 81050
303/384-7304 House
LEAMAN, Lewis & Arlene, 1420 Lincoln Ave 81050
303/384-7563 House

Palmer Lake
BRENNEMAN, Clair & Faye, Box 552 80133
303/481-2527 House

FLORIDA

Sarasota
MEYER, Jerry, 2641 Britannia Rd 33581
813/922-4106 House: Winter swap somewhere in Smokies or Blue Ridge
MILLER, JR., J. B., 1011 Albritton 33582
813/371-1197 Mountain Cabin

Seminole
SHEATS, Allen & Barbara, 13236 87th Place N 33542
813/393-6279 House, Inboard-outboard 23' Boat

IDAHO

Boise
SCHRAG, Howard & Leona, 266 Checola Circle 83704
208/375-6920 - Mobile Home in Adult Park - 2-4 week period

ILLINOIS

Downers Grove
MARTIN, Elton & Fern, 1644 Warren Ave 60515
312/968-5840 House

Lombard
BOHNERT, Lyle & Carol, 202 N Steward 60148
312/495-0132 House - swap for an agric. setting & rural community

Normal
DYCK, Walter & Martha, 37 Delaine Dr 61761
309/454-2334 House

Tiskilwa
KAUFMANN, Helen, R 1, Box 172 61368
815/646-4516 House

Tremont
SCHWENK, Gordon & Mary Ann, Rt 1 61568
309/925-3437 House

Wheaton
WAGLER, David & Trish, 110 S Sumner St 60187
312/682-4937 House

INDIANA

Bristol
BONTRAGER, Ellis & Ruby, 14834 CR 4 46507
219/848-7989 House

Elkhart
BARGEN, Eldon & Helen, 57792 CR 107 S 46514
219/295-6013 House
ROTH, Willard & Alice, 2313 Morehouse 46514
219/522-5324 House: 1 to 3 week periods

Goshen
AMSTUTZ, H. Clair & Florence, 1504 S 15 St 46526
219/533-0195 House
CROSS, Bob & Kendra, 62254 CR 17 46526
219/534-1245 House
MULLETT, Kenneth & Sheril, 65495 CR 21 46526
219/534-1770 House

Kokomo
HOCHSTEDLER, Milo & Mary, RR 5, Box 444 46901
317/628-7122 Old Tools, Perennial plants, Ideas on Christian outreach

Middlebury
KAUFFMAN, Gordon & Iva Jean, 13471 CR 12 46540
219/825-2909 House (We Live in a Cave Home)
SNIDER, Dana & Nelda, P O Box 168 46540
219/825-5125 Want to rent motor home in Seattle area 6/79
STUTZMAN, Levi & Katie, 12210 U.S. 20 46540
219/825-5194 Will swap house or be house sitters

Nappanee
GRABER, Alvin & Dolores, 26639 CR 50, R 1 46550
219/773-3424 House

North Manchester
MOORE, Duane & Ramona, Rt 2, Box 79 46962
219/982-8413 House, Farm

South Bend
NISSLEY, Homer & Betty, 1136 Blaine Ave 46616
219/233-7202 House: 1 or 2 week period

IOWA

Kalona
MILLER, Verton & Pearl, R R 1 52247
319/683-2391 Lot at Lake Rathbun

KANSAS

Agricola
SCHMIDT, Esley & Mildred, 3rd & Main 66831
913/733-2476 Lake Development homesite, Hog Butchering Equip

Derby
GOERING, Glen & Celia, Rt 2, Box 45 67037
316/788-1810 Camper For Loan

Hesston
DUERKSEN, Agnetha, Schowalter Villa 67062
316/327-2214 Apartment

Hillsboro
FRIESE, Mel & Grace, 304 S Main 67063
316/947-2224 House
WIENS, Frank & Marie, 302 S Wilson 67063
316/947-5436 House

Hutchinson
STECKLY, George & Ardyth, 1917 N Main St 67501
316/669-9479 House

Inman
PAULS, John & Frances, Rt 1, Box 29 67546
316/585-6831 Farm

Newton
HARTZLER, Ken & Betty, Rt 1, Box 38 67114
316/327-4126 House

North Newton
GRABER, Eldon & Martha, 2422 Minnesota Box 182 67117
316/283-7306 Camper For Loan

Wichita
BARTEL, Peter & Amanda, 3902 W 11th 67203
316/943-0936 House for a yr

MICHIGAN

Baih
KING, Milton & Ruth, 3941 E State Rd 48808
517/641-6136 Farm, Camper For Loan

Brimley
GUENGERICH, Vernard & Florence, Rt 1, Box 32 49715
906/248-5428 Would like to borrow camper for a Colorado trip

Fennville
VAN VOORHEES, John & Joan, R R 4 49408
616/352-2850 House

Frankfort
LEWIS, Barbara, 62 Lobb Rd 49635
616/352-4854 House

Grand Blanc
HOCHSTEDLER, Nelson & Lavina, 1035 Barbara St 48439
313/695-0325 Will swap home for use of camper or van

Hillsdale
ALLEMAN, David & Julia, 245 Union 49242
517/437-2461 House swap and/or house sitter. Interest in Lancaster, Pa

Imlay City
GASCHO, Simon & Elva, 6012 Imlay City Rd 48444
313/724-5625 House & Chicken chores (200 chickens) Need references for the chores

Kalkaska
STRANG, Lloyd & Anna, 839 Island Lake Rd Box 97 49646
616/258-8107 4 bedroom House with pool; Available summers, Christmas, Easter

Petrosky
SALAH, Isaac & Magdalena, R 3, 771 E Bear River 49770
616/347-3095 House

Turner
STUTZMAN, Leon & Esther, 401 Railroad St 48765
517/867-4501 House & Farm

MINNESOTA

Jackson
JACKSON, Ed & Mary, RT 1 56143
507/847-3747 House

MISSOURI

Camdenton
PATTERSON, John & Joyce, Rt B, Box 173-P 65020
314/873-5705 Patterns for Crocheting, Quilts, & Crafts
PHILLIPS, Amos & Clara, Rt B, Box 173-P 65020
314/873-5666 Patterns for Quilts, Crocheting and Crafts

Garden City
YODER, Lester & Mary, R R 1, Box 79 64747
816/862-8633 House, Camper For Loan

Novelty
Otto, Jeff & Leah, R 1, Box 211 63460
816/739-4591 House & Farm

MONTANA

Cut Bank
WAHL, Russell & Loraine, Box 286 59427
406/873-4856 Farm

Glendive
BORNTRAGER, Elizabeth, 120 Gresham St 59330
406/365-2090 House

Kalispell
LAPP, Wayne & Mary, 35 River Rd 59901
406/755-1651 Camper For Loan

NEW JERSEY

Somerset
TRAYLOR, Stephen & Zulema, 40 Hollywood Ave 08873
201/846-9767 House

NEW YORK

Selkirk
ENDRENY, Richard & Mary, RD 3, Wright Rd 12158
518/767-2801 House

Williamsville
BENDER, Richard & Jean, 202 N. Maple Dr 14221
716/634-2261 Mini-home for loan

OHIO

Apple Creek
KAUFFMAN, Donald & Ila, Rt 2, Rd 250 44606
216/698-6636 Camper For Loan

Bluffton
PANNABECKER, Richard & Wanda, 430 W Elm St 45817
419/358-1761 House

A place for all peoples!

The Museum

The Amish Story Museum tells an insider's sympathetic, graphic story of growing up Amish. Depicted by local Beachy Amish craftsman Aaron Zook in lifelike three-dimensional carved paintings. Breathtaking!

The Classic Films

"**The Amish: A People of Preservation**" is a brilliant, beautiful, and accurate portrayal of the spirit, faith, and way of life of the Amish people. It stands in a class of its own. It leads the way to understanding.

HAZEL'S PEOPLE, a feature motion picture filmed in Lancaster County, tells the bittersweet tale of a clash of cultures in a community shocked by death. Stars Geraldine Page, Pat Hingle, and hundreds of local Mennonites.

The Book and Craft Shoppe

We strive to offer "all the books fit to read by and/or about the Amish, Mennonite, and Hutterite peoples around the world." Also we feature indigenous crafts with a special flare for gorgeous quilts made by local Amish and Mennonite women.

The Courtyard Gallery

We provide the courtyard as a quiet spot for visitors to walk and sit and look at our free exhibits. Our present exhibit features faces of our peoplehood around the world. Don't miss it!

The Seminars, Lectures, and Workshops

We offer "Learning from The Amish" workshops. We have annual music, visual arts, and writers' conferences. We plan a Winter Cultural Series. We continue our Saturday Seminars. And our staff members present many lectures on a variety of subjects.

The Booklets

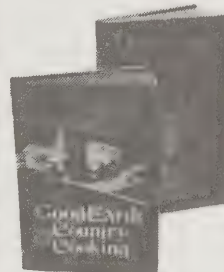
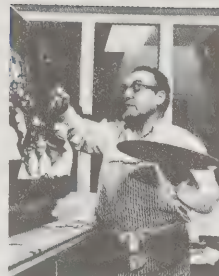
Our publishing line is called Good Books. One book project is the publication of a series of People's Place Booklets on a variety of educational subjects. Collect them, and you'll have a treasure on your shelf!

The Volk Cellar

This international collection, still in the development stage, will feature some of the very best fine arts and fine crafts created by our various peoples over the years. Painting, pottery, Fraktur, quilts, woodworking, and much more.

The Associates Program

People's Place Associates receive free admission to many of our events, are the first to know about upcoming happenings, receive regular newsletters, and participate in discounts for most purchases. The Associates form a core group which gives spirit to our place. Join us!



The People's Place



Lancaster County's Center
for Amish and Mennonite
arts and crafts

In the village of
Intercourse, Pa.
Phone: 717/768-7171

A film for all occasions!

"HAZEL'S PEOPLE deserves a wide audience."

—Christianity Today



HAZEL'S PEOPLE

HAZEL'S PEOPLE tells the haunting tale of a visitor whom death brings to a quiet community in the Pennsylvania countryside one autumn. His extraordinary journey into the heart and soul of a richly alive but almost unknown people brings him smashing into the most significant and spiritual questions of our times.

Eric (portrayed by Graham Beckel, pictured) finds himself falling in love with strong-willed, attractive Hazel (Rachel Thomas). And the dead boy's mother Anna (magnificently acted by Geraldine Page) finds herself caught between death and a stranger who's finding new life in spite of the clash of cultures and expectations. It's a story of religious hope in the midst of shaking foundations and loss.



Especially suited for discussion by church youth and adult groups. 105 minutes, color, 16mm

HAZEL'S PEOPLE is ultimately a beautiful but unsappy religious picture."

— *Newhouse Newspapers*

"A movie which leaves us encouraged instead of depressed."

— *Los Angeles Times*

"A warm tender film with a big heart. I enjoyed it thoroughly!" —Rex Reed

"It's educational and sincere, and its heart is in the right place."

—McCall's

Yes, I want to know more about the 16mm color film HAZEL'S PEOPLE. Please rush me rental information, complete with color brochure and descriptions in addition to a list of suggested discussion questions:

Name _____

Address _____

City _____

State/Province _____ Zip _____

Mail this coupon to: HAZEL'S PEOPLE, The People's Place, Main Street, Intercourse, PA 17534. (Phone: 717/768-7171).

Columbiana
BIRKY, Karl & Virginia, 14330 Germantown Rd 44408
216/482-5260 House, Car

Delaware
HILTY, Mark, 243 Penick Ave 43015
614/362-9872 Car Parts (Chrysler Prod.)

Orrville
HOSTETLER, Ron & Anna Mae, 4485 N Crownhill 44667
216/683-4162 House

Seville
NEWCOMER, Floyd & Alma, 8500 Guilford Rd, Rt 1 44273
216/334-0103 House

Sidney
LEWALLEN, Wilburn & Joy, 2224 N Main Ave 45365
513/492-9937 Camper For Loan

Sugarcreek
FRIESEN, Lorne & Marie, 217 Main St 44681
216/852-2894 House

Wadsworth
HOSTETTER, Stan & Iona, 285 Hillsdale Circle 44281
216/334-1049 House

Wauseon
MULL, Chauncey & Verda, 5-19827 F 43567
419/445-2237 Small Camper For Loan

OKLAHOMA

Cordell
FLAMING, Ken & Sara, Rt 3 73632
405/343-2410 House - swap in area of VA, D.C. PA or NY

Meno
WILLMORE, Donna & Diane, Box 7 73760
405/776-2593 House

OREGON

Brownsville
HORST, Melvin & Elizabeth, R 1, Box 287A 97327
503/466-5690 Rent their house several mos in winter

Grants Pass
GERIG, Percy & Lillian, 317 NW Savage 97526
503/479-7027 Motor Home

Salem
THIESSEN, John J D & Gertrude, 1067 2nd St NW 97304
503/362-8656 House

PENNSYLVANIA

Akron
CLASSEN, Paul & Judith, 224 N 11th St 17501
717/859-1450 Mini-motor Home for Loan

Atglen
BUCKWALTER, Anna, RD 1, Swan Rd, Box 19 19310
215/593-6404 3 Bedroom Rancher

Stoltzfus
STOLTZFUS, Harold & Hanna, Rt 1 Box 69 19310
215/593-5656 House

Belleville
YODER, Norman & Effie, Rt 1, Box 133 17004
717/935-2994 Quilt Patterns

Biglerville
CHARLES, Robert & Twila, Rt 2 17307
717/677-7841 House

Cochranville
MAST, Alvin & Edna, Rt 2 Daleville Rd 19330
215/593-5963 House for max. of 2 wks

Doylestown
BUCKHOLDER, Paul & Miriam, Point Pleasant Pk 18901
215/297-5474 House

Elizabethtown
GARBER, Fred & Linda, Rt 1, Box 310 17022
717/367-5215 Swap Farm House for a camper

Kraybill
KRAYBILL, Donald & Frances, Rt 1, Box 554, 17022
717/367-6494 House

Grantham
NISLY, Paul & Laura, Messiah College 17027
717/766-4937 House for sabbatical yr.

Harrisburg
GOOD, Carl & Lois, 514 Redwood 17109
717/564-8262 House

Hatfield
CASSEL, Tim & Cheryl, 1307 Cowpath Rd, Apt 1 19440
215/723-7549 House

Lancaster
HESS, James & Beatrice, 508 Willow Lane 17601
717/393-7348 House

Metzler
METZLER, Christian & Esther, Rt 6, Box 168 17603
717/872-7208 House or House sitter, Camper

Moshier
MOSHIER, Elton & Rosa, 2057 Mill Stream Rd 17602
717/393-0538 Rent their house over summers

Leola
HOOVER, Lester & Lena, 401 Myer Terrace 17540
717/656-8212 House

Marion
CLEMMER, Paul & Ronda, Box 237, Main St 17235
717/375-2434 House

Mechanicsburg
HEISEY, Beulah, 89 Rolo Court 17055
717/697-2785 House

Meyersdale
GNAGEY, Norman & Dorothy, Rt 1, Box 117 15552
814/662-5893 House

Mohnton
WIENS, David & Arlene, Rt 1, Box 1061 19607
215/777-7911 House

New Holland
ESCH, Wilbur & Catherine, Rt 3, Box 58 17557
717/354-5368 House

Hurst
HURST, Harold & Jane, Rt 1 Box 841 17557
717/354-9386 House over Christmas with Fla. family

Philadelphia
ZIMMERMAN, F. Arline, 6119 Wayne Ave 19144
215/849-6863 Apt. - summer time only

Richland
WRIGHT, Fred & Marge, RD 1, Box 100 17087
717/933-4606 Camper for Loan

Waynesboro
GOERTZ, Adalbert & Barbel, Rt 5, Box 181 17268
717/762-7378 4 Bedroom House in the woods

Willow Street
THOMAS, Leon & Jean, 2637 Willow Street Pike 17584
717/464-3145 4 Bedroom House

SOUTH DAKOTA

Freeman
WALTNER, LaVerne & LaNae, 221 E 4th St 57029
605/925-7144 House

TEXAS

New Waverly
RICHERT, Linda, Box 772 77358
713/344-6230 House

WEST VIRGINIA

Morgantown
YODER, Delmar & Linda, Rt 5, Box 253 26505
304/292-2277 House, Farm

CANADA

ALBERTA

Bluesky
SHARP, Galen & Donna, Box 95 T0H 0J0
403/835-4321 House

BRITISH COLUMBIA

Chilliwack
EPP, George & Adelaide, 9414 Gibson Rd V2P 6H4
604/792-1708 House

Dawson Creek
GOOD, Ray & Betty, 1524 95th Ave V1G 1J8
604/782-7266 Cook Books; Books of local interest from area of residence

North Vancouver
KLIPPENSTEIN, Henry & Louise, 1478 Coleman St V7K 1W7
604/987-1506 House, Camper for Loan

Penticton
HOUSTON, Jim & Doreen, 201 South Beach Dr V2A 3W4
604/492-8004 4 Bedroom House near beach & park. 2-3 wk summer swap

Vancouver
REESOR, Herb & Verna, 4041 W 29 Ave V6S 1V4
604/224-5245 House

MANITOBA

Arnaud
POETKER, Jake & Wilma, Box 33 R0A 0B0
204/427-2685 House

Killarney
MARTENS, Jake & Gertie, Box 542 R0K 1G0
204/523-8557 House

Steinbach
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An Open Letter to New Readers of Festival Quarterly

Are you a Christian because of what you believe or because of how you live?

I admit it's a tough question. Many say belief and creed are more important than discipleship and lifestyle. Others say the opposite. In fact many of the debates in the Christian church through the ages have been pitted around these questions.

The faith community of which I am a part is struggling with this question in a new way these days. The modern age has assaulted our various Mennonite and related peoples with unusual fierceness in recent years.

So it is not an idle discussion for us. It's a matter of the life or death of a people of God, a faith-community which has traditionally believed that it's impossible to separate what one believes from how one lives. We have stressed discipleship to Christ, Christian community, humility, service and servanthood, and witness in deed as well as word. But change is upon us and we're not sure which direction to go.

I am editor of a small magazine called Festival Quarterly. During the past five years we have been attempting to probe some of the issues behind the scenes in this identity crisis of our faith-peoples. I'm writing to ask you to join the conversation.

Our approach is to examine how our faith, values, ethics, and ideals have actually resulted in life. This means we explore the nitty-gritty, everything from our humor to our music, our symbols, and our farming. We feature new recipes from Doris Longacre, suggesting ways to consume less of the world's resources and enjoy it more; Dave Augsburg on communication and anger; Robert Regier on visual arts,



from quilts to painting; book reviews on all the books written by and/or about our various peoples, ranging from theology and history to fiction and children's literature.

We try to raise serious questions about what's happening to us and hear what our wisest leaders are saying about our future faith and life. We believe that by examining what our sociologists, theologians, and artists are saying and doing might be one of the best ways to face the truth of our beliefs and lives.

I sincerely hope you join us as a reader. I'm not trying to make our magazine sound important or better than anything else. I'm merely inviting you to join a conversation that is very important to us and many of our communities and related people of God.

I'll wait to hear from you.

Sincerely yours,

Phyllis Pellman Good

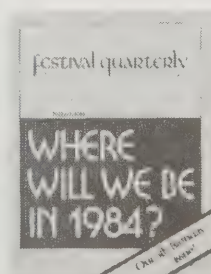
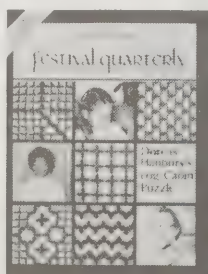
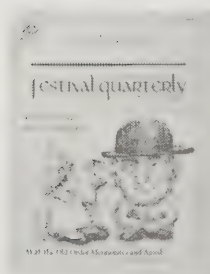
Phyllis Pellman Good, Editor

Typical features in Festival Quarterly

- "Can the Church Afford to be Honest?"
- "This I Learned from My Child"
- "Grief in Community"
- "Why Mennonites Keep Forming House Churches"
- "The 10 Best Books About World Hunger"
- "An International Recipe Sampler"
- "Where to Grow Old—Two Views"
- "What the Chinese Have in Common with the Old Order Mennonites and Amish"
- "What Did Jesus Say About Symbols?"

Regular features such as:

- "People Stories" featuring writers of nonwhite background
- Visual arts commentary by Robert Regier, an accomplished artist and excellent writer to boot
- Jewel Showalter's stories and comments about creativity at home
- Reviews of secular best-sellers and movies from an FQ point of view
- International news about artists, musicians, painters, quilters, composers, writers, photographers, dramatists, wood-carvers, potters, novelists, choirs, filmmakers, television writers and producers, actors, and cooks—not to mention festivals, relief sales, community cultural events, and creative worship experiences



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Mission in Review

Mennonite Broadcasts, the First 25 Years, Hubert R. Pellman. Mennonite Broadcasts, Inc., 1979. 288 pages.

Reviewed by Wilfred Martens

Asking a person to write an interesting history of Mennonite broadcasting is like asking Sisyphus to roll the huge stone over the top of the mountain: difficult at the least. For the most part, Pellman, a professor of English at Eastern Mennonite College, succeeds in his goal to write a "work that will be useful both as a reference tool and as a readable story."

In this nine-chapter book the author covers the first 25 years of Mennonite broadcasting beginning with the "Crusaders for Christ" radio program in March 1951 to the more expanded ministries in 1976.

Those chapters which focus upon persons are Pellman's strength: they are interesting. Chapter One discusses the influence of Charles Hostetter and David Augsburg during the formative years of the radio ministry. Chapter Four recounts the significance of Ruth Stoltzfus and Ella May Miller in developing women's radio programs.

Other chapters which deal more with programs, budgets, and organizational patterns tend to be a bit pedestrian and dull: Chapter Two, "Reaching Out" reviews organizational growth; Chapter Six, "Home Bible Studies" reviews a literature ministry.

Numerous photos (over one hundred) help make the text more interesting. An unfortunate oversight is the lack of dates which ought to have accompanied the photos.

It is apparent that the author has done careful and considerable research. As a reference tool the book is easy to use. It includes an extensive footnote section, appendices of important data, a good bibliography, and a comprehensive index. Its greatest value will be as a resource book. Few will pick it up to read as a story. But for those who desire a readable history of broadcasting in the Mennonite Church, it is an easy and pleasant book to peruse.

Pellman succeeds against the odds in pushing the stone upward.

Wilfred Martens is professor of English at Fresno Pacific College, Fresno, California. He is a poet and novelist.

A People of Mission; A History of General Conference Mennonite Overseas Mission, James C. Juhnke. Faith and Life Press, 1979.

Reviewed by Elvin Kraybill

In the late nineteenth century Mennonites confidently joined the worldwide task of making this the Christian Century. Commissioned by the General Conference Commission on Overseas Mission, Bethel College professor James Juhnke chronicles the four major periods of that Mission's expansion.

From India to Paraguay, Juhnke surveys the Mission's successes and sadnesses. A major concern of Juhnke's is that while North American Mennonites should not deny that they have taken the institutional shape and much of the theology of Protestant denominationalism, Mennonites should be true to the best of their own peculiar missionary heritage.

Mennonites may not have lost China if they had more clearly understood the possibility of a remnant church. After the wreckage of big Western-style mission compounds in China, missionaries resolved to avoid institutionalism and financial dependence in Japan. But Tokyo University Professor Gan Sakakibara, a Mennonite, laments that Mennonites allowed the moment of greatest receptivity to the gospel to pass without clearly articulating the peace position to a war disillusioned Japan.

Juhnke concludes with a hopeful survey of new models for mission exhibited in work among independent churches in southern Africa. Missionaries assume a low profile ministry of servanthood. Policy and growth emerges out of mutually respectful dialogue. Missionaries work with several independent churches and without any hidden goal of establishing a Mennonite Church.

Juhnke casually notes that in the 1970s fewer young people were willing to make lifetime career commitments to missionary work than two decades earlier. Juhnke also notes that General Conference Mennonites have been singularly limited in their efforts to evangelize in North America.

It seems if Mennonites could successfully implement in North America the new low profile model of servanthood emerging in southern Africa we would be more a people of mission than a people with a mission board program.

Elvin Kraybill is an attorney in Lancaster, Pennsylvania.

John B. Toews' **With Courage to Spare** (Christian Press, 1978) records the life of B. B. Jantz and his leadership of the Mennonite Brethren in their resettlement from Russia to Canada in the 1920s.

• Also by John B. Toews is **The Mennonite Brethren Church in Zaire**, second in a series on Mennonite Brethren Missions and church growth, for study in the churches, Bible institutes, colleges, and seminaries.

Another MB Mission story is **Tulpengasse, A Church Blossoms in Vienna** (Austria), by Margaret Epp, published by the Canadian Conference of MB Churches.

• David Augsburg's book **Anger, Assertiveness, and Pastoral Care**, published by the Fortress Press, is due out in July, 1979.

• **The House Church**, a bimonthly newsletter edited by Lois Barrett of Wichita, Kansas, has been started to discuss issues of special concern to house churches and fellowships.

Brotherly Community: The Highest Command of Love, put out by the Plough Publishing House in 1978, is a reprint of two Anabaptist documents of 1650 and 1560 by Andreas Ehrenpreis and Claus Felbinger.

• Volume I in a series of Mennonite Historical Documents published by the Historical Committee of the Mennonite Church in 1978 is **Dear Alice: The Tribulations and Adventures of J. E. Brunk, A Mennonite Relief Worker in Turkey in 1920-21, As Depicted in Letters to His Wife**. The collection has been edited by his son, Ivan W. Brunk.

• **A Resource Listing of Mennonite Women** has been compiled by the Mennonite Central Committee Peace Section Task Force on Women in Church and Society. The listing supplies information about Mennonite and Brethren in Christ women who have volunteered to serve the church as seminar and retreat leaders, board and committee members, and in a variety of other roles.

Also published by the MCC Peace Section is the first issue of **Lifework**, a publication for middle teens emphasizing personal and worldwide peacemaking.

• **Is There No Peace?** is a play by Lauren Friesen, pastor of the South Seattle Mennonite Church. Dealing with alternatives available in situations involving life and death, the play was published in January, 1979 by Brockett and Howe Press.

Also on the subject of peace is a Faith and Life Press booklet, **The Rule of the Sword**, a study guide on technological militarism by Charlie Lord.

• For the first time in its history, Herald Press is releasing a new children's book simultaneously in Spanish and English. Ruth Nulton Moore's **Tomás and the Talking Birds** (or *Tomás y los Pajaros Parlantes*) promotes understanding of cultural differences between Spanish-speaking and English-speaking boys and girls.

Another new juvenile title is **Manners for Kids**, a book "by children for children." It was compiled by Phyllis Martens, published by Creative Teaching Associates, Fresno, CA.

• The Scarecrow Press of Metuchen, N.J., has recently released **Historical Dictionary of Tanzania**, written by Dr. Laura S. Kurtz, missionary with the Eastern Mennonite Board of Missions and Charities, and teacher in the Tanzanian educational system since 1958.

• **Our Lamps Were Lit: An Informal History of Bethel Deaconess Hospital School of Nursing** by Katie Funk Wiebe was published by the nursing school's alumni association of Newton, Kansas, fall, 1978.

Mennonites in Theater

Theater in a variety of shapes and forms is flourishing in several Mennonite communities throughout Canada.

Perhaps the oldest and most organized is the Winnipeg Mennonite Theatre which got its start during the 1930s as an activity of the Jugendverein der Schoenwieser Gemeinde (Youth Group of the Schoenwieser Church—now known as First Mennonite Church).

From the beginning the Theatre's intention was to do plays that in some way related to Mennonite experiences and themes. It was a big project, involving all age-groups of the congregation, and played to big crowds.

Then in the sixties the organization flourished. Enthusiasm and leadership were lacking. But the idea never died.



In 1972 a fresh vision emerged. The group formally organized as the Winnipeg Mennonite Theatre Society and became an independent Association. Their objective? "The encouragement of, and the performance of the dramatic arts, both in the German and English languages, with special reference to the Mennonite and German-Canadian communities in Manitoba."

The Theatre now has some 250 members from various Mennonite churches in the Winnipeg area. Their emphasis continues to be the production of German-language plays, although they are gradually moving into English productions as well.


A normal season for the Theatre includes one major drama in the fall at the 1,400-seat Capitol Playhouse Theatre in Winnipeg,

followed by three one-act plays in a smaller theatre for two or three nights in the spring. Directors look for plays of special interest to Mennonite audiences.

The venture has even generated enough money to allow the Society to give sizable donations to Mennonite Central Committee after covering production expenses.

From Ontario comes a wholly different kind of theatrical venture, this one an older Mennonite couple who perform "sacred drama" based on Old and New Testament stories. Manno and Lucile Shatto have retired from their careers—Manno, a minister who taught drama and organized drama groups; Lucile, a schoolteacher, violinist, and violin instructor.

Together they perform six, one-half hour dramas from the Scriptures as a series, or as parts of worship services.

In addition to performing, they lead religious drama seminars for a week or a weekend, and provide workshop and training sessions for churches, schools, conferences, camps, senior citizens, women's groups, and shut-ins. They will travel and can be contacted at 479 Brunswick St., Stratford, Ontario, N5A 3N7; 519/271-3791. 


Bible Stories Matched with Waunana Myths

A Canadian and a Panamanian Indian have cooperated on writing a book of 30 Bible stories for the Waunana people of Panama. John Goertz, a Mennonite Brethren "education missionary," from British Columbia, explained to **Festival Quarterly** the unique way in which he and Chindia Piña, a Waunan church leader, selected and compiled the stories.

"We searched out the basic philosophic questions that the Waunana people ask themselves. We discovered those questions by investigating their myths; then tried to match Bible stories to the myths.

"By correlating a Bible story to each myth, we attempted to develop a cultural bridge. The people have a chance to look at what they really believe and can come to a rational decision, rather than having a Western system imposed on them.

"There is a danger," said Goertz. "The people may come up with something which is neither Christian or traditional. Or they may become schizophrenic. But our attempt is to work with their traditional beliefs."

The Bible story book, written by Peña in the Waunana idiom, is titled *Let's Learn the Word of Our God*. 

Children's TV Show in Second Season

A TV series for children is in its second year of production at Mennonite Brethren (MB) Communications in Winnipeg.

Titled "Third Story," the half-hour program is set in an imaginary third floor of a home, and is geared to children between the ages of nine and twelve.


It is the brainchild of Lorlie Barkman, who first approached MB Communications in 1976 to see if they would produce his variety show. He later joined the staff as one of the producers, putting together the conversation, jokes, dramatized parables, and singing which are regular features of each segment.

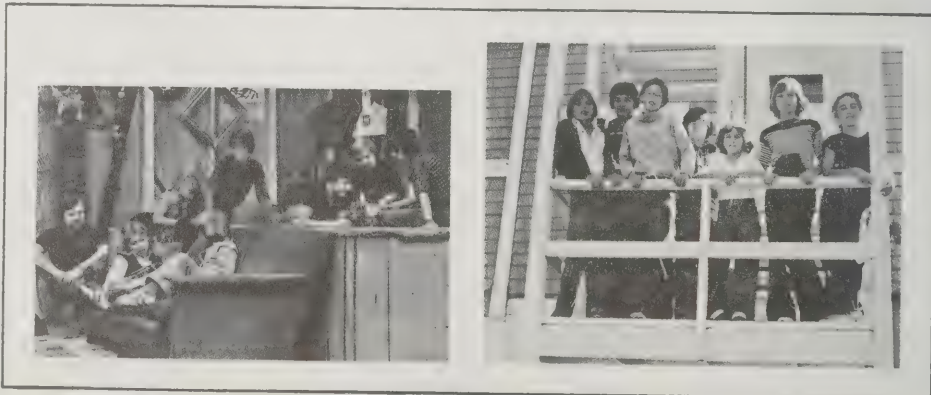
Seven children from Winnipeg area churches rehearse twice weekly during the production period, as regulars on "Third

Story." Host Harry Loewen provides the continuity each time by singing much of his own music, being a key figure in most of the drama, and interacting with the children.

Each segment of the new series is structured around a theme—for example, home, forgiveness, identity, new life.

Producers Barkman, Neil Klassen, and Waldo Neufeld gear "Third Story" toward teaching children biblical principles, character building, a sense of God's presence.

Eighteen TV stations from Ontario to British Columbia have signed to air the show, beginning late winter or early spring. In most areas it will be shown in prime time for children: between 8:30 and noon on Saturday mornings. 




Unique Ministry Occupies 88-Year-Old Woman

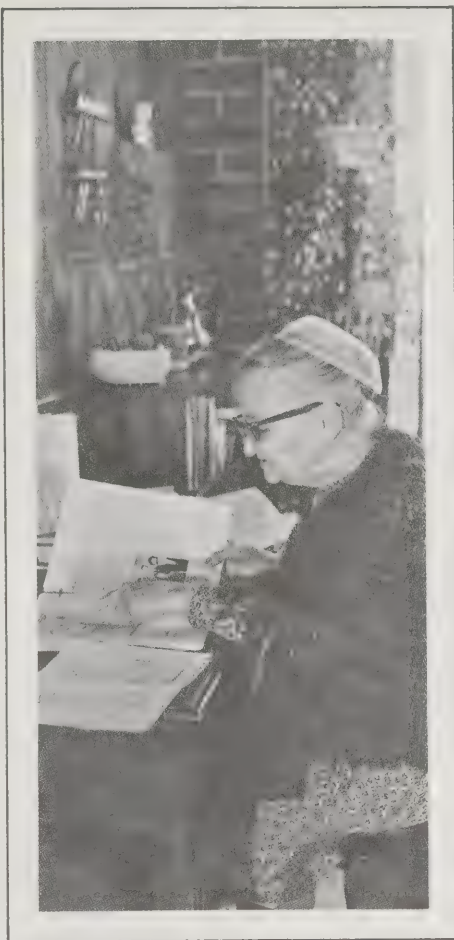
Alta Mae Erb, forever energetic, has developed an absorbing occupation in her later years. At the age of 75 she began an active intercessory prayer ministry in a very serious and systematic way.

She searched the church periodicals that came to their Scottdale, Pennsylvania, home for letters, news stories, and photos of church workers or persons with expressed needs, for whom she could pray specifically. She then regularly cut up issues of *Gospel Herald*, *Alive*, the extensive listings in the *Mennonite Yearbook*, and more. This was not a once-and-done effort.

Today at age 88, Mrs. Erb continually updates the three-ringed black notebook into which she pastes the photos and articles about the people and needs for whom she prays.


Along with the pictures and news items go maps so she can understand the exact location of each prayer concern (she was a geography professor in earlier years). And as she and her husband, Paul, travel, she makes a point to meet individuals or visit projects for whom she prays. The better she knows a person or a need, the more effectively she can pray, explains Mrs. Erb.

The intercessory prayer work has continually extended this elderly woman's world and made her a constant and vital part of global church work. And she can carry out her mission, several hours each day, at her own desk, without leaving home. It is a consuming and productive project. 



TV Show Produced for Elderly

"Over Easy" is a PBS-TV program begun a year and a half ago, geared especially to the elderly. In its first season, 130 shows were produced; more than 100 have been done for this year. It comes from the San Francisco PBS affiliate station, KQED (check local listings for regular showings on local PBS stations).

Host Hugh Downs describes "Over Easy" as a friend to older people. Subjects covered on the show indicate that the program is planned with that goal: "Tenants Rights for Older People," "Eyesight Maintenance," "How to Fallproof Your House," "Winter Thermostat Temperatures and the Elderly," "Repotting Plants," "Private Pension Plans." 


Traveling Hints Available

The U. S. Department of Commerce has published a booklet, *Helpful Hints for the Older Traveler*. It is largely a listing of special discounts and group travel possibilities "available for older travelers in the United States."

Three main national organizations offer a wide range of benefits for minimal membership fees: American Association of Retired Persons, 1909 K St., N.W., Washington, D.C. 20049; National Council of Senior Citizens, 1511 K St., N.W., Washington, D.C. 20005; and National Association of Mature People, 2000 Classen Center, P.O. Box 26792, Oklahoma City, OK 73126.

A host of chain hotels and motels give discounts to members of the above organizations—among them Days Inns, Holiday Inns, Howard Johnson, Ramada, Quality, Treadway, and more. Car rental companies, Hertz and Avis, and bus companies on special tickets have discounts to offer.

The booklet also tells how to learn about federal government, state, and local programs with benefits for the elderly and retired, and urges contacting state tourism offices for special retirees rates at attractions, museums, and events.

Helpful Hints, plus additional brochures on travel, are available by writing Consumer Information, U.S. Travel Service, U.S. Dept. of Commerce, Washington, D.C. 20230. 

Elderly Welcomed as Students on College Campuses

This summer, both Messiah College, Grantham, Pennsylvania, and Goshen College, Goshen, Indiana, will be part of "Elderhostel."


Inspired by the youth hostels and folk schools of Europe, Elderhostel attempts to give intellectual stimulus to persons sixty years and older, on 200 college and university campuses throughout the United States. This is Messiah's second year with the program.

The atmosphere of Elderhostel is a combination of education and hosteling. Registrants eat, sleep, play, and study in college dorms, cafeterias, libraries, and rec centers, for a low fee. (Subsidies come from the states' Departments of Aging and Education.)

Colleges involved offer liberal arts courses on a variety of subjects. Registrants may move around to participating colleges, taking whatever classes interest them. No grades or credits are given. Instead, the purposes of the program are "creativity" and "innovation."

Messiah offers classes for three weeks, beginning June 10, July 8, and July 22. At each session "Who Are the Amish?" will be taught by Dr. Paul Nisly who is from Amish background. Also being offered are "Southern Africa, Behind the Scenes," by Dr. Robert Hess; "Acting for Non-Actors," by Dr. Norman Bert; "Flora and Fauna of Northeastern United States," by Dr. Noel Falk; and "Musical Form, A Survey of Music Through Form Genre," by Dr. Larry Landis.

At Goshen, from June 3 to 9, participants may select a class on Amish-Mennonite culture by S. L. Yoder; Raku pottery (an art which was developed in 16th-century Japan) by Marvin Bartel who will teach forming materials, mixing glazes, and firing pots; and English Romantic poetry, reading and discussion, by Sara Hartzler.

Both Messiah and Goshen see a by-product of the Elderhostel program to be the interchange between college-age students and the elderly, and the understanding and awareness that should bring. 

What New York reviewers said about HAZEL'S PEOPLE

Starring
GERALDINE PAGE, PAT HINGLE
And
GRAHAM BECKEL
Produced by BURT MARTIN
Associate Producer MERLE GOOD
Directed by CHARLES DAVIS



"A warm tender film with a big heart. I enjoyed it thoroughly!"

—Rex Reed, *Syndicated Columnist*

"One is impressed by the impact young Rachel Thomas makes as Hazel ... she has a presence and instinct for the camera that reminds one a little of the young Elizabeth Taylor."

—Christopher Sharp, *Women's Wear Daily*

"While HAZEL'S PEOPLE doesn't have the violence and action associated with many current films, there's a quiet beauty and a serenity to the Pennsylvania countryside, caught in Stan Martin's photography, that is most refreshing."

—Charles Ryeck, *The Hollywood Reporter*

"A very unusual film. A brilliant demonstration of Geraldine Page's high art. It's about the glories of tilling the land. HAZEL'S PEOPLE is nice!"

—Robert Lape, *WABC-TV*

"HAZEL'S PEOPLE is good medicine for urbanites who think their ways are the only ones worth recording. This lovely movie will give you a new lease on understanding."

—Norma McLain Stoop, *After Dark*

YES, please rush me information about how to rent the motion picture HAZEL'S PEOPLE (based on the novel *Happy as the Grass Was Green*).

Name

Address

City

State/Province Postal Code

Mail this form to HAZEL'S PEOPLE, The People's Place, Intercourse, PA 17534. (Or phone 717/768-7171.) In Canada mail it to Dueck Film Productions, Ltd., 295 Wallace Avenue, Winnipeg, Manitoba R2E 0B1.

Anton Mauve, Dutch Mennonite Impressionist

by Jan Gleysteen

The Impressionist art movement had two main branches—the Barbizon in France; the Hague in the Netherlands.

The Barbizon and Hague schools were reactions to the decadent and lifeless pedantry of the classic-romanticists who produced their sentimental scenics in the curtain-draped studios according to prescribed formulas. The Impressionists by contrast sought their inspiration directly from nature. Of the Hague School of Painting which peaked between 1870 and 1900, a goodly number of the leading figures were Mennonites. By far the most famous of them all was Anton Mauve.

Anton Mauve was born on September 18, 1838, a son of Willem Carel Mauve, then pastor of the Mennonite Church at Zaan-dam, and later, the Haarlem Mennonite congregation. Anton grew up in Haarlem, and joined the congregation at the age of 20. For a short time he studied art under Pieter Frederik van Os, whose dry academic style, however, held little attraction for him. Mauve benefited more from his artist friends, the three Maris brothers: Matthijs, Jakob, and Willem, and the great master Josef Israels. Under their influence, Mauve adopted a freer style of painting and began to develop his personal palette of delicate grays, greens, golds, and blues so well suited for the atmosphere in Holland. Soon Mauve surpassed his friends and colleagues in scope and skill.

Mauve excelled in recording the gentle haze that nearly always hangs over the Dutch landscape. He found inspiration in the peaceful rural life around the villages of Oosterbeek and Wolfheze in Eastern Holland as well as in the rolling dunes along the North Sea. In 1886 he settled in Laren, a picturesque village in het Gooi district, southeast of Amsterdam.

Het Gooi, long a favorite with artists, consists of gently rolling fields of purple heather, sections of mixed forest, and is crisscrossed by a dozen sandy trails. Shortly before making the decision to settle in Laren, Mauve wrote his wife: "It is touchingly beautiful here, such finesse of line and color I have never seen anywhere. ... Poetry radiates from everything: the interiors of the houses, the roads, the gardens, the woods, and the gorgeous fields of heather. And the people are of the gentlest kind imaginable."

Mauve was a very sensitive person with a tendency toward melancholy. He constantly avoided dramatic and demanding situations. Once he had to leave during a performance

of Beethoven's Ninth Symphony because it was too much for him, and watching part of Shakespeare's "Macbeth" had him upset for weeks. In Laren, Mauve's sensitive nature was able to fuse with the quiet loveliness of nature. Whereas the gigantic or the dramatic aspects of nature—majestic mountains or raging storms—were too strong a potion for the hypersensitive Mauve, the intimate poetry of heather and misty meadows best harmonized with his soul. Here in het Gooi the Golden Age of Dutch Painting was reborn in this one man.

Few other artists anywhere have been able to capture as well the wind rustling the leaves in the underbrush, the early morning light striking a clump of slender birches at dawn, or the fine golden dust kicked up by a trotting herd of sheep. Mauve had become so deeply involved with the nature of het Gooi that hardly any moods or nuances of color escaped his notice.

So much had painter and subject become one that het Gooi, immortalized in Mauve's oils, watercolors, and pastels is now sometimes called "The Land of Mauve." He died here in 1888, only fifty years of age.

Vincent van Gogh, who was a cousin of his wife, admired Mauve and considered him and Josef Israels the greatest artists working at that time. Anton Mauve's works are well represented in the great Dutch and Belgian museums. The Mesdag Museum in den Haag, featuring paintings out of the Hague School, has fourteen of Mauve's works. Smaller collections are found in England and in the States.

Jan Gleysteen, an artist and historian, lives in Scottsdale, Pennsylvania, where he works for Mennonite Publishing House and participates in Tour-Magination as a leader of tour groups in Europe.



Tossed Salad from a Distance

by James and Jeanette Krabill

If what we glean from local daily news sources were our only gauge for measuring the present state of North American religious life, we would have long ago concluded that hordes of fanatical weirdos had overrun the place and were presently in firm control. All sorts of juicy news flashes, particularly since the carnage of Jonestown, continue to pervade the media here, keeping us well posted on the latest cults and kooks feverishly lapping up converts—and dollars—in that part of the world. Some of the most recent tidbits to have washed up on our shores include the following:

- Bo and Peep, who formed a cult in 1973 based on their prophecy that they would be assassinated, return from the dead, and leave the planet in a craft from outer space, were actually Marshall Herff Applewhite, 47, a musician and opera singer, and Bonnie Lu Trousedale Nettles, 51, a professional nurse. The two leaders are said to have videotaped their "final statement to the earth," left it in Oklahoma, and disappeared along with 96 followers.

- Stewart Traill, 43, a former vacuum cleaner salesman, founded a group in Pennsylvania called the Forever Family. After opposition arose from groups of parents of members, the group changed its name to the Church of Bible Understanding and moved to New York City where members stand on street corners soliciting business for the cult's carpet-cleaning company. The group also has a mission in Haiti.

- In New York, Oric Bovar, a 59-year-old former opera coach who asserted that he was

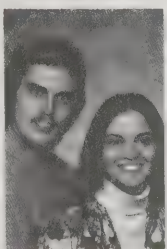
the Christ, was found praying over the decomposing body of a follower who had died of cancer and was charged with failing to report a corpse. On April 14, 1977, the day he was to stand trial, he jumped from a 10th-floor window and killed himself. He had once said, according to some reports, that if he jumped out a window, God would bounce him back.

Most of us who have grown up in the North American tossed salad of religious diversity have little trouble distinguishing between the tomato chunks, onion slices, and accessory spices which compose it. We identify with relative ease the "mainstreamers" and the "side-liners," knowing that Southern Baptists, United Methodists, and Mennonite Brethren are under no circumstances to be mistaken for Bo and Peepers, carpet sweepers, and window leapers.

But for many foreigners, observing the North American religious circus from afar off and less versed in the nuances necessary for understanding its complexities, the whole situation remains a source of considerable confusion. A respectable religious journal here recently published a special issue on American cults featuring among others, the Seventh-day Adventists, the Jehovah's Witnesses, Guru Maharaj Ji, the Amish, and the "followers of Billy Graham." Presenting oneself as a "Mennonite" in such a setting tends to be more dangerous—or amusing—than informative; so far we have managed to be confused with "Moonies," "Maronites" (Lebanese Christians whose name derives from fourth-century St. Maron), "Mormons" ("Let's see, you believe in polygamy, don't you? That certainly will make your ministry in Africa a breeze!") and "Midianites" (see Numbers 10:29 and other Old Testament passages).

Carving out one's place between the "normal seekers" and the "window leapers" is often, to use an old expression, like trying to sew buttons on a custard pie. We as Mennonites of course want to be among the "normal seekers." Respected. Conventional. Orthodox. Nondisruptive. Mainstream. Conformist. The irony quite obviously being that, had our earliest forerunners worried half as much about such matters as do we, we wouldn't even be.

James and Jeanette Krabill are relative newcomers to the Ivory Coast in West Africa. Available to the local African churches as resource people, they are serving under the Mennonite Board of Missions.



more
What A New York
reviewers
said
about



HAZEL'S PEOPLE

"It's educational and sincere, and its heart is in the right place."

—McCall's

"While spiritual salvation is clearly what the movie is promulgating, it is just as aware of the necessity for social action in the here and now. Wonderfully played by the entire cast, especially Geraldine Page as the shyly serene mother of the killed student, HAZEL'S PEOPLE is ultimately a beautiful but unsoppy religious picture."

—Richard Freedman, *Newhouse Newspapers*

"The impartial, low-key way it tells its story makes HAZEL'S PEOPLE seem chilly and distant at times. But it does have heart. It also has a lot to say about why the American melting pot sometimes refuses to blend."

—Margaret Ronan, *Scholastic Magazines*

"This motion picture about the Mennonites in Pennsylvania uses an affecting story of candid honesty to help us understand a way of life based on a clear set of beliefs. As we react to the characters and the events that shape their lives, HAZEL'S PEOPLE reaffirms our conviction that film is an experiential process, one that fosters better understanding of the issues concerned because it awakens our feelings as well as our minds."

—Film Feedback,
National Council
of Churches



YES, please rush me information about how to rent the motion picture HAZEL'S PEOPLE (based on the novel *Happy as the Grass Was Green*).

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The Stories of John Cheever, John Cheever. Alfred A. Knopf, 1978. 693 pages. \$15.00

You're into a John Cheever story immediately. That's one good reason to read this book. Another is that in the sweep of this collection is one of the best descriptions of modern humans one can find. This is who we are. And we see because Cheever sees so clearly and tells his stories so well.

No heavy scientific formulas here, no antiseptic analysis. Instead the reader meets people, most of them bluffing their way through silly routines to keep the truth of their loneliness and disappointment from showing.

There are the Beers, always searching a crowd for someone important they might know; Cousin Justina who died where Proxmire Manor's zoning simply would not allow; Neddy Merrill, who for fun swam through the 15 swimming pools that lay between the Westerhazys and his home, only to discover his house stood vacant when he got there. Life is just never what it seems to promise.

Cheever doesn't preach; he never moralizes. He just looks, with a bit of a grin, knowing we all should know better, himself included. But knowing, too, most people can't help hoping they'll get by, cheating, maneuvering, manipulating, ever resourceful in fine-dressing, big-talking their way along.

Cheever's touch is comic. He doesn't intend to make a reader cry or moan in despair. Instead he moves close to a reader's own empty, lonely spot, and uncovers us humans as sadly funny.

Don't look for a lot of breathtaking action in any of these fifty-plus stories. Instead they capture the very essence of middle-class life—a lot of striving, struggling, anxious wondering.

They're fun to read, a little wearing if you try to cover too many at a clip. But no question about it, the collection deserves the National Book Critics Circle Award for Fiction that it has won. Cheever is a master.

If Life Is a Bowl of Cherries—What Am I Doing in the Pits?

Erma Bombeck. Fawcett Crest Books, 1978. 256 pages. \$2.50.

This book seems stuck on the bestseller list. It must be because so many women feel they've found a friend in Erma; then tell their friends she could be their friend, too.

Bombeck knows the sorrows of the American wife and mother. And she treats those woes with slapstick humor that has truth at its heart. That is Bombeck's winning formula.

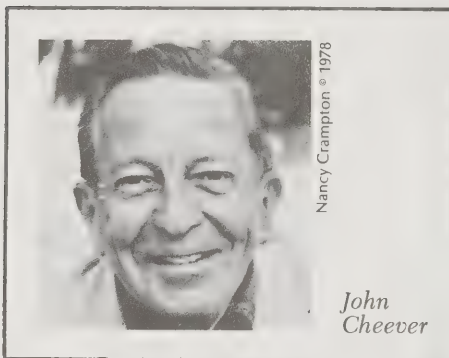
If Bombeck's name is truly Bombeck, it couldn't be more apt for her style. Her comedy rips, shoots, laughs loud, and is usually on target. But she hits with such force it bloodies things a

bit. It's knee-slapping—not finely tuned wit. **Bowl of Cherries** seems meant to be read with a TV as background, kids shrieking, a husband demanding, dog barking, washer chugging. The book can compete with that demanding rhythm.

Bombeck takes the side of women who can't find a babysitter willing to look after their kids for a day, whose husbands don't comprehend the size of their tasks at home, who will go over the brink if they hear "Have a good day," one more time.

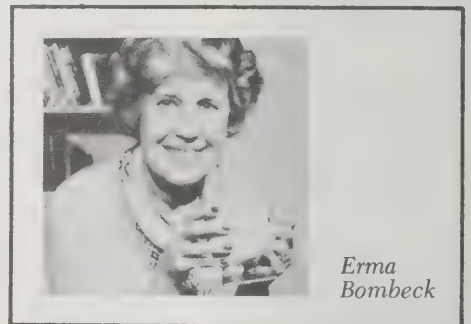
She puzzles over why people have children. She suggests rules for shopping cart traffic, tangles with some of the bigger problems encountered when a family attempts a vacation together, proposes ways to make carrot sticks more appealing to schoolchildren than potato chips, and worries if things go too well.

Her view of life? Chin up; all bad things (and good things) pass; if you have a choice, laugh instead of cry. Reading *Cherries* is a little more substantive than watching TV's family comedies . . . well, a little more.



Nancy Crampton © 1978

John Cheever



Erma Bombeck

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Back Copies As Long As They Last—

Agatha—Vanessa Redgrave portrays Agatha Christie's eleven days during which she disappeared from sight in 1926. Imaginary happenings, highly styled, but with a delicious touch. Dustin Hoffman is the eccentric journalist. (6)

The Brink's Job—Weak writing and editing ambush William Friedkin's film of a 1950s heist (\$2.7 million) with Peter Falk, Peter Boyle, Warren Oates, and others. Disappointing. (4)

Buck Rogers—An astronaut wakes up after a 500-year freeze to encounter warfare in the heavens. So? Mildly amusing and entertaining. (4)

The Champ—If it weren't so sentimental, this Zeffirelli film could have been both modern and old-fashioned at once. An alcoholic boxer tries a comeback, his wife who deserted him and their child years ago returns, and the young child is caught. Jon Voight and Faye Dunaway star. (7)

The China Syndrome—A tense thriller about TV newswoman (Jane Fonda) and her cameraman (Michael Douglas) uncovering a faulty nuclear plant. Jack Lemmon portrays the tormented control room chief. Excellently crafted. (8)

Fast Break—With a touch of TV's sitcom and a smidgen of sharp comedy, a New York deli manager takes a long shot at becoming basketball coach at an unheard of Nevada college—and triumphs. Gabe Kaplan stars. (4)

The French Detective—A clever thriller with a unique ending, this French tale of a dedicated policeman who is accused of corruption weaves and swerves with perfectly entertaining suspense. Pure delight. (8)

Hair—Probably not what you expected. It in-

cludes much of the original music from the Broadway musical but livens it up with some plot and characterization. Catchy, bright, and zany, it espouses the gospel of the 60s with the class of the 70's. (7)

Halloween—A psychopath is loose on Halloween eve. A horror film, deft in its manipulative terror and gore. Message-bearing, it nevertheless remains unclear. For horror buffs only. (5)

Hardcore—A searing encounter between a fundamentalist, moralist father and a daughter caught in the hell of urban pornography. Graphic and excessive in its realism. George C. Scott hands in an unusual performance. Very unsettling. Somehow seems unfair. (6)

Ice Castles—A formula sob picture about a beautiful skater who makes an incredible comeback after an accident blinds her. Full of clichés, but somehow catches a life and wonder of its own. (7)

The Innocent—Visconti's last film is a seamy, pretentious, overly explicit study of infidelity and jealousy. The lavish color and music overwhelm whatever serious themes were intended. Even Giancarlo Giannini can't save it. Anything but innocent. (4)

Love on the Run—A major disappointment. Truffaut's fifth film about his alter ego, Antoine Doinel, and his shallow, selfish pursuit of himself. Leaves one with a sour, empty taste. Lacks genius. (6)

Magic—A haunting thriller about a ventriloquist and his dummy. Anthony Hopkins and Ann-Margret star. The horror seesaws between the make-believe and the real. Could be serious. (7)

Murder by Decree—Christopher Plummer as

Sherlock Holmes doing battle with Jack the Ripper in a handsome tale set in Victorian England. James Mason plays Dr. Watson. Involving but a bit slow. (5)

Norma Rae—Witty and moving yarn about a poor southern girl in the textile mills who rises to organize the workers. Sally Field at her best, aided by a sharp Ron Leibman as the labor organizer from New York. A bit heavy-handed but refreshing. (7)

North Avenue Irregulars—Women may be bumbling but they'll get a job done, providing you flatter them in the right way. That's the bottom line in this batty bit of fluff about the church auxiliary who wipes out the gamblers in town. (3)

The Passage—An almost pathetic tale of escape across the Pyrenees from the Nazis. Incredible plotting and characterization. Soup. (2)

A Perfect Couple—Another disappointment from America's greatest filmmaker. This time Altman uses a dating service to pair up a withdrawn middle-aged Greek and a timid rock singer. Has a lot going which never comes together. (6)

Same Time, Next Year—An absolutely awful movie (except the last twenty minutes) about a couple who meet once a year for a weekend fling. Attempts to sketch the times we all lived through. Ends up as so much dried mush. (2)

Films are rated on a scale from 1 through 9, based on their sensitivity, integrity, and technique.

cultural calendar

Senior Art Majors Show, Eastern Mennonite College Library Gallery, Harrisonburg, VA, May 2-22.

Recital by Baritone Daniel Lichti at Guelph Spring Festival, Guelph, Ontario, May 2-17.

Organ Literature Seminar with Georges Aubert, Director of Music for churches of Offenburg, Germany, Goshen (IN) College, May 3-5.

Auction to benefit Bethel College, North Newton, KS, May 5.

Handel's "Elijah," Kidron, (OH) Mennonite Church, May 6.

Annual Student Art Exhibit, Bethel College Fine Arts Gallery, North Newton, KS, May 6-20.

Janet Friskney, Senior Recital, Chapel Auditorium, Tabor College, Hillsboro, KS, 3:00 p.m., May 6.

Marvin Blickenstaff, faculty piano recital, John S. Umble Center, Goshen (IN) College, May 11.

More with Less Weekend, on lifestyle concerns, Laurelville Mennonite Church Center, Mt. Pleasant, PA, May 11-13.

Dr. John B. Jacobs, on "The Morgan House," slides and tour, sponsored by the Mennonite Historians of Eastern Pennsylvania, Plains Mennonite Meetinghouse, Lansdale, PA, 1:00 p.m., May 12.

Hesston Commencement Weekend, music events and productions of Neil Simon's

"God's Favorite," Hesston (KS) College, May 18-20.

Alumni Day, Memorial Hall, Bethel College, North Newton, KS, May 19.

61st Annual Baccalaureate, Eastern Mennonite College, Harrisonburg, VA, 7:00 p.m., May 19.

61st Annual Commencement, Eastern Mennonite College, Harrisonburg, VA, 11:00 a.m., May 20.

69th Tabor College Commencement with Dr. Randall Basinger, speaker, Tabor College Gymnasium, Hillsboro, KS, 3:00 p.m., May 20.

Baccalaureate Service, Bethel College Mennonite Church, North Newton, KS, 9:30 a.m., May 20.

Bethel College Commencement with Rosemary Ruether, Memorial Hall, Bethel College, North Newton, KS, 3:00 p.m., May 20.

Central Christian High School Music Program and Commencement, Kidron, OH, May 27.

Traditional Mennonite "Saengerfest" with city and rural church choirs and Mennonite Community Orchestra, Centennial Hall, Winnipeg, Manitoba, 3:30 p.m., June 3.

Elderhostel Program for people 60 and over, Goshen (IN) College, June 3-9.

Recent pottery and sculpture by Professor Marvin Bartel, Goshen (IN) College Art

Gallery, June 3-24.

"Meetinghouse" workshop with Leroy Troyer, architect, Fountain Retreat Center and Oak Grove Mennonite Church, Smithville, OH, June 8-10.

Elderhostel Program for people 60 and over, Messiah College, Grantham, PA, weeks of June 10, July 8, July 22.

Music Week, for high school juniors and seniors, Goshen (IN) College, June 17-22.

Black Mennonite Women's Retreat, Sylvan View Retreat Center, Camp Hebron, Halifax, PA, June 22-24.

"Renewal '79," churchwide renewal conference sponsored by Mennonite Renewal Services of Goshen, IN, held at Eastern Mennonite College, Harrisonburg, VA, June 22-24.

Drama Week for high school juniors and seniors, Goshen (IN) College, June 24-29.

Annual Conference, Photo Exhibit, and Art for Hunger Exhibit, sponsored by Association for the Arts in the Church of the Brethren, Olympic View Church of the Brethren, Seattle, WA, July 3-8.

Mennonite Brethren Biblical Seminary, "Biblical Studies for the 20th Century," Fresno, CA, July 16-27.

Virginia Mennonite Conference, Eastern Mennonite College, Harrisonburg, VA, July 25-29.

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DeYoderized (Wo)mennonites

by Katie Funk Wiebe

At a joint Mennonite and Church of the Brethren service a baby's crying broke the opening silence. A Brethren member observed, "You Mennonites start them singing young." A Mennonite queried, "How can you tell it's a Mennonite baby?" The Brethren replied, "There's no accompaniment!"—Clara Yoder, Rocky Ford, Colo.

In February General Conference Mennonites gathered from all over North America in Minneapolis to consider whether the conference headquarters office should withhold federal income taxes from paychecks of employees. The Scriptures prove it should not be withheld, said one participant at the conference and shared the ancient words of the Lord to the prophet Isaiah: "I will bring your offspring from the east, and from the west I will gather you; I will say to the north, Give up, and to the south, DO NOT WITHHOLD" (43:5, 6, RSV).—Harold Moyer and Jim Juhnke, North Newton, Kan.

An aggressive young woman drove up to a country store in Pennsylvania in her sporty convertible. Seeing an Amishman, she hurriedly jumped out with a camera and asked if she could take his picture. The Amishman, noting her brief red shorts, quipped, "I don't know what you'd want with my picture. I don't think I look any worse than you do." The surprised tourist quickly got into her sports car and drove off.—from *Real People* by A. Martha Denlinger

When the good Lord created all denominations, there—in the very first row, spread-legged—stood a thick-skulled, heavy man, striving for more than his share of attention. The wise Creator, mingling with his kind, tapped him gently on the shoulder: "Move over a bit so that others have space. . . ." The Mennonite, without checking who bothered him thus, shrugged off the Lord's admonishing hand, and replied with haughty irritation: "Who's trying to push me around?"—from a legend told in *The Wanderers* by Ingrid Rimland.

Q.—What would happen if all the Yoders were removed from the church?

A.—It would be de-yoderized!

—Helen Good Brenneman,
Greencroft, Goshen, Ind.

In the *Daughters of Sara*, a biblical feminist periodical, the title of an article by Reta Finger about Anabaptist women completely liberates the name of the founder of the Mennonites from any possible sexist connotations. It read "(Wo)mennonites."

Katie Funk Wiebe is a writer of many books and columns, and an English teacher at Tabor College.



The editors invite you to submit humorous stories and anecdotes that you've experienced or heard. We are not interested in stock jokes—we want human interest stories with a humorous Mennonite twist. Keep your submission to no more than 100 words and send them to Katie Funk Wiebe, Tabor College, Hillsboro, KS 67063. She will give credit to anecdotes she selects.

Mariano, José, and Rolando

by José M. Ortiz

While living in Bayamón, Puerto Rico, in the mornings I stared at the three-sectional mirror in the bathroom, each giving a reflection of my balding head. After seeing *Roots* on television I still take three-dimensional looks at myself, but through my father Mariano and my teenage son Rolando. It speaks of three generations of Mennonites, and hopefully my son will define that for himself.

One of my first encounters with Mennonites was while they were pouring concrete for a "johnnie house" in Coamo Arriba early in the fifties. The second time that I met them was at a youth camp. It was not a cathedral experience, but after the chalk talk on "the narrow way" offered by Jesus, I chose to become a Christian. Paul Lauver, the missionary, rounded us up and prayed. In church-planting strategy that is called presence, proclamation, and persuasion.

On becoming a Christian my father decided not to plant tobacco, the "cash crop." It meant no seed, no fertilizer, no subsidy, no sure markets for his produce. It also meant an alternative to cock fighting as entertainment and the chances to gain money through gambling. He was recycled, turned around, and he paid a price for it.

My teenage son, Rolando, told me last week, "Dad, don't quit your job; you can go places and you can take us along. After all, it looks like you are playing in the big leagues in the church." At times he also gives the idea that I am a church-intoxicated man and that our family life is polluted by meetings and phone calls. He surprised me once when he said, "Dad, I like to hear you preach."

I have preached to my father, my mother, and the rest of the family tribe in Coamo Arriba where I pastored when I was nineteen years old. I would like to go back there, even if that means going in a wooden box. Rolando is not too sure about going back. My English is bumpy, but his is as smooth as an onion. But by now he can play part of an "aguinaldo" (typical music from Puerto Rico) on his guitar and he still enjoys the "tostones" (fried plantains).

Two years ago my wife, Iraida, and Rolando, Ricardo, Ronaldo, and I moved to Goshen and we live in a suburban section. We have a 25-cubic-foot freezer that we stock each fall from the garden and from the butcher shop, a long shot from the not so "good old days" when both my wife and I tasted the bitter flavor of poverty. We called it blessings.

Others in a more unorthodox way will say, "Mr. Ortiz, you are a burrocrat church official . . . maybe you're cashing in on Jesus."

My wife was told by a doctor's secretary in town, "Sure, bring the boy in but the payment must be made in cash." While filling out the forms she was asked about the place of my employment. She responded that I worked at Greencroft Center. "He must be a janitor, right?" said the secretary. My wife counted to three and then she answered, since that is the same ritual in breaking into a new community.

In the late sixties I remember a sign that read: "Pray for Rosemary's baby." Now the tune is: Pray for Rolando and the third-generation Menolatinos that he represents.



José M. Ortiz is Associate General Secretary for Latin Concerns under the Mennonite Church General Board.

The editors welcome Mennonite members of minorities of any nationality to write stories dealing with their own experiences of belonging to a minority group. Manuscripts should be no longer than 400 words.

Center for Mennonite, Amish and Hutterite Studies

Special Associates Events

Associates Annual Banquet—

July 13, 6:30 p.m.

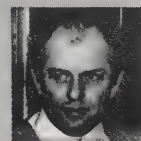
Corn and Sausage Roast—Lancaster Mennonite High School

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John Ruth

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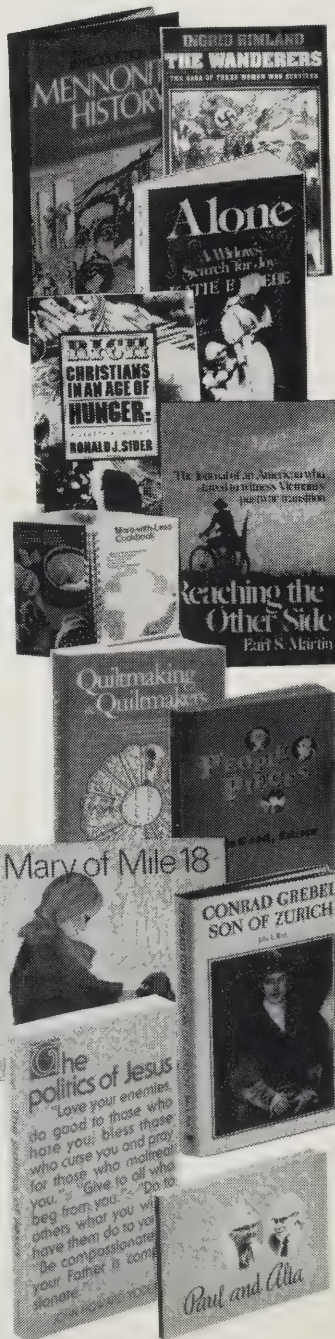
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August, September, October, 1979

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Celebrating Children ...



"Ajua ... Asleep," by Celia Lehman

The Winner! First Choice in FQ's Annual Photo Contest
(other winners on pages 15 through 22)

Other Features in This Issue—

- Conversing with the "Cults"
- 25 Years Later—Are Mennonites Less Racist?
- What Should Children Do in Church?

Thoughts of a Father Eyeballing the Nuclear Danger

Note: The following essay by our Associate Editor was printed recently on the Op-Ed Page of the Harrisburg Evening News. We reprint it here because it relates to the theme of this issue.

Thousands are marching now. The politicians are debating. Local businesses suffer because of the publicity. And the utility companies fill the newspapers with excuses and arguments.

But some of us remain bewildered by the experience of Three Mile Island. We encountered new, strange feelings as we struggled to decide whether we should leave or stay. And now that it's over, we are told there was nothing to fear. Or was there? Will they ever tell us the truth? How can one be a responsible parent in such a world?

The experience touched me deeply in the father part of myself. In many ways Phyllis and I faced decisions similar to those of parents in wartime. Yet the enemy was unseen and immeasurable. And now many say it was a false alert.

Was it responsible for a healthy man to leave the area in a time of need? Were those who left "chicken" and those who stayed behind "brave"? If you love your children, is there a safe place in all the world to give them a home? And what will our children learn from how we responded to this crisis?

I never thought I'd flee from our home without even returning from work to pack a bag. But my wife, Phyllis, is pregnant with our second child; our daughter Kate is two.

When we got the news about Three Mile Island that incredible weekend, we picked up Kate at the home of the family who cares for her when we're both working. The radio claimed that unborn babies and young children were much more susceptible to radiation than adults. Within minutes the three of us were driving east. Away from radioactivity. Away from grossly conflicting reports about the seriousness of the accident. Away from family and friends and the rolling farms my relatives have cultivated for nine generations.

We were nuclear refugees. We found lodging at Valley Forge and rested, ready to move on, listening to the news constantly.

I should mention that I love my daughter. I can't even write about the experience now with dry eyes. She's just really getting her sentences together, and Phyllis and I enjoy her as though we've all been friends for many years. Those big blue eyes, alert and witty, were not old enough to be afraid, but they were old enough to understand. I kept thinking of that Picasso painting of two parents on the beach being comforted by their child. Kate was our comfort at Valley Forge. And I felt a new comradeship with One Unborn.

It was more scary than a fire or a flood. There was nothing to see or to hear, nothing by which to make a judgment. Only the radio with its conflicting versions of the danger no one understood. Forty-five thousand could die in an hour's time, they said.

But some people were surprised that I left. They could understand why pregnant women and young children would flee, but a grown man in the middle of a month-end Friday? Where was my masculine bravery, my sense of manhood? Could I have survived on the rugged American frontier?

In times of flood, fire, blizzard, or war, help from able-bodied adults is needed everywhere. But what could I do at Three Mile Island? The Red Cross had everything under control. What could I prove by staying in the office and sleeping at home while my family were refugees at Valley Forge? That I was brave?

I guess the father in me won out. There was something I could do. So we watched other families fly kites on the fields where many had died two centuries earlier. We had long quiet meals in local restaurants, and played and talked with Kate. I will always remember it as a very precious time. And when people ask polite questions about my bravery, I refuse to debate because I haven't yet figured out how to eyeball a nuclear reactor effectively.

I had other thoughts at Valley Forge too, thoughts which still make me tremble. Would the farm where I grew up, where my dad and my brother still farm, become contaminated? Would the Amish and Old Order Mennonites of the area, who have trusted the winds and the brooks for their

energy, lose their precious soil to this modern monster? Would the peacefulness of the area be replaced with anger and paranoia?

And what about the children? Would they find a better world when they inherit the earth? Or would the "garden spot" of America become its first nuclear wasteland? Would the children start dying in another decade or two? Did our leaving change anything, or has the danger always been with us, miles away in the center of the Susquehanna?

Is there a safe place to raise our children? We could all die on the highway tomorrow, our place could burn down, a gas truck could blow up in front of our house, or a plane could miss the airport and hit us. Remember the Black Plague? My one grandmother died of diphtheria, the other of influenza. Danger is all about us. Cancer is in everything, they say, even the water and the air, eggs and milk, meat and everything tasty.

None of this is meant to defend Metropolitan Edison Company or nuclear power. But we must live on, nonetheless. We must do what we can on a hundred fronts to make life safe for our children and ourselves. But not because we are afraid.

That's what I've learned as a nuclear father. The terrors about us can turn us into frightened parents, but fear is more dangerous to children than radioactivity. We must be wise; I'm glad we fled to safety. But I'm not more afraid for Kate and her unborn sibling because of Three Mile Island. I simply love them more.—MG

Personal Note

Rebecca Ruth Good arrived on July 24 and Kate, Phyllis, and Merle all give thanks for her joy and health.

Are We a Cult?

A film crew from Japanese Public Television was in town looking for someone to answer questions about the Amish and Mennonites. Their point? To discover what kind of groups emerge in a religiously free society.

But talking longer we discovered that Jonestown had prompted their immediate interest. What other "cults" was American society nourishing? They had begun their filming with a Hare Krishna group in San Francisco a day earlier; they were now in Lancaster to talk with us; tomorrow they were scheduled to interview students at Reverend Moon's Unification Seminary in Barrytown, New York. Would we participate?

The implications made me cringe; I wasn't sure I liked the associations they were making.

On the other hand, should I be thankful that despite all our accommodation to the larger world we were still perceived as significantly different because of religious convictions?

The request to appear on the show threw my brain and emotion into some turmoil.

Since then I've shaken down a few conclusions and more questions.

1. The experience made me think about our own stormy Anabaptist beginnings. Mixed with the Spirit's moving was some pretty wild behavior. Perhaps we were a cult—extremist, with tinges of violence—in those early days.

2. Our long history is reassuring. Time has proven that Anabaptism was not fly-by-night, was not personality centered. Our tradition is old (drying out around the edges perhaps); it's rooted, stable, and tried.

3. We call others "cults," never ourselves. If we're pushed we might label ourselves a sect. (Is a sect a safe cult?) Being associated with the Hare Krishna and Moonies tempted me to play down my peculiarities, highlight my respectability, and show off my rationalism.

4. So the whole experience highlighted for me again the excruciating question that continues to haunt us. Who do we want to be associated with—the mainstream or the radical fringe?

Whose company do I really want? PPG

For Such a Time...

The Christian who inspires me most these days is John Paul. The Pope. I've watched him with an intense sense of appreciation and a feeling of coming renewal.

I can't explain why. But he seems like a man of faith and action not unlike the best of Mennonite Christians I know.

The smile of his predecessor brought tears to my soul. I felt a new day, a hopeful freshness. And when Phyllis awakened me one morning and said, "The Pope is dead," I felt tears in my eyes as I muttered through my half-sleep, "I hope God knows what He's doing."

Seems he did. I listen to John Paul's even-handed condemnation of economic systems and his balancing a theology that liberates against liberation theology. He takes the children in his arms, he sings with the crowds, he speaks peace in many tongues, and he taunts the governments of the world for the inhumanness of their systems.

Surprise!

Don't miss our double poster in FQ's center eight pages! We're celebrating children and good photography. PPG

table of contents

- 2 Thoughts of a Father
- 3 Editorials
- 6 Did You Know That ...
- 9 Letters
- 10 This Quarter's Book Offers

Both these titles should have broad audiences. Memoir-writing is something everyone should consider doing—and Katie Funk Wiebe's approach takes the fear away.

Manners for Kids isn't full of starch. It was written by kids, so has, instead, some pretty earthy and workable ideas.

- 11 Mennonite Books: In Review

For the first time, FQ makes these reviewed books available to readers at a 10% discount.

- 11 Publishing Notes
- 12 Conversing with the "Cults"

Rod Sawatsky's recent encounter with "Moonies" has stirred his conscience and sense of responsibility.

- 13 Twenty-five Years Later—Are Mennonites Any Less Racist?
- 14 Summer Profile
- 15 FQ's First Annual Photo Contest

The World of Children! Here are some choice moments. We've made it into a lift-out poster, in honor of all children and some of our best photographers.

- 16 What Should Children Do in Church?

Should Sunday morning worship services be more geared to children? Or should children have their own worship apart from adults?

- 17 Bible Nursery Rhymes (with Apologies to Mother Goose)

Frustrated by nonsensical nursery rhymes, Jewel Showalter decided to write some with more substance.

- 18 Peter at Two-and-a-Half

A second lift-out poster; this one the world of a toddler.

- 20 The Confessions of a Premier Child Specialist
- Robert Coles has done definitive and sensitive work in child psychiatry. Slightly embarrassed by some of his earlier presumptuousness, Coles, a Christian, writes of his discoveries of children's toughness, their endurance.

- 23 Eyeful

- 23 Farmer's Thoughts

- 24 American Abroad

- 25 Foreign Beat

- 26 Communication By-line

- 27 What's Cooking?

- 27 Mennonite-Your-Way News

Extra copies of the Directory are available.

- 28 Trends in Music

- 29 Creatively Aging

- 29 At the Schools

- 30 Quarterly News

- 31 Cultural Calendar

- 32 Best-selling Books: In Review

- 33 Quarterly Film Ratings

- 34 Reclassified

- 35 People Stories



page 14



page 25



page 30



"We do not learn courage, humility, compassion, honor, or human decency from a special unit in the classroom. We learn these things through the people around us. We learn them largely from the behavior of those characters who march through the pages of our books."—Irene Hunt

The strong, well-stocked children's book department in each Provident Bookstore silently agrees with Irene Hunt's statement. Shop by mail, phone, or in person at any of the following locations:

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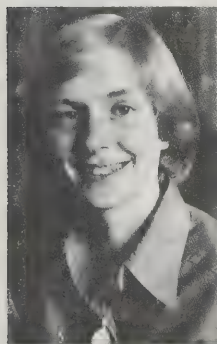
Festival Quarterly

The **Festival Quarterly** (USPS 406-090) is published quarterly by Good Enterprises, Ltd., at 2497 Lincoln Highway East, Lancaster, PA 17602. The **Quarterly** is dedicated to exploring the culture, faith, and arts of the various Mennonite groups worldwide, believing that faith and art are as inseparable as what we believe is inseparable from how we live. Copyright © 1979 by Good Enterprises, Ltd., Vol. 6, No. 3. All correspondence should be addressed to **Festival Quarterly**, 2497 Lincoln Highway East, Lancaster, PA 17602. Second-class postage paid at Lancaster, Pa., and at additional mailing offices.

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Phyllis Pellman Good, Merle Good

On the Cover—The Winner: First Choice in **Festival Quarterly's** Annual Photo Contest. *Ajua ... Asleep* by Celia Lehman. Nikkorex 35, single-lens reflex.

SPRINGS FOLK FESTIVAL



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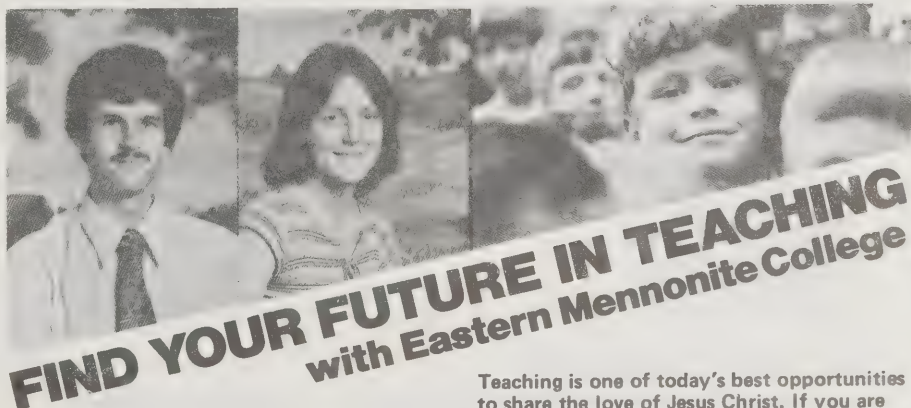
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FQ-79

ANNOUNCING THE SIXTH ANNUAL Esther Eby Glass WRITER'S AWARD

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PURPOSE OF THE AWARD

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HOW TO APPLY

Submit the following:

1. Examples of your writing
 - a. 3 chapters and a general outline of a book-length work (novel, drama, nonfiction), or
 - b. a collection of poems, short stories, and/or articles
2. A sheet listing your name, address, age, school, and grade level, church, and your plans for using the award money
3. Letters from two adults (teachers, pastor, writers) with their evaluation of your promise as a writer

SELECTION OF RECIPIENT

Evaluation of manuscripts and consideration of the letters of recommendation will be judged by a panel of three Mennonite writers. Announcements of the winner will be made by August 1, 1980. The award office will keep the original copies of all entries, but the writers retain all rights. This is for file purposes only.

RECENT WINNERS



Kevin Allebach
Sellersville, Pennsylvania



Donna Lynn Epp
Rosthern, Saskatchewan

THIS YEAR'S JUDGES



Levi Miller
Scottsdale, Pennsylvania



Sue Steiner
Kitchener, Ontario



Katie Funk Wiebe
Hillsboro, Kansas

WHEN AND WHERE TO APPLY—

Send entries to:

Esther Eby Glass Writer's Award
12 Greenfield Road
Lancaster, Pennsylvania 17602

Entries should be postmarked no later than May 15, 1980.

did you know that ...



Mennonite artists and art lovers gathered this spring at Menno House in New York City for a seminar on Mennonites and Art. Artists were given a chance to show and discuss their current work with each other.

Ardis Grosjean, a student in Anabaptist history at the University of Stockholm, outlined the careers of more than a dozen Dutch Mennonite artists during the 16th and 17th centuries, including perhaps the most famous Mennonite artist, Jacob Isaacs Van Ruysdael. The group visited the Metropolitan Museum of Art to see some works by Dutch Mennonite artists, viewed slide presentations of work by potter Jerry Bontrager, painter Mary Lou Brubaker, and printmaker Naomi Limont (pictured lecturing).

Also addressing the group were Esther Augsburger, Susan Ebersole, Weldon Pries, Erma Martin Yost, and Leon Yost. Architect Weldon Preis' slide show of worship centers around the world focused on the relationship between the form of the worship center and the spiritual experience of the worshiper.



Presently on the art-wall of the Assembly Room at Mennonite Publishing House, Scottdale, Pennsylvania, is a display of Ezra Hershberger's paintings. Since retiring from Goshen College art faculty, Hershberger has maintained an art studio in Goshen, Indiana.

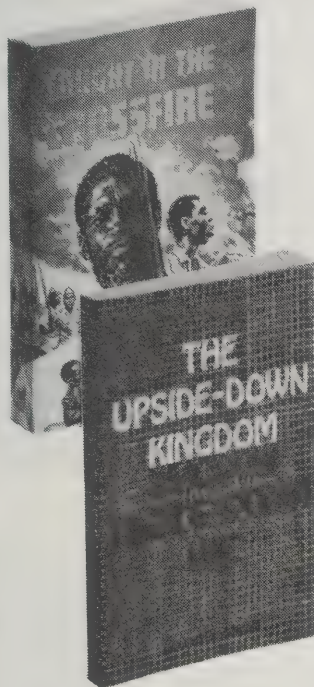
The art-wall is designed as a display area for contemporary Mennonite art, on a rotating basis.

Jubilee Crafts is a small organization in Philadelphia, Pennsylvania, attempting to find markets for handcrafts from poor countries in the U.S. Some of their products are jute sikas, placemats and handbags from Bangladesh, crocheted white cotton handbags and belts from Dominican Republic, woven wall hangings from Colombia, and woodcrafts from Haiti. Jubilee Crafts can be found at the Meetinghouse, a fellowship center in Philadelphia, affiliated with the Franconia Conference of the Mennonite Church.

continued on page 8



Herald Press: Exploring a faith relevant to today's world



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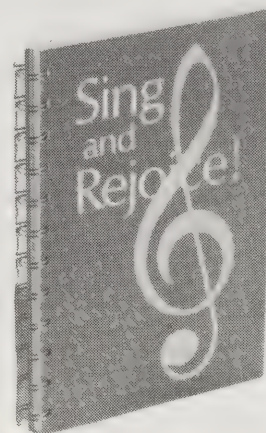


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Did You Know That. . .

continued from page 6

• • •
Cornelia Hochstetler of New Holland, Pennsylvania, placed second with her painting, "A Country Farm," in the state-wide art contest, sponsored by the Pennsylvania Department of Public Welfare. Hochstetler has gained much recognition for her art through NARC (National Association for Retarded Citizens) contests. "A Country Farm" will go to international competition in London, England, this fall.

• • •
A Federal grant has recently been awarded the Mennonite Historical Society of Saskatchewan and Alberta to conduct a culture and heritage resources survey. The project focuses on a large area north of Saskatchewan between the North and South Saskatchewan rivers, known as the Saskatchewan Rivers Heritage Complex. The survey will examine the development of the Mennonite-operated Rosthern Cultural Museum as part of the project.

• • •
Exciting things are happening at the Fountain Retreat Center, Smithville, Ohio. In a seminar sponsored by the Oak Grove Mennonite Church and MIBA, Leonard Geiser, Calvin Redekop, and Peter Wiebe dealt with "Integrating Faith and Work." In another recent workshop, Mennonite architect, Leroy Troyer, led a weekend on "Mennonites and Meetinghouses." Troyer's theme was "Stewardship of Facilities, Energy, and Land Uses."



Spencer Cunningham

A documentary film on the first mass protest held at Rocky Flats Nuclear Weapons Facility near Denver, Colorado, premiered in early May at several Mennonite churches and a retreat in central Kansas. Included in the film are scenes of nonviolent disobedience training, rallies, demonstrations at the Rocky Flats Plant (pictured with Mennonite pastor, Peter Ediger), an ecumenical worship service on the railroad tracks leading into the plant, and the arrests at the tracks.

• • •
Robert Hostetter of Hesston, Kansas, recently completed a two-projector slide/tape production entitled "Visions and Re-visions," from "The Love Song of J. Alfred Prufrock," for the Prairie View Mental Health Center open house. Prairie View, located in Kansas, was celebrating its 25th anniversary.

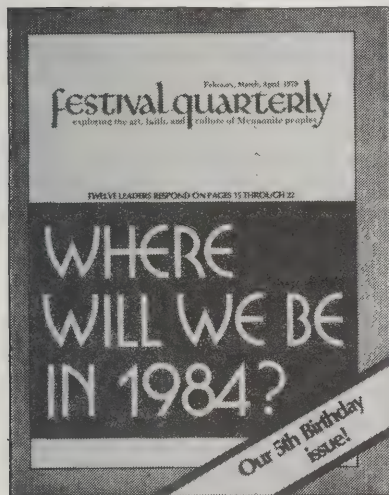
• • •
Wilmer Thiessen, a member of the Mennonite Brethren Missions/Service has been appointed general manager of the Mennonite Brethren Publishing House, Hillsboro, Kansas. Thiessen will oversee three main areas as general manager: (1) publications, (2) job printing, and (3) marketing.

"606, Mennonite Hymnal"! Yes, hymn #606 in the Mennonite Hymnal (Festival Quarterly, April 1979, page 29) has become a Mennonite classic.

It was Saturday evening. The grocery store was crowded, the check-out lines were long. An elderly lady was ahead of us. Her order was being totaled. "\$6.06 please," said the clerk.

"Mommy, Mommy," nudged our six-year-old, "Did she just buy our favorite song?"

Judy Schrag
Newton, Kansas



I continue to appreciate Festival Quarterly. The paper allows for some communication of ideas not possible through the channel of our church papers. I always find it interesting and challenging.

Let me correct one piece of information in your recent edition (February, March, April, 1979). On page 18 you suggest that Emma Richards is the only ordained female minister in the Mennonite Church. This is not exactly true. Even though we use the terminology of commissioning, Martha Smith Good and Doris Weber have the same status as Emma. Therefore there are three, not one, "ordained" ministers in the Mennonite Church. The Ontario Conferences, in a statement on ordination, have chosen the other term to get away from the connotation of a lifelong status.

We say, "Commissioning and ordination are basically the same except that commissioning is for each specific assignment."

Blessings to you as you serve in a vital ministry.

Ralph Lebold
Conference Minister
Kitchener, Ontario

A church member passed to me, as church librarian, your 5th birthday issue. Since some of your "birthday gifts" could definitely serve as worthwhile additions to our small church library, please find enclosed an order.

Also, please send our library a two-year subscription to Festival Quarterly. It would help our congregation to keep informed on the arts and culture within our Mennonite circles by having access to the many interesting articles in FQ.

Beth Moyer
Lethbridge, Alberta

"Are you a Christian because of what you believe or because of how you live?" The question truly puzzles me. How can the two elements be separated thus? Isn't this separation what brings

about the two abnormal extremes: those who are only concerned to save their neighbor's soul but show little care about his ordinary physical and emotional needs; those who indeed do good to their neighbor but show little concern for his soul because it doesn't matter what he believes. Such a dichotomy as the question seems to imply suggests that your actions do not follow from the values you hold.

The question sounds as if being a Christian is basically rooted in me. But it is not. I am a Christian because of what God did: i.e., in grace and mercy He gave me rebirth when I personally accepted that Jesus paid the due penalty for my sin. This supernatural event changed the direction of my life entirely and affects every area of it. If it did not, then on the basis of James 2:14 you would have reason to doubt my being a true Christian.

On the other hand, if I were merely in my own power trying to be a Christian, by imitating some particular lifestyle, even if it be as noble as "following in Christ's footsteps," yet without being born of God's Spirit, then I would merely end up some day among the ranks of those Jesus speaks of in Matthew 7:21-23 who will some day say to Jesus, "Lord, Lord, did we not . . . do many mighty works in your name?" To these Jesus will give the terrifying reply, "I never knew you; depart from me, you evildoers." There can be no dichotomy between the two aspects the question raises. Either one, without the other, is no longer Christianity as taught in the Bible.

Wanda Toews
Winnipeg, Manitoba



As MCC volunteers in Louisiana we had many opportunities to use our Menno-night-Your Way Directory to great advantage. And in every case we made new friends, had rich Christian fellowship, and received a blessing. Thanks for continuing this most useful publication.

Greg, Ellen, and Janna Bowman
Golden Meadow, Louisiana

Enclosed you will find a \$5.00 check to cover a year's subscription to the Festival Quarterly. I subscribe for sentimental reasons rather than for real concerns about the issues your publication will bring into dialogue.

The sentimentality is born of my Mennonite roots, which I should like to recover or uncover, but cannot. As for the lack of "real concerns," well I'm already drowning in conscience-pricking publications. Frankly, I don't want to examine too closely how I live, for then my shabby beliefs may be exposed. However, the exposure of my shabby beliefs does not disturb me nearly as much as the fact that I may be unable (unwilling) to change them.

Ted Rempel
Gilroy, California



I would like to call your attention to the special "Music Making Among the Mennonites" in Nov., Dec., and Jan. issue of the Festival Quarterly. Thank you for placing the ad of Bluffton College featuring music offerings in such a prominent place. But—why, why did you totally ignore Bluffton College musicians in the text? This was an oversight that has brought many adverse reactions from readers.

You cannot sustain readership among General Conference Mennonites by ignoring the achievements of its members.

I might also add also that we have an outstanding ceramic artist on campus in Prof. Darwin Luginbuhl.

I am not personally involved in the college although my residence is Bluffton.

Jean M. Yoder
Bluffton, Ohio

We were so pleased and excited to receive your subscription offer to Festival Quarterly. We are involved in a house church and very interested in community.

Royal Mulholland
Pocahontas, Illinois

Was extremely happy to receive your request for a subscription to "Festival Quarterly." I have been looking for something to keep me in touch with my Mennonite brothers and sisters.

Terry Swehla, pastor
Saron Lutheran Church
Escalon, California

We like the wide scope of interest and coverage of Mennonite thought and activity.

Menno Claassen
Beatrice, Nebraska

The editors welcome letters. Letters for publication must include the writer's name and address and should be sent to Festival Quarterly, 2497 Lincoln Highway East, Lancaster, PA 17602. The editors regret that the present volume of mail necessitates publishing only a representative cross-section. Letters are subject to editing for reasons of space and clarity.



Katie Funk Wiebe Dares Us All

Lest anyone get too carried away with the results of well-written memoirs, Wiebe gives a substantial part of her book to the actual job of writing.


Start small, she advises, and be yourself. She helps a reader/writer think of categories to cover and questions to answer, suggests sketching a time line of events, drawing diagrams of one's childhood home.

She gives warnings. Expect, sometimes, to feel ambiguous about your own identity; expect to encounter occasional feelings of anger.

Tell as many stories as you can, she says. Use names. Write simply.

But the charm of *Good Times with Old Times* is that it never becomes a rule book. Wiebe's own rich memories are woven throughout, told with detail, wit, and poignancy. Blaine Lake, Saskatchewan, was a pretty bleak place to grow up, but Wiebe

has captured the vibrancy of life there. "The whole book is," says Robert Kreider in the Introduction, "a delightful point and counterpoint of moving back and forth from instructional material to chapters in one person's story."

Katie Funk Wiebe has made the job of writing one's memoirs compelling. But not only that, she has made it seem possible. 

Katie Funk Wiebe (perhaps without intending to sound like one!) has become a crusader in her new book, *Good Times with Old Times*. She has stated herself so convincingly, built her case so strongly, and risen to her own challenge in full view of her readers so ably, that she can't be argued with.

The issue is writing your own memoirs. As Wiebe sees it the process is not a cure-all, but it is healing, redemptive, and good fun for both writer and audience.

Good Times with Old Times is a how-to book. First Wiebe explains why anyone and everyone ought to write his/her memoirs—

"In a time of rapid social change, everyone needs to be related to time, to be connected to his or her origins, to affirm constantly what has made the individual, and learn from it."

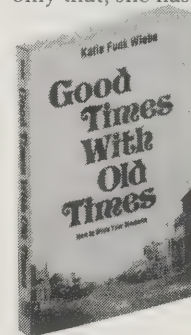
Then she nudges persuasively—

"You and your children and grandchildren share a common past. But they will never know anything about it unless you share it with them . . . you can help to identify to a new generation the past acts of God in your life, so that those looking for evidence of God's working today can recognize it in a new social setting."

Finally, she inspires—

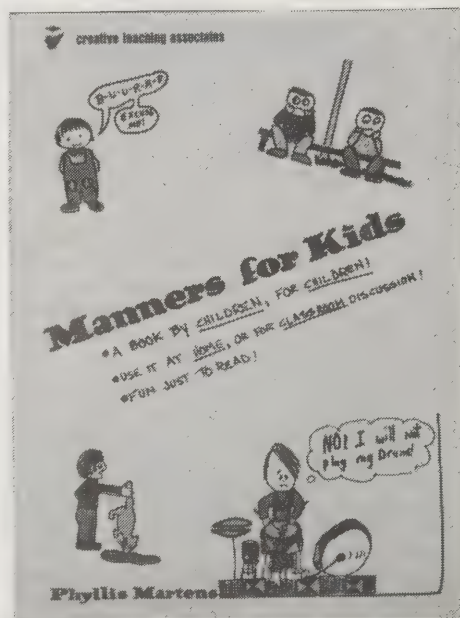
"The child with a past from which to draw is a rich child. How well I remember sitting around the oak table with its strawberry-decorated oilcloth covering, listening to my parents talk about times of famine and plenty, about ghosts and God, about birthings and death, in the Ukraine in Russia. They told terrifying stories about cannons in the backyard during the revolution and hunting for lost family members after the war. One man was placed before a firing squad to be shot, but the bullets missed, so he was released."

"Can anything but true stories of yesterday convey what parents and grandparents endured and survived—of what the human spirit is capable of enduring and surviving—so that when our time comes to face difficulty, we too know we can make it?"



FQ Price \$5.05
Regular Price \$5.95

Manners for Kids, By Kids




Kids, given a chance, will speak their own minds. They do in *Manners for Kids*. Phyllis Martens, a mother, teacher, and writer from Fresno, California, gathered together comments and ideas from her children friends and with their help, compiled this book. It's refreshing, direct, and unpreachy.

Kids have made *Manners for Kids* their own teaching manual. No pat rules are given. Each question asked has several possible answers—some right ones; several wrong ones. If invited to discuss the best possible response to, "When your brother gets a new toy for his birthday and you want to play with it, what should you do?" children are more likely to live by the kind answer, than if it were shoved down their throats by a pious author!

The subjects covered are varied and straight out of a kid's world—"If your friend won't play but sits there looking bored, what should you do?" "If you are at your friend's house and have to blow your nose but have no Kleenex, what would you do?" "If you saw a funny looking person on the street or playground, what would you do?" "What should you do if you have to tell your mother something and she is talking to a friend?" There are dozens more.

Children's drawings illustrate most of the comments and suggested answers in the book. It's their spelling and phrasing also.

It all adds up to a refreshingly honest and helpful book, geared to sensitizing youngsters in relationships. Adults and children would both profit by reading it (repeatedly) together. 

FQ price: \$4.25
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___ Good Times with Old Times (Wiebe), paper	5.95	5.05	___
___ Manners for Kids (Martens), paper	4.95	4.25	___

B. Special Birthday Year Offers

___ An Introduction to Mennonite History (Dyck, editor), paper	3.95	1.98	___
___ Rich Christians in an Age of Hunger (Sider), paper	4.95	2.48	___
___ More-with-Less Cookbook (Longacre), paper	7.95	3.98	___
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___ Reaching the Other Side (Martin), cloth	10.95	5.48	___
___ People Pieces (Good, editor), paper	2.95	1.48	___
___ Conrad Grebel, Son of Zurich (Ruth), cloth	6.95	3.48	___
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C. Mennonite Books: In Review

___ The Authentic Witness (Kraus), paper	5.95	5.35	___
___ Sing and Rejoice (Schmidt), spiralbound	3.95	3.55	___

D. Books as Advertised

___ Page 7: Caught in the Crossfire (Keidel), paper	5.95	5.95	___
___ Page 7: The Upside-Down Kingdom (Kraybill), paper	5.95	5.95	___
___ Page 7: The Way of True Riches (Kauffman), paper	.75	.75	___
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___ Page 7: Sing and Rejoice! (Schmidt), hardcover	4.95	4.95	___
___ Page 7: Sing and Rejoice! Introductory Kit (Schmidt)	6.25	6.25	___
___ Page 26b: Canticles and Psalms (Wiebe), paper	3.25	3.25	___
___ Page 26b: Walk Humbly with your God (Janzen), paper	5.00	5.00	___
___ Page 26b: Just When We Were (Janzen), paper	6.00	6.00	___
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Two Books: "Excellent" and "Valuable"

The Authentic Witness, C. Norman Kraus. Wm. B. Eerdmans Publishing Company, 1979. 199 pp., \$5.95.

Reviewed by David Kroeker

Norman Kraus tackles a very difficult subject in trying to define authenticity in Christian witness. Difficult not because it is so hard for Mennonites in particular to understand what Christian community is, but difficult because we fear what it would require of us.

Christian community—authentic witness—maintains Kraus, is not made up of codified statements, organization, clerical structure, perfection in lifestyle, or ecstatic experiences of the Holy Spirit, but of how closely it continues to follow the example of Jesus in building the kingdom of God—here and now.

Authenticity, rather than orthodoxy, argues Kraus, is the proper criterion for identifying the church in the world. And he has no patience with fundamentalism, evangelicalism, and any other isms which dichotomize the Christian message into either too much other-worldliness or too much this-worldliness.

Just as God's self-disclosure (incarnation) came to us in our own "frame of reference," says the author, even so our authentic witness must communicate the gospel message of the possibility of healing and wholeness to those around us. And this can occur only if the Christian community itself is authentic in its own relating, its openness, its defenseless posture, and its willingness to go the way of the cross.

An excellent book, from the pen of one who has demonstrated in his own life a large measure of the "authenticity" he calls his readers to. Deep theological concepts in lay language. And chuck-full of quotable quotes and discussion dillies. You've got to get one!



David Kroeker has been editor of Mennonite Reporter, Waterloo, Ontario.

**Available at 10% discount on FQ
Quarter Order, page 10a.**

Sing and Rejoice! Orlando Schmidt, compiler and editor. Herald Press, 1979. \$3.95.

Reviewed by Esther Wiebe

Sing and Rejoice! a book of 148 new hymns for congregations, reflects a predominance of contemporary materials in various styles, and incorporates older selections that provide continuity with traditional worship. Represented are new texts and new tunes, old texts set to new tunes, new texts set to old tunes, hymns not available in standard hymnals, Negro spirituals and "Scripture songs," as well as texts and tunes from foreign countries.

The wide variety of styles and topics represented make it useful for many occasions such as worship services, group meetings, camp settings, etc. Choral groups and soloists will also find it valuable. It speaks to many concerns of the church today and should serve well as a supplement to existing hymnals.

Unison singing is a distinguishing feature of today's hymns and requires a dependable accompaniment. This book provides a keyboard accompaniment for many of the songs. In others, chords have been indicated for the instrumentalists to improvise on. Still others are suitable for four-part unaccompanied singing. Also included are some rounds and canons.

Sing and Rejoice! should enrich the worship of many who are willing to experience contemporary expressions of the gospel. The explosion of creativity in church music of the last decades is a result of the winds of the Spirit that have moved across the world. **Sing and Rejoice!** is a positive, creative, and timely response to these renewing winds of the Spirit that have brought forgotten truths to life and given freshness to traditional worship. Editor, committee, and publishers are to be commended for making this valuable book available to the twentieth-century church!



Esther Wiebe is a composer, pianist, and music professor at Canadian Mennonite Bible College in Winnipeg, Manitoba.

**Available at 10% discount on FQ
Quarter Order, page 10a.**

• Wilfred Martens' new novel, **River of Glass** (Herald Press, Spring 1980), records the exciting and harrowing journey of a small group of Mennonites from the Omsk area of southern Siberia who fled across the Amur River into China.

• Mennonite Board of Missions Home Missions Committee continues to support deaf ministries director Reuben Savanick as editor of **Signing**, a newsletter attempting to fight the isolation and support-lag experienced by persons engaged in deaf ministries across the Mennonite Church.

• Mennonite Brethren writer, Esther Vogt, Hillsboro, Kansas has signed a contract with Baker Book House for publication of her 11th book, **Mystery at Redrock Canyon**. Vogt is presently working on another juvenile book, **Purple Prairie**, about a little Mennonite girl who comes from Russia with her family some 100 years ago.

The Brethren Press recently published another juvenile title, Esther Pence Garber's **Counting My Buttons**, a sequel to an earlier Garber best-seller, **Button Shoes**.

A new summer release is **Days of Terror**, a children's story about Russian Mennonite migrations to Canada in the 1920s, written by Barbara Smucker. It is published in Canada by Clarke Irwin.

• The **New York City Mennonite Directory** which includes names and addresses of Mennonite students, young adults, and members of all eleven Mennonite churches in New York City will be ready for distribution next fall.

• Two more booklets in the Mennonite Faith Series were released this spring by Herald Press. The sixth in the series: **The Way of True Riches** by Milo Kauffman on the subject of generosity and stewardship; the seventh: **Teaching in the Congregation** by Paul M. Lederach, dealing with both content and method in church curriculum.

• Two Church of the Brethren ministers are having books published by The Brethren Press. **Salt, Yeast and Secret Agents** by Kenneth L. Gible, an accomplished storyteller, retells in meaningful and instructive ways the beloved (and lesser known!) stories of the Old and New Testament. Master of the pun and quip, Earle W. Fike, Jr., shares both from a life in the ministry in **A Raspberry Seed Under God's Denture**.

• Mennonite Central Committee (Canada) and The Baptist Federation of Canada have cooperated to publish addresses and papers presented last year at the Believers' Church Study Conference in Winnipeg. The book is edited by Walter Klaassen, John D. Rempel, and Jarold K. Zeman.

• William Willoughby has written an interpretive biography of Alexander Mack, moving spirit behind the beginnings of the Brethren Church, in his book, **Counting the Cost**, published by The Brethren Press.

• **Menno Simons' Life and Writings** is available for the first time in Spanish. **Menno Simons Su Vida y Escritos** is Carmen Palomeque's translation of Harold S. Bender and John Horsch's book which first appeared in 1936. Herald Press, its original publisher, has released the Spanish edition.

• Two new books on peace will soon be available. Former editor of **The Mennonite**, Maynard Shelly, has written **New Call to Peacemakers**, an appeal to return to authentic biblical Christianity and committed living. Publication is announced for October 1. Gordon C. Zahn has written **Another Part of the War**. In it he deals primarily with the Roman Catholic experience in the World

continued on page 26



Rod Sawatsky, fourth from left, moderating a discussion at the Unification Seminary between students enrolled there and evangelical Christians.

Conversing with the "Cults"

by Rod J. Sawatsky

My Mennonitism presses me to two positions with regard to the new religions. One, to defend their right to exist and to propagandize in our society. Two, to relate to them in an open, conversational manner.

In the past Mennonites have been known as heretics; we have been persecuted and stigmatized because of our beliefs and actions. We have been advocates of religious freedom and the free adult choice of faith even if that decision contradicts parental preferences.

But we have become acceptable; indeed, establishment. So, if we ignore the discrimination our heritage offers us, we accept the explanations of brainwashing, physical detainment, sexual aberrations, financial cover-ups by which society wishes to explain the new round of the "true believers" popularly known as the "cults."

The indictments against the new religions are sometimes true, frequently distorted, and often blatantly false. But that is the lot

minorities which challenged the status quo.

Furthermore, look beneath the arguments of the anti-cultists. Note that the problem is not new religions; it is *religion* itself, particularly those religious which call for strong commitment and evangelical zeal. The attack comes from a secular humanism which uses particular psychological criteria for determining what is normal in religious matters.

The new civil religion, or union of church and state, is the union of the state and particular definitions of mental health. Deviations are now dealt with not by drowning or burning but by the media, public educators, or the psychiatrist's couch. Mennonites must rally against this new yet old challenge to religious freedom.

But even if we are ready to argue that they ought to be given religious freedom, why should we relate to these heretics through conversation? Nine reasons:

1. To know the truth. More false or distorted information has been communicated about these groups than seems possible. Persecution is typically the result of false information and stereotyping.
2. To understand ourselves, our weaknesses, and our strengths. The new religions hold up a mirror to us, show us our weaknesses, but also, by comparison, our strengths. My experience in dialogue is to make me more orthodox, and more appreciative of the church's orthodoxy in the face of heresy.
3. To test the spirits. The Christian tests of truth include not only doctrine, but also experience and love. These latter two can

only be known through dialogue.

4. To share our faith. Dialogue involves risk from both sides, risk of my conversion and risk of their conversion. I am prepared to listen to anyone's testimony, if they will hear mine.
5. To follow Jesus. Jesus related to all including the heretical Samaritans.
6. To serve as mediators and reconcilers. The barriers which divide mankind, whatever they may be, including religion, need to be broken to bring about peace.
7. To avoid Jonestowns. To isolate, to persecute, to corner an individual or group is the way to encourage radical reaction. To dialogue is the only way to avoid such crises.
8. To modify religions in the process of formation. New religions are rarely full grown in belief or practice, and through dialogue more orthodox options can be encouraged.
9. To hear God. God works in mysterious ways; even the stones may bear His word. Heresies tend to arise in response to weaknesses. We do well to listen to what God might be saying through the new religions!

Rod J. Sawatsky is Director of Academic Affairs and Assistant Professor of Religious Studies and History at Conrad Grebel College, Waterloo, Ontario.

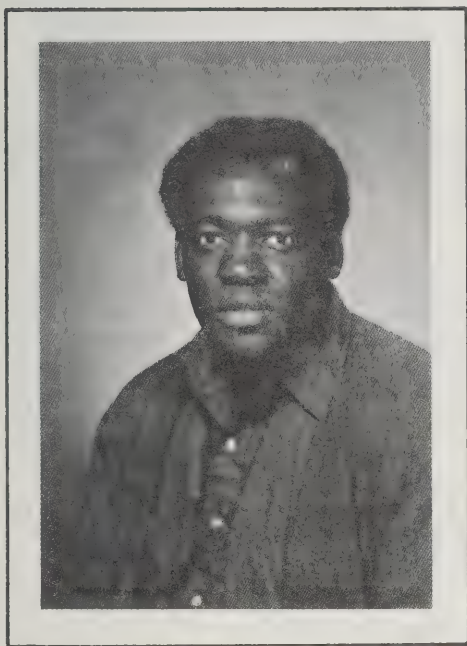
Recently he has chaired a series of informal conversations between evangelical Christians and students at the Unification Theological Seminary, established by Reverend Moon in Barrytown, New York.

Mennonites must rally against this new yet old challenge to religious freedom.

of minority groups, particularly those with a religious message. Remember the attacks against the early church! Remember the Anabaptist martyrs! Remember the persecutions of the Mennonites! Were all the accusations of these groups false? No, but they were used to justify the wholesale attack on

Twenty-Five Years Later: Are Mennonites Less Racist?

by Lee Roy Berry



Nineteen hundred and seventy-nine marks the twenty-fifth year since the United States Supreme Court decided the case of *Brown vs Board of Education*. That case outlawed racial segregation in public schools. This occasion has prompted many Americans to ask how much progress we have made in solving the race problem generally.

It is a most poignant question, especially for us Mennonites. One of the most fixed stars in our Anabaptist Mennonite theological constellation is that all men are created in the image of God and are of equal worth in His eyes, despite the claims of nationalism or the fact of race and class.

Any honest attempt to determine how much racism exists in the Mennonite Church reveals that the church is still crippled by it, particularly in those sections of the country where overt racism has been most rampant. In some cases it results from Mennonites' assimilation into the larger society; in others, it originates from the deep-seated conviction that Hartzler-Hertzler and Garber-Gerber must not be contaminated. Furthermore, I think it can be shown that European-American Mennonites have, for some reason, found it considerably more difficult to identify with and to work at solving the problems of Afro-Americans than those of peoples from economically developing areas and Spanish-speaking people.

Yet there is an enormous amount of love

and acceptance in the church that acts as a powerful deterrent to the *growth* of racial bigotry. We must continue seeking to eradicate racism. But it is not realistic or wise to let this persistent, residual racism dominate our list of priorities when we are called to the much larger, more widespread acceptance of *all* peoples.

Our most pressing concern as a church, I believe, is not racism itself. It is the need to solve those difficult problems that racism causes. Racism created chronic social, economic, and political underdevelopment and psychological damage among minority peoples. Inevitably a large gap developed between deprived peoples and privileged ones. The resources of the privileged group—human, financial, educational, and institutional—far, far outweigh those of the deprived group.

Given this legacy, this extreme inequality in the possession of resources, what does it mean for us Mennonites to be “one in Christ”? The implications are obvious. If we are to be true to our profession, these inequities must be approached seriously.

The task involves more than redistributing resources. Some cannot be redistributed and therefore must be developed through formal education and other kinds of training which our institutions will hopefully be flexible enough to provide.

Such assistance must be given without European-Americans becoming paternal-

istic and offending the legitimate sensibilities of peoples who, but for premeditated, rationalized oppression, would have been able to generate their own resources independently. At the same time minority peoples must not become excessively bitter and engage in the kind of rhetoric that only discourages cooperation rather than fosters it.

Our most pressing concern as a church, I believe, is not racism itself.

It is too early to assess the response of the church to this challenge. During the last decade programs have sprung up all over the church which aim to remove these inequalities. There are signs that such efforts are yielding some positive results.

On the other hand there is a real danger that the lack of the long-term commitment that is needed and the frustration which the task inherently involves may serve to dampen our enthusiasm. If that should happen, the first question will not be how committed are we to destroying racism but how committed are we to Jesus himself.

But, I remain hopeful.



Lee Roy Berry of Goshen, Indiana, is a professor of political science and history at Goshen College.

Few Mennonite leaders are so loved by so many. This man can tell stories with such vivid description that people sit spellbound for hours. His teaching and preaching have drawn a large following for decades because of the conviction and clarity of his style.

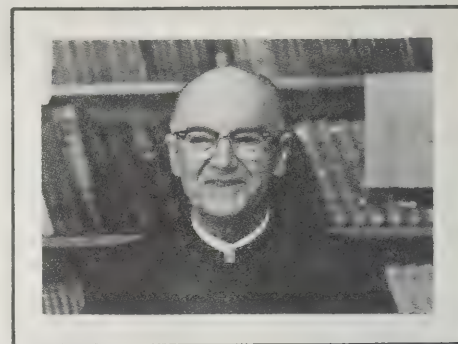
But J. C. Wenger becomes most mellow when he speaks of his father. Aaron Martin "Sonny" Wenger was a sensitive, intelligent man who labored on farms, in the mills, and later as church janitor. "He should have been a university professor," his oldest son says quietly. "His patience was infinite. He was a broadminded but devoted Mennonite. He never punished in anger—after a whipping, he'd take me up in his arms."

J. C. Wenger inherited the heart of his father and the drive of his mother. A frantic pace and joyful eyes. One senses a vindication of "Sonny" Wenger ("He never even had his own name") in the prolific writing and 26-hour days of his son.

John Christian Wenger was born on Christmas day, 1910, at Honey Brook, Chester County, Pennsylvania, a stone's throw east of Lancaster County. The oldest of five children of Aaron Martin and Martha (Rock) Wenger, he inherited a sense of responsibility and stewardship early in life.

J. C. Wenger is now professor of Historical Theology at Goshen Biblical Seminary, Elkhart, Indiana, where he has taught for more than four decades. He is probably the most published Mennonite in history with more than fifty books and booklets and many hundreds of chapters, essays, and articles. Some of his best known books are *Introduction to Theology* (his personal favorite), *Separated unto God*, *God's Word Written*, and *The Mennonite Church in America*.

He has spoken widely in the churches week after week for many years, specializing in interpreting history and theology in



minister, and bishop. Among the boards he has served are: Mennonite Historical Society, Institute of Mennonite Studies, Publication Board, Board of Education, and Mennonite World Conference Presidium. Editorial boards include *Mennonite Quarterly Review*, *Mennonite Encyclopedia*, and *The New International Version*

"That We Might Love and Forgive"



layman's terms. His sense of humor and knack for the memorable anecdote have spiced his speaking, his teaching, and his writing.

It's possible to describe J. C. as a modern Menno Simons who writes, speaks, and encourages continually, and whose heart and mind smile "Yes."

Wenger graduated as class valedictorian at Sellersville High School in 1928. After a year of miscellaneous jobs, he attended Eastern Mennonite College for two years. After another year of work he went to Goshen College in the premed program.

That year became a turning point. H. S. Bender took a special interest in him. For the first time Wenger was introduced to Anabaptism. "I was captivated for life with biblical Christianity. It was just like moving into clover." Next to "Sonny" Wenger, H. S. Bender became the most important influence in his life. J. C. Wenger graduated from Goshen College in 1934 with majors in Bible and science. He received his ThD from the University of Zurich in 1938.

In 1937, Wenger married Ruth D. Detweiler of Sellersville, Pennsylvania. She is a registered nurse. They have four children (Daniel, John Paul, Mary, and Elizabeth) and eleven grandchildren. Wenger enjoys his family and hopes to write the story of his childhood for his grandchildren (at their request) in the near future.

It is impossible to list all the positions and responsibilities which Wenger held through the years. He has been ordained as deacon,

of the Bible.

Some have criticized Wenger for the voluminous busyness of his life. But he seems at peace about it. He admits he is more of a teacher-preacher than a scholar. "I never felt that I was a great writer, but I felt the truth had to be written." Why so active? "I have a deep burden to share these things. I have tried to communicate a certain optimism about the Christian life and the Mennonite Church." He estimates that he receives about 750 letters per year and he answers them all personally from the crowded study he built under the porch of their humble home in Goshen.

Style is important to him, both in writing and teaching. An old minister whom he met on the ship coming home from Europe many years ago challenged him: "A minister ought to be known by the clarity in which he presents the truth." That has remained Wenger's watchword.

He has concerns about the future. "I feel our church is changing too fast to develop a keen awareness of the best of its heritage." Then he smiles. "I think the minorities are going to help us to sort out our priorities."

J. C. Wenger considers himself a disciple of H. S. Bender. But in spite of all his great teachers, it was the mill worker and farm hand who knelt with him as a child who continues to shape the tone of his living. "Sonny" Wenger used a phrase in his prayers again and again: "That we might love and forgive." The words are written in J. C.'s heart.

FQ's First Annual Photo Contest

The World of Children

"Contrast: Play and Meditation,"
by Judith Gerber
Second Choice
35 mm Pentax, Tri-X



"Friends" by Ralph Losey
Third Choice
Leica M-4 with
90 mm lens, Tri-X



What Should Children Do in Church?

Should children and adults worship together Sunday mornings?

Three persons who know children well offered their varying opinions and observations to *Festival Quarterly* on a subject that is causing lively discussion among Sunday worshipers across the church—June Heller, a teacher working with special children, Cornelia Lehn, director of children's education for the General Conference Mennonites, and Norma Leaman, a mother whose three children had most of their early church experiences in East Africa.

"It is of prime importance that children be involved in the morning worship service," stated Cornelia Lehn. "We will have to find ways. It's the best place for children and parents to worship God together.



Jim King

"It would be a good discipline for a pastor to plan a sermon with deep theological truth; then say it simply—not watering down a sermon, ever. But pastors try to relate to their congregations, so why not try to relate to the children as well?

"Have a story for everybody. It must be a good story that points beyond itself and has meaning on many levels, rather than being just a children's story that's told, and then that part's finished."

The burden to have a successful adult-child worship service is on everyone attending, believes Lehn. "If we accept children in our church we can learn from them. Don't let them be disruptive, but if we accept their movement and noise, and enjoy them instead of bearing with them, we'd learn a lot. Children need to feel they are part of the people of God. And the congregation needs them."

Parents can do more than wheedle and cajole their children to sit still and endure the hour of worship. "Prepare children that there will be something there for them," advises Lehn. "But," she points out, "there has to be a working together, then, between pastor and parents. Children can be conditioned that in church you sit but don't listen. I've seen a brilliant 14-year-old reading a science book. Parents can condition children to listen for something.

"If youngsters sit in church and hate it, that's worse than not being in church at all."

June Heller suggests that children join the Sunday worship service "as a certain rite of passage, a privilege, an attitude of 'now you're old enough to be in church for special activities.'"

She, too, fears the "sit without listening" routine. "If I were structuring things, most of the time young children wouldn't be in the service. It puts a tremendous burden on the mother or whoever's in charge. So we give them candy and activities and begin setting a pattern of irreverence. Then when they're second- or third-graders and could begin coming into church for special activities, they haven't been taught to really pay attention. Besides, the adults need that hour of worship and meditation."

Heller has some helpful ideas about how to engage children once they join the adult

worship hour. "I think it's appropriate to give children activities from Sunday school to do in church. Draw something from the sermon, then share those illustrations next Sunday in class or give them to the minister. I've asked fifth- and sixth-graders to outline the sermon; then we share them the next week. I've asked younger children to keep a list of all the people the minister mentions. Ask junior high kids what the theme of the sermon was and what questions it didn't answer.

"Sometimes the minister should prepare part of the sermon for the children—taking time to make a Bible story more vivid."

A generation gap need not develop if children and adults meet independently for worship, Heller believes. "You can bridge gaps by inviting adults to children's church to tell stories. We've invited the adult congregation to see a film the children made; another time we shared a Thanksgiving meal with the entire church at our initiative."

Heller makes another plug for the value of children's church, "It simply gives you more direct time with the children. We all know how many hours they spend in front of TV."

Norma Leaman whose children "enjoyed" church in East Africa believes, "There are other ways to work at the family worshipping together than in the Sunday morning hour—like Sunday family nights at church, having the older people give services for the younger ones, and vice versa.

"In Africa our children were excited about their church. It was expressly for them. They didn't need to wait through the adult parts of the service. But theirs was highly structured along the lines of Christian education. The church always used qualified teachers who met monthly for teacher training.

"You know, behavior isn't a problem if kids' attention is captured. If they're fascinated, they're not disruptive."

Proposals vary. But common to all is the belief that children becoming part of church will not just happen. Effort, care, discipline, and creativity are the burdens on all involved.



Bible Nursery Rhymes (with Apologies to Mother Goose)

by Jewel Showalter

When our oldest son, Chad, was a very verbal 2-year-old, I spent hours reading nursery rhymes. Then he'd run around the house chanting snatches of the nonsensical little jingles.

One day as he played under my skirt in the kitchen, I heard him repeat perfectly, to my surprise:

"Barber, barber, shave a pig;
How many hairs can make a wig?
Four and twenty, that's enough.
Give the barber a pinch of snuff."

I was shocked to realize his retention and determined that if he's going to be learning rhymes and verses, why not let them be something of value?

With that experience as inspiration, I sat down to compose my first biblical nursery rhymes.

Wee little Zachae
Climbed up a tree—
Up a wall, up a tree—
Anything to see,
Straining to see Jesus,
Sighting o'er the throng,
"Is that Jesus under me?
I know that I've done wrong."

Wee little Zachae
Climbed down a tree—
Down a wall, down a tree—
Anything to be
Sitting with the Master,
Searching for the way,
"If I've cheated any man
Four times I will repay."

Sling the stone,
Sling the stone,
Sling the small rock,
Here a giant
So defiant,
Listen to him mock.

Praise the Lord,
Praise the Lord,
The small stone round
Sent the giant
So defiant
Toppling to the ground.

Baa, baa, lost sheep,
Have you gone astray?
Yes sir, yes sir, lost my way.
Once in the brambles,
Once in the leaves,
And once on a hill all
Covered with trees.

Baa, baa, lost sheep,
Are you really found?
Yes sir, yes sir, homeward bound.
Snatched from the brambles,
Brushed from the leaves,
Rescued on a hill all covered with trees.

Samson, Samson, lion killer
Had a wife and couldn't still her.
She put him in a prison cell
And there she kept him very well.
Shaved his hair,
Reduced his fare
Until he felled the temple pillar.

Mary, Mary, Virgin Mary,
How does your Jesus grow?
With stature tall
And love for all
God's people here below.

Crow, cock, crow,
Cock, crow thrice.
One, he stammered,
Two, he stuttered,
Three, he cursed and swore.
Sad, bad Peter
Denied His Lord no more.

Ballad of Nineveh

Sail, ship, sail.
Jonah's in the whale.
Soaky, chokey, pokey, blokey,
Seaweed makes me pale.

Pray, Jonah, pray.
Go the other way.
Soaky, chokey, pokey, blokey,
Seaweed makes me gray.

Cough, whale, cough.
Jonah, now you're off.
Soaky, chokey, pokey, blokey,
Seaweed makes me cough.

Off to wicked city,
Poor Nineveh pity.
Reachy, preachy, eachy, teachy,
Don your sackcloth gritty.

Repent, people, repent,
Or brimstone will be sent.
Reachy, preachy, eachy, teachy,
Sackcloth will be rent.

God took care
The people for to spare.
Reachy, preachy, eachy, teachy,
Sackcloth now is rare.



Peter at Two-and-a-Half

Photographer David Hiebert, Scottdale, Pennsylvania, recently spent several days with his neighbor, two-and-a-half year old Peter Scott.

Here is Peter at mealtime, at a construction site, with Dad, at a birthday party with Mom, and alone with a toy.





The Confessions of a Premier Child Specialist

by Robert Coles

I started out 20 years ago as a self-confident, smug theorist studying how American children of differing social, racial, and regional backgrounds learn to come to terms with the distinctive ways of life they inherit. Today I am embarrassed. I am embarrassed by the preconceived notions I had about why I would see, hear, and, most of all, "discover." I had the arrogance to believe that I knew in advance how children facing the stresses of school desegregation, for instance, would manage: Their "defense mechanisms" would be called into play, I was sure. I had only to spell out which defense was used by which child.

I set out to show how much psychoanalysis has to offer when it is "applied." After I had talked with a child, I would tell my wife that the threats and dangers imposed upon that child had prompted a particular mental maneuver that I was sharp enough to notice. Everything was connected to something that had happened earlier, something more important than what had just taken place. But I wasn't really finding out anything; I was conducting self-congratulatory research that fueled a dogmatic series of formulations with "data." I was assuming that the structure of the human mind had already been described, and my observations were just more grist for a mill already solidly in business.

Children Have Their Own Wise Thoughts

One day my wife and I watched four black six-year-olds walk past a threatening white mob in New Orleans. We'd seen mobs before but never one as loud in its denunciations and as explicitly menacing as this. The little girls were told they would die soon.

The police watched with an enraging neutrality. They had no inclination to protect small schoolchildren from a crowd of segregationist hecklers. The children were obviously under severe stress, and later, after talking with them, I pompously concluded that severe "external" pressures had prompted a range of "internal" responses. Threats had been "denied," had been "rationalized" as funny, or as a bit of excitement that prevented boredom. One of the girls seemed all too worried about her grandmother's health—a "displacement" of sorts, it could be said. Another child was sure that some of the hecklers had looked worried and frightened: The hecklers must have known that the good Lord was watching them and would one day punish them.

I had the arrogance to believe that I knew how children . . . would manage.

I took note of all those mental events and came to my "conclusions." But my wife began to complain. She pointed out that I had spent so much time noticing the "unconscious defense mechanisms" of those children that I had failed to notice that the children had, quite consciously, done something and done it with complete success and with continuing grace. They had walked past crude, loudmouthed, adult antagonists, entered two totally boycotted schools, and done their work. The children had faced down an enemy and proved themselves

quite sturdy and, for all practical purposes, fearless. Children I had labeled "afraid" had shown no fear to a mob, to waiting reporters and television cameras, to school authorities or to federal officials. And for all my skills as a psychological observer, I was not able to explain how it had happened and why it had gone as well as it had.

I have (in the first volume of *Children of Crisis*) hinted at my clumsy, inept manner of work—the clever, all-knowing airs I put on, the answers I was anxious to have (as opposed to the questions I might have asked but didn't). I was well prepared to do my research "studies" about the children but not to learn from them in an open casual way.

Eventually I got told off by a friendly mother who, it turned out, echoed what I'd already heard from my wife: "You should relax a little, doctor. You're worried about what's on the minds of the children, but they're not going to tell you if you keep on asking them all those questions about how they slept and how their appetite is and whether they like school or they don't. The children are doing the best they can. . . . You should sit back and say, 'Hallelujah, they're getting through this!' Then you should listen to them. Don't ask them a thing! I don't, when my little girl comes home. She'll tell me in her own good time and in her own good way. She'll tell me a lot more than I bargain for. If I frown and start getting nosy, she'll close up on me. She'll tell me what she figures I want to know; she'll tell me what I do know already. But if I . . . let her pass the time of day with me, then she'll tell me what she has to say, and I'll go away wiser.

"The trouble with us grown-ups, a lot of the time, is that we don't want to recognize our children as having their own wise thoughts to share with us. A teacher told me one day, when I was talking with her about our oldest boy, that the child starts school knowing almost nothing and it's the school's job to teach the child as much as possible, so he'll be able to get on in the world. I got my nerve up, and I disagreed with her. I said a child has ways of learning; a child knows a lot, apart from what the school teaches, and a child can teach even us—as we have to teach the children. In other words, it's a two-way street. But that teacher didn't even want to listen to me, never mind the children she had there all day, sitting and listening to her. You can tell who's a good teacher, I say, by how much the kids talk—if they talk out of their hearts or just recite, recite, recite, the way they've been told to by the grown-up folks."

Suspending Judgments

The woman was not an educational reformer. She was not a well-educated critic anxious to show how smart she was and how inadequate everyone else had proved to be. She would have been called "culturally deprived" had such a term been around in 1960. (We hadn't yet become so "advanced" in our educational terminology.)



Ralph Losey

She was surely, "illiterate." The daughter of a Mississippi sharecropper, she had come to New Orleans at 13 and had worked until she married and had children. She could almost sign her name. She had read nothing about psychology and sociology. Yet she had her

Books and theories and generalizations are not meant to replace the art of learning from living.

notions, as she called them, and it took me all too long to pay them heed. She was the one who began to wean me away from my own notions, from my predetermined ideas of what ought to be, psychologically. She was the one—along with my wife—who helped me realize that I had better keep a close watch on myself. What assumptions did I have? How did they affect my sight and my hearing to the point that I was partially blind and deaf because of my zealous interest in confirming what I already had guessed?

She was the one who dared answer with one word my continuing question: What makes survival possible for these hard-pressed children born to so little, threatened with death, virtually abandoned by their city and country. "I'll tell you what's making it work for our kids," she announced to me one day. I leaned forward a little—the interest of an "investigator" piqued. She gave me the favor of her brilliant, analytic, exceptionally knowing mind: "Courage"—a one-word psychiatric explanation, a reproof to someone who had been educated to the point of haughty narrowness.

Eventually I began to shed some of my professional armor—not easily and not without considerable reluctance. I am not

arguing for anti-intellectualism. I am not denying the considerable value of a university postgraduate education. I don't want to discard what I obtained—the point of view, the instruction and guidance—in clinics and hospitals, and seminar rooms. But books and theories and generalizations are not meant to replace the art of learning from living. When I was out on those streets of New Orleans, when I was in the homes of those children or in the schools they attended, I was in situations that demanded an open mind, a willingness to suspend judgments, to acquire information, to become part of history.

For years Anna Freud has urged her colleagues to make use of direct observation, whereby one suspends conclusions and waits for evidence. She has the same advice for teachers: Use various bits of knowledge, of course, but be open to the children, who have the capacity to offer knowledge as well as to take it in.


Learn from the Children

I remember a time I spent with another New Orleans child—this one the daughter of a privileged family. She had a habit I too hastily diagnosed as suspect, if not "neurotic" (that ultimate swearword of the American bourgeoisie). She liked to visit a nearby cemetery and wonder if her ancestors were at hand and heeding her presence. Why such "morbidity"? I asked. What were her "problems," not to mention her "conflicts?" On and on I went—oblivious to what she was all about, to her sense of tradition, and to the very real appeal of New Orleans' above-ground, highly decorated cemeteries. A sensitive and thoughtful girl (I later realized) had found a spot where she could sit and think and wonder about the world and decide for herself how she might someday want to live her life. In the existentialist sense, she was struggling to be,

to learn something very important: how to live a life.

She is but one child in what is now a long line of children who have taught me how to be. One Eskimo boy, as another example, set me straight about cultural studies. He explained: "People see different parts of our world. The white man comes here, and he's on a scent. He stays until he finds his victim! But he doesn't look around and see anyone else. He's blind and he's deaf, except for what he's looking for and wanting to hear. My grandfather told me a long time ago that the white man is a hunter and sometimes it's people he hunts. . . . He sets traps all over, trying to catch us. But he forgets that there are a lot of us who don't get caught."

It is a haunting story and an educational offering to all who care to make note. Learning proceeds best when we rely less on sophisticated technique and material and more on native equipment: eyes, ears, and the oldest instrument of knowledge human beings possess—ignorance and the curiosity that is associated with it.

For teachers there is a similar challenge. The child is there to inform and to enlighten us. This International Year of the Child could very well serve as a reminder of that obvious fact. All of us who work with children—teachers, doctors, social and psychological scientists—are so anxious about helping that we forget about looking and listening. Given the chance, the children around us can make us more comfortable in our setting, more competent in our tasks and, indeed, better educated. 

Robert Coles, a child psychiatrist and Pulitzer Prize-winning author, is a contributing editor for Learning.

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“... the children are tender ...
the children be able to endure,” Genesis 33.

By Muriel Thiessen Stackley
Honorable Mention



“Wee Bop,” by Jim King
Honorable Mention
Pentax K1000, Plus-X

“Look at Me,” by Jim King
Honorable Mention
Pentax K1000, Tri-X

Announcing Festival Quarterly's 2nd Annual Photo Contest

FQ's August, September, October, 1980 issue will feature winners of the 1980 Photo Contest on the theme, “Symbols of Peoplehood.”

Entries must be black and white, include the name, address, and phone number of photographer, type of film and camera used, photo title, and a self-addressed envelope with adequate postage for return. Cash prizes will be awarded to winners.

Submissions must be made by May 1, 1980, to Festival Quarterly Photo Contest, 2497 Lincoln Highway East, Lancaster, PA 17602.



Art and Starving People

by Bob Regier

Artists working in the context of religious communities with finely honed social consciences are confronted sooner or later with that ultimate, awesome question: "How can you justify the making of art when millions go to bed hungry every night?"

My first impulse is to protest the singling out of artists. "Look down main street of Mennonite-town, U.S.A. Why don't you ask insurance salesmen, fast-food proprietors, bookstore clerks, flower peddlers, real estate agents, lawyers, or preachers?" But I know that no matter how defensive I might be, the question is not trivial or cynical. It is usually honest and intense, reflecting a troubled, personal search for priorities. It frequently comes from students just discovering the excitement of visual language but straining to align this newfound world with an already well-constructed framework of social consciousness.

I envy those who can answer this question with dispatch. An artist friend simply declares that she is a maker of soul food, suggesting that our notion of sustenance and food needs to be stretched. Not bad, but somehow my own responses rarely possess that kind of economy. Some image makers are ready with an answer because they can justify their work through its social and religious content—a neat recourse, but

fraught with hazards and applicable only to a special few.

Others will hold off the questioner by declaring that the answer is unavailable to anyone who does not first become immersed in the making of art. The answer is "felt" more than intellectually defined. Somehow, the working artist intuitively senses the legitimacy of the art process and regards the need for an articulated answer irrelevant. I can empathize with this view, but it's not very useful for dialogue.

The bearer of the question deserves dialogue, though perhaps not an answer. I often sense the disappointment when the questioner discovers that a well-packaged answer is not forthcoming. The disappointment grows when the implication surfaces that each of us needs to formulate a personal answer rooted in our particular experience. We can try to help each other but an answer must be a product of our own creation. Unfortunately, I'm afraid I often add yet another layer of disappointment when the confession comes that answers are not for all time. They are tentative, halting, incomplete, and subject to revision as we continually test our work, our community of friends, and our religious experience.

When confronted with the "art and starving people" dilemma I think Paul's image of

the body could serve us quite well, even if only as a starting point. Unless we're compulsive zealots, most of us have accepted our inability to personally implement every kingdom vision that touches our conscience. No, I'm not handing out cereal grain. Neither, is the grain-giver making art. We're both fragments, but interdependent ones that have taken on meaning because we know the whole which we both help form. "If the body were all eye, how could it hear? If the body were all ear, how could it smell?"

I'm grateful for a many-faceted body that permits even art to be a small but vital organ. It's not all settled though. The other day a thumb told me that I was nothing more than an appendix.



Robert Regier is a practicing artist and professor of art at Bethel College, North Newton, Kansas.



farmer's thoughts

In the Company of Animals

by Keith Helmuth

My neighbor says, "When you have animals you have trouble." When he speaks of his "darling woolies" you know he has been out rounding up sheep from some far reach of the settlement. He is past sixty-five and has just built a new barn.

Each spring we reset fence posts heaved out by winter's frost, clear fallen limbs, and re-staple the wire. But sheep outlast fences and the time always comes when they invade the orchard, nip off pepper blossoms in the kitchen garden, and raise your blood pressure for the day.

What is it that binds a farmer to his stock, that makes such trouble worth it? Is it simply the need for meat and milk, the cash they bring in, the valuable manure they give out, the efficiency of their traction, the loads they can bear, the warmth of their skins and wool? I think not. As important as all these are it is the realm of feeling—something akin to love—which provides the bond of husbandry.

We are involved with animals as a birthright. We are alert to their grace and intelligence. Our aesthetic understanding is richly nourished by the beauty of animal forms and coloration. So strong is this bond that pets of no economic utility are widely kept. So urgent is our need to care for fellow creatures that this part of our domestic inheritance invades the furthest reaches of urban living.

An understanding of the spirit centered exclusively on the human is off base. A life involved only within the social and technical structures of the human mind knows but a fraction of its true inheritance. We cannot move beyond association with animals in a progressive sense; if we move away from them, we have been deprived.

The child that teases the geese and gets nipped for his trouble; the lad who rescues a toad from the jaws and digestive juices of a snake; the girl who lightly holds the reins and directs the will and muscle of a horse;

the hands that foam the milk into the pail; the eye that notes how similar the carcass of the lamb is to the human frame; the uncanny mutual devotion one can share with a cat or dog: All such experiences can draw the soul into a sense of wonder, a feeling of kinship, the gift of reverence.

Here, our kinship with animals and our human uniqueness mutually arise. How often comes the sense of recognition! How distinctly clear the thrust of spirit in each creature. The thought that humans are kin to beasts should give no pause to farmers. Perception of the human spirit sharpens in the close comparison. We know ourselves by contrast. The further we remove ourselves from animals the narrower becomes the focus of our humanity.



Keith Helmuth has developed a small-scale diversified farm in New Brunswick, Canada. He writes out of "a background of ecological and social concern."

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We had fully intended....

by James and Jeanette Krabill

... to consecrate our column this round to an insightful reappraisal of The Sixties. What a perfect occasion, thought we, just ten years after the Washington Moratorium of '69, to unleash a whole pack of snarling questions like those of a decade ago, designed to provoke serious reflection and elicit heated discussion on the pertinent issues facing today's world. But then we thought a little longer about "this thing which we had been fully intending" ... and eventually abandoned our short-lived prophetic fantasy. For the following reasons.

1. Rumor has reached us in Ivory Coast that an outbreak of *sixtomania*, defined by Chuck Fager as "a morbid preoccupation with the ten years between 1959 and 1970," is presently spreading across the North American continent. Such being the case, anything that we might add to the numerous other books and articles now appearing on the subject is just likely to place us in the most embarrassing of all possible positions—that of bringing up for yet another round what has already been chewed to shreds. The risks of remastication being what they are, we decided not to chance it.


2. Many persons are still trying to determine whether the "blessings" of The Sixties outweigh all of the "curses" which likewise descended upon our unsuspecting society during those turbulent times. "Sure, it was great to hear about justice, plowshares, and freedom trains," some folks are ready to concede. "But when one considers all the stringy hair, dirty fingernails, and tattered trousers that came along with it, one has to wonder whether any real gains were made!" Now the last thing we would want to do in celebrating the tenth anniversary of a glorious, bygone decade would be to mislead today's bright and shining youth into thinking that C.O. and B.O. are terms which must needs be confused. The dangers of being misunderstood on this delicate point as great as they are, it seemed wiser once again to simply drop the whole issue or at least to postpone it until a later date when the time and space needed to adequately develop this most crucial distinction might hopefully be granted.

3. And finally, it has been our observation that people who allow themselves to get stuck in some "Golden Age" of the past, end up more often than not being bores at parties, irrelevant in the marketplace, and obstacles to consensus in church business meetings. Their imaginative minds have

tricked them, transforming "The Great Depression" into "The Paradise Lost" and the warmed-over chow served in CPS camps into some of the tastiest gourmet cooking that the world has ever known.

Our personal temptation, quite obviously, would be to deify not The Thirties and The Forties—but The Sixties, making of them the newest version of the "good-ole-days" and thus the point of reference by which all future decades must ultimately be judged.

This would of course be a grave mistake, for the world has evolved in the, last ten years and yesterday's problems have long since vanished. All women have meanwhile found fulfillment and all blacks given equal status. Nixon's been replaced by a smiling evangelical and the CIA has promised never to be naughty again. Mexican Americans are once more eating lettuce and the Indians have peaceably returned to the reservations where explorers first found them centuries ago.

In retrospect one has to in fact wonder how it is that a decade as out of touch with contemporary reality as The Sixties could have ever impressed us in the first place as potential column material. Whatever the reasons, we can only be grateful for having come to our senses before permitting six hundred pointless words to hit the page. 

James and Jeanette Krabill are relative newcomers to the Ivory Coast in West Africa. Available to the local African churches as resource people, they are serving under the Mennonite Board of Missions.



Fredeshiem, Camp for Peace

by Jan Gleysteen

Compared to Mennonites elsewhere in the world, the Dutch got into church camping rather early. Six camping/retreat centers called Broederschapshuizen (literally Houses of Brotherhood) were established between 1918 and 1932. The Broederschapshuizen played a major role in the renewal of the Dutch Mennonite church in this century, and the recovery of the nearly lost peace position.

Mennonites from the province Friesland began looking in the late 1920s for a site to build a Broederschapshuis to serve the northern provinces.

One of the men behind the dream, T. O. Hylkema, was called to pastor a congregation at Amersfoort, and went to that city to look for a house. Arriving there, a cloud-burst broke loose and waters rushed down the streets like rivers. Hylkema was invited to seek shelter in the home of a Mr. and Mrs. Klijnstra.

It turned out that Mr. Mellius Klijnstra was an architect. While drinking tea Hylkema told the Klijnstras about the Quakers, the Mennonites, the church, about Friesland and the dream of Fredeshiem. "Would I love to be part of your team!" said the architect.

And before long Mellius Klijnstra was filling sheets of papers with sketches: "... Single and double rooms for the older guests left and right ... a large fellowship hall in the center and a kitchen right behind it ... staff rooms upstairs, and bunkhouse dorms for the youth ... everything simple and restrained, and in full harmony with the scenery around it. ..."

"Just what my husband was looking for," said Mrs. Klijnstra, and she didn't mean Fredeshiem as a building, but rather a new concept of church.

The rain had stopped and Hylkema was ready to move on. There on paper stood Fredeshiem, almost exactly as it had emerged in the dream and discussions of the committee. So, on that rainy afternoon in Amersfoort the Klijnstras found a church and the church found a gifted artist who was to contribute his services—for free—for many years.

On July 28, 1929, the newest Broeder-

schaphuis opened its doors to the first guests. White letters against the dark wooden gable proclaimed the name: Fredeshiem (House of Peace).

Peace has been the central theme of this House of Peace. In 1936 T. O. Hylkema, H. S. Bender, Jacob ter Meulen, and Orie O. Miller organized the first International Peace Conference at Fredeshiem, a landmark conference which reestablished the peace motif as a central theme in Mennonite thought. During Adolf Hitler's reign of terror workers from Fredeshiem moved into Germany to rescue Jewish children from the concentration camps and Fredeshiem became a way-station on the road to freedom for 50 to 60 Jewish boys and girls at a time.

After World War II Fredeshiem housed Russian Mennonite refugees. In 1944 one group of 800 Mennonites left their village in the Ukraine, and one year later the pitiful remnant of 33 survivors approached Maastricht in southern Holland. MCC worker Peter Dyck and T. O. Hylkema made the long trip over bombed roads, and through the rubble of cities to Maastricht.

After two days of negotiations with the Allied military authorities permission was given to take these people to Fredeshiem. They stayed for two years before eventually migrating to Paraguay. Today one of the villages in the Chaco is named Fredeshiem. So the name and the spirit of Fredeshiem, fifty years old this year, lives on. Long may it live!



Jan Gleysteen, an artist and historian, lives in Scottsdale, Pennsylvania, where he works for Mennonite Publishing House and participates in Tour-Magination as a leader of tour groups in Europe.



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Publishing Notes

continued from page 11

War II Alternative Service Program. But he does a general analysis of the CPS Program which is of interest to people of Anabaptist fellowship. Publication is by The University of Massachusetts Press.

- **Our Struggle to Serve, The Stories of 15 Evangelical Women** (Word Books) includes chapters by several women from Mennonite groups—Lareta Halteman Finger, Lorraine Peters, Ruth A. Schmidt, Katie Funk Wiebe, and Joyce Shutt. The collection deals with personal stories of how women fought cultural and religious odds to discover their Christian identity and commitment.

The Mennonite Central Committee (MCC) Task Force on Women is compiling poetry, prayers, cartoons, and pithy paragraphs that reflect the experiences of women (in general or in the church) or that attempt to use language in creative, nonsexist ways. Any contributions are welcome and may be sent to Dorothy Yoder Nyce, Editor, 1603 S. 15th St., Goshen, IN 46526.

- A written history of the Indonesian church is underway. At the heart of the project is Indonesian historian and member of the Evangelical Church of Java (GITO), Sigit Heru Soekotjo. This writing will help celebrate next year's 40th anniversary of the church. MCC is supporting this project financially as well as supplying MCC teacher, Lawrence Yoder, half time to the work in research and manuscript revision.

- The Board of Directors of the **Brethren Encyclopedia** have in hand (or commitments for) nearly all the \$150,000 needed to pay for editing and printing the planned three-volume **Encyclopedia**. It is a joint project of five Brethren groups: the Brethren Church, Church of the Brethren, Dunkard Brethren, Fellowship of Grace Brethren Churches, and the Old German Baptist Brethren. Editor is Brethren historian, Donald F. Durnbaugh.

- West German Hans-Otto Fieguth has edited a new **Genealogical Book of Mennonite Families**, tracing family lines of Behrends, Epp, Froese, Jansson, Regier, and Wiebe back to the 18th and in part to the 17th centuries. Descendants of at least 26 other names are included in the 666-page volume which has both an English and German introduction.

- **Abendlicht: Gedichte und Maerchen** is a new book of poetry by Valentin Sawatzky of Waterloo, Ontario.

- Written by Henry Delp Hagey (1868-1935) and published by Indian Valley Printing (1979), **Some Local History of Franconia Township** provides fresh information about Mennonites involved in 18th and 19th century local politics and business life, and a charming picture of rural and village life during the first 30 years of the 20th century.

- The Mennonite Book Publishing Service is a professional consulting and technical resource to assist authors and publishers in editing book presentations and promotion. It is a new division of Mennonite Publishing Service, Waterloo, Ontario, publishers of **Mennonite Reporter**.

- Scheduled for a midsummer release are the first two titles in The People's Place Booklet Series: **20 Most-Asked Questions About the Amish and Mennonites**, by Merle and Phyllis Good, and **A Quiet and Peaceable Life** by John L. Ruth. **Questions** is a straightforward informational booklet, speaking to the facts of the people's lives and history while trying to capture the spirit of their faith and culture. The Ruth booklet is a reflective and poetic account, supplemented with many photos, of the nature of the plain way.

communication by-line

Talking Up— Talking Down— Talking With

by David Augsburger

When in stress, some people immediately talk down to the person seen as wrongdoer. Their mouths turn down. The words are downers. The opponent is put down.

In contrast, others instinctively talk up in response to any threat. Their mouths turn up in fixed smiles. The words are aimed upward, since they feel instantly down in any stress.

When in distress, do you talk *up* to the other? Or talk *down*? Or talk *with*?

Vertical communications, "talking up" or "talking down," are often characteristic of oldest children, youngest children, only children who have little experience in talking with siblings as peers, with others as equals. An oldest child, for example, often is turned into a parental assistant and communicates quite well when talking up to elders, or down to juniors, but has little skill at leveling with others.

Talking down has many forms: blaming ("What I want to know is whose fault is it?"); scolding ("Why did you do such a stupid thing?"); judging ("That was a wrong move"); belittling ("How many times do I have to tell you?"); instructing ("I can tell you how to do it better"); supervising ("Here, let me show you how"); to begin a long long list you should already know by now (Hear me talking down? I'm a youngest son).

Talking up is equally diverse and rich: placating ("It's all my fault—how can I repay you?"); apologizing ("I'm so sorry I blew it again"); groveling ("How could I have done such a stupid thing?"); ingratiating ("I'll make it up to you somehow"); yielding ("Yes, yes, I'll gladly do anything you say"); please understand me, I'm sorry I can't be more explicit (There I go talking up again: I grew up on the bottom).

Vertical communications are seldom effective communications since they are not ways to commune. Their function is to coerce (down, bad boy!) or seduce (let me up, I'm a good boy!).

Horizontal communication—talking with—is the open exchange of ideas, information, feelings, and requests that takes place between persons who recognize each other as equals.

Value judgments are the most common vertical comments. The ever-present human tendency to evaluate virtually everything from whether one likes the weather to how

one judges his or her peers constantly clouds attempts at communicating. At the sound of a discouraging word, the first defense is to shut it out. A pause follows; then the conversation begins again, but proceeds with caution.

Values affirmed without an attempt at imposing them on another can flow in open and free exchange. If I am appreciating my freely chosen values and equally appreciating your freedom to choose yours, we can level with each other from highly contrasting world-views and values without either of us coming down on the other.

So . . . why on earth should you talk down to others in pseudosuperiority? Who do you think you are laying your demands on others from above? Sin is any choice to live over another in dominance. Sin is any ploy used to play God. (Reread this paragraph.)

Sorry about that. Who am I to come down on you, dear reader whom I cannot see, whose readership I have just lost. Dear editor, since you are the only one who will ever finish reading this article, please overlook my getting carried away. (There I go, talking up again. Sin is also any choice to live under you in submissive dependence, making you my god, my guru, my idol. And nothing loses hearers, readers, or friends like talking up.)

We are of equal worth.

We each deserve the privilege of equal words.

We can stand with each other, with the freedom to think, feel, and speak, horizontally, equally, levelly.



David Augsburger is associate professor of pastoral care and counseling at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, and the author of a new book, *Anger, Assertiveness, and Pastoral Care*.



This year!



Music Conference

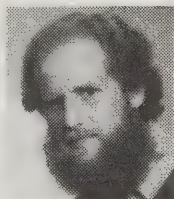
November 9 & 10, 1979



Alice Parker



Duane and Nancy Sider



Orlando Schmidt



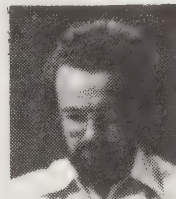
Rosedale Quartet

Writer's Conference

January 18 & 19, 1980



Katie Funk Wiebe



Lorne Peachey



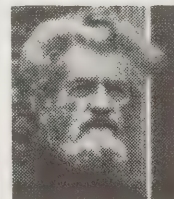
Barbara Classen Smucker

Visual Arts Conference

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Paul Friesen



Tom Schenk



Dorcas Hanbury

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Marlin Miller

Winter Cultural Series

Nov. 12 & 13, 1979 "Photography"



Paul Schrock



Jim King

Dec. 10 & 11, 1979 "Music"

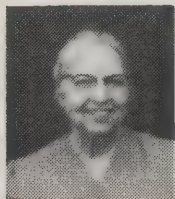


Carol Ann Weaver

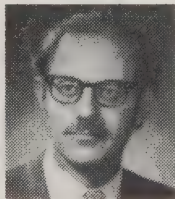
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Music and the Message of the Lamb: To Hear

by Carol Ann Weaver

Messages are special; they come only when we act—by answering the phone, opening the door, ejecting the blaring cassette—in order to hear the new voice.

Isaiah was well aware of the sound of God's voice which spoke not only to Isaiah's known world but also to future generations: "Hear, O heavens, and give ear, O earth; for the Lord has spoken." Perhaps we believe the splendor of the prophetic symphony sounded by the ancient artisan, Isaiah, without realizing that we too can hear, receive, and transmit the voice of God.

Before writing his book, Isaiah first received a vision and voice from God. However, we, in our clamor to create, would clatter and clang about—the cart before the horse, the speaking before the listening—eager to be the fastest, the best-known, the most "with-it" team on the trail. God, through Isaiah, gives us one more word, "Listen to me in silence, O coastlands . . . let them approach, then let them speak."

Had we listened more carefully to Isaiah we would not have to be startled by a Zen Buddhist, the American composer John Cage, whose piece *4 Minutes, 33 Seconds* contains only silence, and whose writings deal with that which most of us fear: silence.

Our waiting on the Lord in silence has all too often been equated with laziness; our trust in God to supply us with a song, too often confused with irresponsibility. We have much to learn from the Quakers' unprogrammed (silent) meetings in which the "voice" is listened for, or from the charismatics whose singing is waited on from the Lord.

God's truth has the presence of both infinite silence and infinite sound. "The Lord comes; he does not keep silence." Out of his coming a still small voice emerges—too quiet for a busy ear, too loud for a protected ear, too timeless for a fadish ear, too new for a cautious ear.

The "un-song" is what we force ourselves into singing *before* we hear the real song: we allow music to be a mere *buffer* or drone of sound "to not think by," or an *exercise* within our worship services to cover for em-

barrassing silences, or a *time-filler* between announcements and sermon.

The "un-song" can also be that which we use for self-definition, flattery, or status—louder in amplification than the next band, more classically oriented than the next choir, more popular in appeal than the last singer.

While using style, the music of the Lamb transcends style; the message we are liberated to proclaim goes beyond the surface noise of individual taste. It is a music both old and new, quiet and mighty, simple and universe-sweeping, present and eternal. We can in confidence step out and sing the music of the Lamb in any style, voice, or medium because not only *we* are redeemed, but also *our song* is redeemed. Music of the Lamb is sung by ALL—skilled or unskilled. Praise is consonant with praise; the "un-song" is dissonant with life itself.

The music of the Lamb is far more than art; it is an inevitable *promise* to the redeemed: "For you shall go out in joy, and be led forth in peace; the mountains and the hills before you shall break forth into *singing*. . . . Therefore the redeemed of the Lord shall return and come with *singing* unto Zion. And the four living creatures will *sing* a new song, joined by "myriads of myriads and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!'"



Carol Ann Weaver is a
composer and teacher
of theory and piano at
Mennonite Brethren
Bible College, Win-
nipeg.



Speaking of Aging


Carl and Irene Smucker of Bluffton, Ohio, are retired from their careers; he from chairman of the Sociology/Social Work Department at Bluffton College; she from teaching also.

Together they are volunteers with Mennonite Central Committee, available to congregations who want to minister to and incorporate the gifts of their own elderly. Both Smuckers have done extensive study and research in the areas of aging and retirement.

They offer themselves on a whole range of subjects for discussion—"Teaching Children About Aging (especially for primary

Sunday school teachers)," "You and Your Aging Parent," "Retirement Planning," "What Can I Do as a Volunteer," "Assessing Community Resources (what services communities offer)," "Perspectives on Normal Aging (what to expect of body, mind, and spirit in the aging process)," and "Protect Yourself Against Fraud."

The Smuckers tackle other subjects as well, at the invitation of congregations. They are available for weekends, week-long conferences, or over a more extended period of time.

MCC books their time. Contacts should be made to U.S. Ministries, 21 S. 12th St., Akron, PA 17501, or at 717/859-1151. 




New Books

Festival Quarterly has recently learned of two new books about growing older. FQ lists them without specifically recommending them.


Number Our Days won an Academy Award in 1977 for Best Documentary Picture of the year. Now it is a book by Barbara Myerhoff, published by Dutton, at \$12.95.

It is a collection of visits with aging Jewish men and women, still full of life, fight, sparkle.

Louise Brindley's novel, **They Must Have Seen Me Coming** (St. Martin's Press, \$8.95), is life inside an English mansion where 19 retirees live, their lives interrupted by a new deputy housekeeper. The book is full of humor and wisdom.

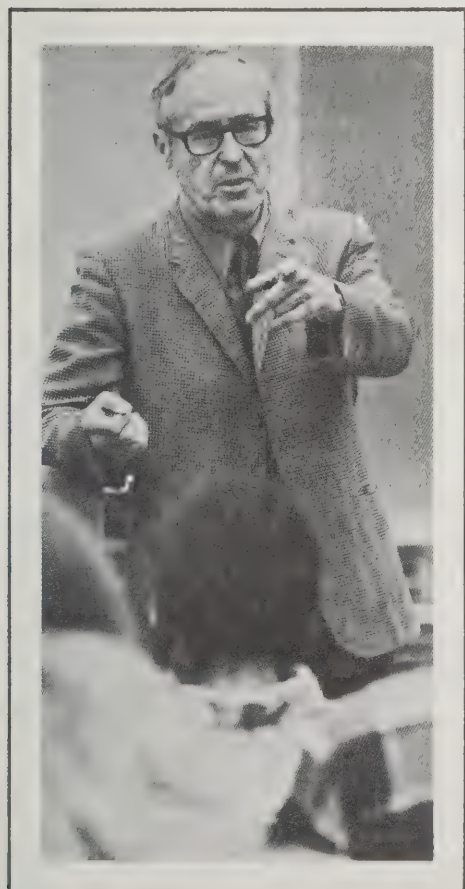
Target: The Elderly is a 65-page booklet that covers the potential "rip-offs" which often prey upon the elderly. Publisher Leonard Sanders covers charities, investments, insurance schemes, and work forces who offer home and car repairs. Copies of the booklet are available at \$1.00 each from Consumer Affairs Foundation, 47 Mt. Vernon St., Boston, MA 02108. 

Coming Up

Senior Citizen's Week at Laurelville Church Center, Mt. Pleasant, PA., featuring worship, singing, visiting, quilting, whittling, carving, horseshoes, shuffleboard. With J. J. Hostetler and Ernest Martin, September 3-7, 1979. 


at the schools

Mennonite Composer Retires from Teaching



Music professor James Bixel retires from teaching this year, but not from composing. On the faculty of Bluffton (Ohio) College for 19 years, Bixel has been loved for his wit, his enthusiasm, and his broad background in the humanities. He organized the college's Cantata Singers, taught scores of students theory, composition, orchestra, piano, and fine arts, and regularly took choir groups to Vienna.


Bixel will continue composing, especially on arranging Swiss music for choral groups. Much of his work has been published, including anthems, cantatas, piano pieces, and an opera.

When composing, Bixel usually begins with a folk melody, or the inspiration of Scripture, a story, or poem, then uses contemporary musical idioms to develop his pieces. What characterizes his work? "Frequent meter changes causing unanticipated accents, dissonances that result from atonal passages, and unusual instrumentation that reflect his love for nature and the simple things in life," explained his colleague at Bluffton, Dr. Earl Lehman. 

Kauffman Museum to Reopen

The gigantic and varied collection owned by the Kauffman Museum, situated for


many years on the Bethel College campus in North Newton, Kansas, is being reorganized to prepare for its reopening in a new building adjacent to Centennial Village.

Oswald H. Goering, professor of health, phys ed, and education at Bethel, became the new director of the museum on August 1. His duties are to design exhibits and displays and make the whole museum operational again. Money for its development is coming from Bethel College. 

Play Received National Acclaim

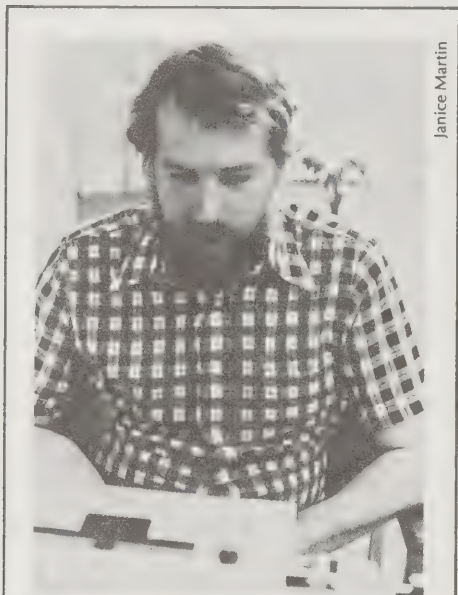
A play by Mennonite college professor, Joan Becker, won first place in the Christian Theatre Artists Guild national contest earlier this year.

Mrs. Becker, who is assistant professor of communication at Fresno (Calif.) Pacific College, adapted C. S. Lewis's story, "Till We Have Faces," after researching and reading Lewis's life and writings for her doctoral dissertation.

The play passed four levels of competition before being selected as winner. It was then produced at the Edyth Bush Theatre in St. Paul, Minnesota. The Guild's offices are in Minneapolis. 

Kauffmann, the Cartoonist, Writer, Student . . . etc. by Janice Martin

Joel Kauffmann, Elkhart, Indiana, does an exceptional amount of creative work. He is a graphic artist, photographer, cartoonist, novelist, A-V producer, feature writer, student, husband, and father of two. All at once.



Janice Martin

He is an open, honest, and humorous person; flexible, yet disciplined. His prolific work, he says, springs from the joy of creating something from nothing.

Joel grew up in Hopedale, Illinois, the son of Ivan and Lola Kauffmann. Books (especially comic books, though taboo) were his chief entertainment. He also liked to think up and act out stories, complete with sound effects. He frequently drew and doodled, determining at an early age that he would someday be a cartooning pro.

Joel took an art course by mail and majored in art at Hesston College. But though he liked art he had few desires to pursue it as a career. He was dissatisfied with his own work and impatient with the abstract art of the sixties.

After brief stints as farmer, gas attendant, and meat packer, however, Joel found his niche as layout and design artist at the Mennonite Board of Missions. There he developed not only his artistic skills but his faith. "It was the first thing I did in which I felt competent and affirmed," he said. As his style improved he took on more and more creative work, earning awards for at least two of his projects.




Janice Martin

As he worked full time at the Mission Board Joel took courses at Goshen College for a bachelor's degree in communication. He also began a cartoon series for **Gospel Herald** entitled "Sisters and Brothers." The philosophy of the series, according to Joel, is "to make people think rather than make them laugh." He also focused a great deal of attention on the writing of a novel, **The Weight**, to be published next spring by Herald Press. The novel explores the feelings of five Midwestern Mennonite youth in the early seventies as they face the "real" world after high school.

Joel nurtures his creative juices by setting aside specific "think" times, as when driving or jogging. "Jogging, in particular, is good for me," said Joel. "As I run I can replay events of my life and get into the minds of my characters. As I worked on the novel I constantly daydreamed the characters, the plot, and the dialogue." He calls the whole creative process "a bit of a mystery."

The key ingredient to Joel's vast production is hard work. Creativity is fun, he said, but can sometimes demand sacrifice. He expects the development of a cartoon to take at least an evening of work. The second writing of his novel consumed his entire summer vacation. "It's basically a matter of setting priorities and getting the work done," said Joel.

Joel hopes in the long run to be a full-time editorial cartoonist. His cartoons in the **Elkhart Truth** have attracted enough attention that one made it to the White House. He wants his work to reflect a strong sense of journalism—to be socially perceptive. "Satire can sometimes make people uneasy," said Joel. "But it can also be affirmation, a nudge to something better." 

Edu-Coach Rolls

A creative effort is being made by the Church of the Brethren to contact the grassroots of their denomination. Known formally as "Edu-Coach; Caravan to Brethren Congregations," a large van housing displays and transporting an ever-changing group of personnel will touch down at 63 Brethren churches scattered throughout the U.S. Visits will be short; the time intense.

Books can be bought, curriculum materials can be ordered, a meal will be shared, three sessions (designed for dialogue between local congregations and Board representatives) will cram each one-night stay before the truck rolls again. The Edu-Coach will be large with a "book-mobile" type of interior.

Shirley Heckman, responsible for education in the Brethren churches, gave birth to the idea. The Edu-Coach's goal, Heckman told **Festival Quarterly**, is to avoid the

normal pattern of outlying churches hearing lots from larger church centers, but having no chance to respond or share their ideas and concerns. This mobile unit staff will listen to and talk to a large cross-section of Brethren peoples.

Dialogue is a major emphasis. For an hour and 20 minutes at each stop the visitors will listen to what locals want and anticipate from the church Board in the eighties. Then for two 90-minute sessions, running simultaneously, various aspects of church life (from peace, to worship and the arts, to stewardship, to the United Nations) will be addressed by the Board representatives. Explained Heckman, "We want to get responses from constituents, dialogue, see what materials are still being used, and analyze what we hear being said. Our intent is to go among the people; to share with them."

Heckman is sure the project will work. Regarding fears, she said she has none but physical ones; running out of gas, delays, floods, truck trouble. "I have no fears about the reception of the project by the congregations. They know the Edu-Coach is coming. They're primed for it."



"Franconia": A New Film

A Temple University student recently completed a film, *Franconia*, the story of Mennonites from the Franconia Meeting.

Jim Barlow of Rochester, New York, happened on the Franconia Mennonites coincidentally while he was searching for rural film material north of Philadelphia. "I wanted to explore something positive about America (to complete his graduate thesis project for an MFA in Film Making)," Barlow explained to *Festival Quarterly*. "Through a series of coincidences I met the Curtis Bergeys."

Caught up with the rich history of these eastern Mennonites and intrigued by the rapid social change they are experiencing, Barlow began work on a film to document what he saw. The result: a 58-minute film that follows the lives of several people of the area, as well as some community events that symbolize their passing way of life.

Actors play themselves—the Curtis Bergeys, a farm family; Glenn Moyer, a teacher; Abe Kratz, a truck driver who has left the farm. The settings are authentic—the interior of the Franconia Mennonite Meetinghouse, a family reunion, a sewing circle. The film's tone is lyrical; "An auction at the end symbolizes selling off the past when they sell the family Bible," said Barlow.

"I would hope people reflect on their own family and community after seeing *Franconia*," commented the filmmaker, "and that they learn something about Mennonite history to dispel some of the common myths."



cultural calendar

"The Franconia Gemay—250 years," Mennonite Heritage Center (24 S. Main St., Souderton, PA). Exhibit, Wednesdays—Saturdays, 10:00 a.m.-4:00 p.m., **now through September 30**; Sundays, 2:00 p.m.-4:00 p.m., **through December 2**.

Pioneer Days featuring a Mennonite Art Show, quilt auction, hog butchering, threshing, log sawing, spinning, weaving, bread baking, butter churning, Mennonite Village Museum, Steinbach, Manitoba, **August 3-6**.

"Heritage Day" featuring colonial crafts, early farming methods, quilting, fun for children, Hans Herr House, Willow Street, PA, **August 4**.

Mennonite Central Committee Relief Sale featuring a mass men's choir directed by Don Sommers, Central Christian High School, Kidron, OH **August 4**.

13th Annual Goschenhoppen Folk Festival featuring crafts and trades, skills of the 18th and 19th centuries, and Pa. Dutch food, East Greenville, PA, noon-8:00 p.m., **August 10**; 10:00 a.m.-6:00 p.m., **August 11**.

Centennial Celebration, First Mennonite Church, Morton, IL, **September 1-3**.

"Early Americans, Mennonites, and the Bible," lecture by Gerald C. Studer, Lancaster (PA) Mennonite High School, 7:30 p.m., **September 3**.

"Lay-Leadership Workshop" with Harold Bauman, Oak Grove Mennonite Church, Smithville, OH, **September 8-10**.

Photography exhibit by Carla Steiger-Meister and Howard Zehr, Goshen (IN) College Art Gallery, **September 9-30**.

Mountain Fair with a spelling bee, concert of old Mennonite hymns, games and puppet shows, auction, traditional "Mennonite" foods, Heritage House, Mountain Lake, MN, **September 15**.

Spiritual Life Series, Myron Augsburger, Messiah College, Grantham, PA, **September 16-20**.

Faculty Piano Recital, Celia Weiss, Goshen (IN) College Umble Center, 8:00 p.m., **September 22**.

Opening Convocation, Swift Current (SK) Bible Institute, **September 30**.

Springs Festival featuring farm and kitchen arts, quilting, rug braiding, weaving, candlemaking, bread baking, apple butter making, chair caning, rail splitting, Pa. Dutch food, a capella music, hayrides, Springs, PA, 10 a.m.-5:30 p.m., **October 5, 6**.

Bethel College Fall Festival, "It's a Small World," featuring Children's Fair, seminars, exhibition of paintings, auction, Bethel College, North Newton, KS, **October 5-7**.

"Women of God: Past and Present," a conference for Mennonite Brethren women, Tabor College, Hillsboro, KS, **October 6**.

Concert by Jeff Szabo, Cellist, Mosiman Hall, Bluffton (OH) College, 8:00 p.m., **October 10**.

Used book auction at Mennonite Historical Society, Lancaster, PA, 6:30 p.m., **October 12**.

Conrad Grebel Lecture Series with Willard Swartley and Perry Yoder, Eastern Mennonite College, Harrisonburg, VA, **October 15-19**.

The First Annual Tabor Fest with seminars, sporting events, and musicals celebrating the Tabor community, Tabor College, Hillsboro, KS, **October 19-21**.

"The Mennonite Experience in America: Conference III," Messiah College, Grantham, PA, **October 25-26**.

Fall Term Drama Guild production, Eastern Mennonite College, Harrisonburg, VA, 8:00 p.m., **October 25-27**.

"The Mennonite Experience in America: Conference III," Lancaster, PA, **October 26, 27**.

Illinois State Historical and Genealogical Society fall meeting, East Bend Mennonite Church, Fisher, IL, **October 27**.

A Women-in-Leadership Seminar, "Enabling for Action," Associated Mennonite Biblical Seminaries, Elkhart, IN, **November 2-4**.

College Players drama production, Goshen (IN) College, Umble Center, 7:30 p.m., **October 26-28, November 2, 4**.

"Genealogy of Hans Herr," lecture by Samuel S. Wenger, Willow Street (PA) Mennonite Church, 7:30 p.m., **November 5**.

Used book auction, Mennonite Historical Society, Lancaster, PA, 6:30 p.m., **November 9**.

Second Annual People's Place Music Conference with Alice Parker, Orlando Schmidt, Lloyd Kauffman, and Duane and Nancy Sider, Lancaster (PA) Mennonite High School, 7:00-9:00 p.m., **November 9**; 8:30 a.m.-9:00 p.m., **November 10**.

Mennonite Mass Choir performing Handel's "Israel in Egypt" with the Kitchener-Waterloo Symphony Orchestra, Elmira (Ontario) District Secondary School, 8:00 p.m., **November 11**.

Annual Mennonite Historical Associates Art Exhibit on the theme, "One Generation Passeth Away, Another Cometh," Mennonite Historical Society, Lancaster, PA, **November 25-December 1**.



best-selling books: in review

Hanta Yo, Ruth Beebe Hill. Doubleday, 1979. 812 pages. \$14.95.

This is an American Indian story, told with the sympathies, the accuracy, and the pacing of an insider. The surprise is that a white middle-aged woman, Ruth Beebe Hill, wrote the story after 14 years of scholarly research into the history, the spirit, the language of the Dakota people. By so immersing herself in the speech patterns of these peoples, she came in touch with the basic premises of a Dakota's life.

Hanta Yo is a book of rare quality. Hill has brought the thought of ancient minds and ways

into range so the "modern" mind, if willing, can experience that consciousness.

The book may tell as much about the reader as the people it chronicles. If you can't do without zip, don't even try **Hanta Yo**. If quietness, brooding, understatement, and group process bore you, forget it.

But if you have the patience for rich character study that develops somewhat slowly, you ought to try it. If you're willing to suffer the pain of a people—rooted and spiritual, but tempted by possessions and excitement—you'll be wiser when you've finished reading.

Hanta Yo has an epic sweep (don't read in too many fits and starts or you'll lose track), but Hill zeroes in on one main family to keep her reader engaged. By coming close to these characters she builds a personal story alongside a tribal one—Ahbleza's tangles with his father, his temptations to heroism; Olepi's inconsiderate treatment of his wife; the place of the visionary and the leader in a group.

Hanta Yo demands discipline from its readers. What it offers is immersion into a spiritual world that has been almost destroyed by technology, individualism, and things.

Cruel Shoes, Steve Martin, G. P. Putnam's Sons, 1979. 128 pages. \$6.95.

Steve Martin is the zaniest comedian on the scene today. This book presents in printed form some of his comedy material. For persons who have never heard or seen him perform on records or on television, many of the sketches will seem from so-so to unfunny. But for Martin fans, they will hear that large, exaggerated delivery of his in every line and will split their sides laughing.

Martin is obviously brilliant. He has the ability to help us laugh at the ordinary. His exaggerated, majestic tone in describing "The Morning I Got Out of Bed" demonstrates his gift for making the commonplace appear earthshaking. On the other hand, he describes the outlandish and unheard-of as though it is boringly commonplace such as "How to Fold Soup," "Women without Bones," and "Poodles . . . Great Eating."

Martin's bizarre humor dissects both the conventions and the fears of our times. He is especially potent in his poking fun at the cruelty of modern life. This is a specialized book, but one of the wittiest collections in recent years.

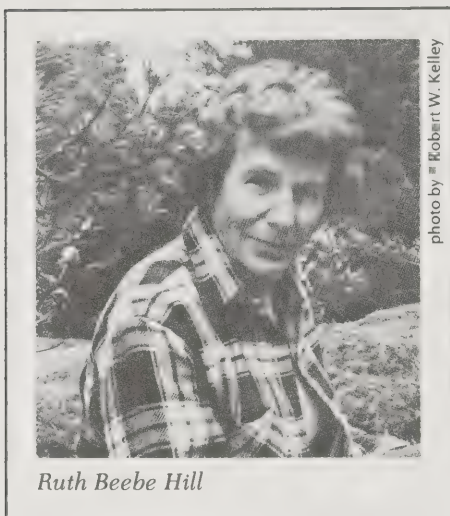
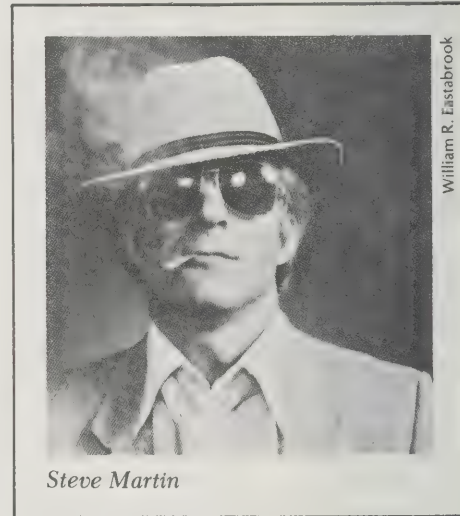


photo by © Robert W. Kelley

Ruth Beebe Hill



William R. Eastabrook

Steve Martin



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Alien—Builds well, but ends disappointingly. Characterizations are strong, the mysterious fear of space is well sketched, special effects are awesome, but the story peters out. (6)

Bloodline—A smaltzy potboiler about a rich family fighting over vast family holdings. Melodramatic and disappointing. (2)

Down and Dirty—An absolutely depressing movie about a squalid, brutal Italian family and their incredibly domineering father. Too dark. (4)

Escape from Alcatraz—Clint Eastwood puts us to sleep in a nonacting unexciting escape-from-prison story. (2)

The In-Laws—Peter Falk and Alan Arkin are at their best in this well-paced playful thriller. The heist twists and turns right down to the end. (8)

Just You and Me, Kid—George Burns is lovable and cute as a shelter-er of a young female fugitive. Apart from him, story and characters are forced and negligible. (5)

Last Embrace—A few interesting story pieces get lost in the smoke of this tale of a girl who seeks revenge for her grandmother's having been forced into prostitution. (3)

A Little Romance—Two eggheaded adolescents romance each other in Europe. Its cleverness eventually adds up to little despite Sir Laurence Olivier's efforts. (6)

Lost and Found—It's always a pity when good actors are handed a trite script. Glenda Jackson

and George Segal are above this slapstick romance. (5)

The Main Event—Barbra Streisand as a manager of a boxer? Ryan O'Neal as a champion fighter? This film fails to convince. Despite that, Barbra's still a charmer. (5)

Manhattan—Woody Allen's most successful blend yet of wit and pathos. Another look at how people who should be able to find themselves, fail pathetically and humorously. (7)

Moonraker—This James Bond, complete with wild special effects and beautiful women, limps at a sluggish pace. Technique just can't replace a plot. (3)

The Muppet Movie—The wonderful TV show can't stretch to movie length and keep either the kids or the adults. Unfortunate. Quite funny by spots. Kermit the Frog goes to Hollywood. Cameos by many famous stars. (6)

Nightwing—Delivers less than it promises. Modern Indian rivalries against a backdrop of ancient Indian myths, this story about blood-hungry bats ends up seeming shallow next to Hitchcock. (2)

Players—This self-conscious movie tries to be serious about tennis and playful about love and loses on both scores. Ali MacGraw is embarrassing as the prize. (2)

Prisoner of Zenda—Peter Sellers as both a caddy and a king in a swap-of-roles yarn, comically mounted. Succeeds mildly. (4)

Rocky II—Sylvester Stallone may be cocky, but he scores again! Believe it or not he manages suspense, winsome parental love, humor, and slam bang energy, although the story is virtually a remake of Rocky I. (7)

Saint Jack—Ben Gazzara portrays an easygoing sex peddler in Singapore whose values gradually evolve. An unusually sensitive film by Peter Bogdanovich. Graphic. (7)

The Silent Partner—A fun bank bust with Elliot Gould going almost innocently along. One putridly violent scene, however, almost destroys this otherwise clever yarn. (6)

Teresa the Thief—A touching portrait of a young Italian peasant girl (played beautifully by Monica Vitti), determined to pull herself above her surroundings. Comic and tragic. (5)

The Tree of the Wooden Clogs—A wonderful epic film about an oppressed Italian community of peasants. Full of dignity, unpeeling the lowliness of their humanity, but turgid with rich human spirit. Following many characters through the forsakeness of their lives, this saga triumphs as a near-masterpiece. A bit lengthy. (8)

Walk Proud—Robby Benson as a young Chicano faces all the big identity questions, plus a few. It all turns out a little too sweetly. (5)

Films are rated on a scale from 1 through 9, based on their sensitivity, integrity, and technique.

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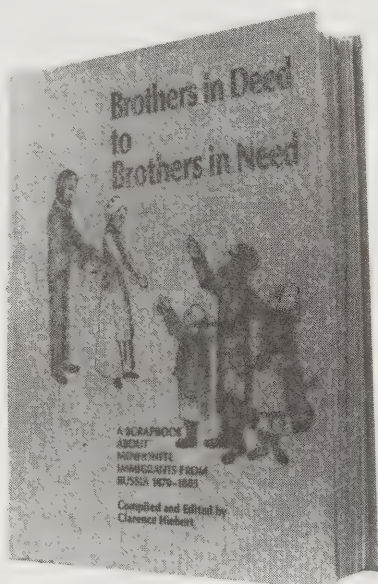
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Mennonite....Comedy

by Katie Funk Wiebe

During World War II a large group of CPS (Civilian Public Service) men worked side by side with a detachment of U.S. Army troops to sandbag the flooding Missouri River. City engineer Jack Boyce of Council Bluffs, Iowa, wanted to reward the men for their outstanding work.

"You've done a swell piece of work, boys," he said. "How'd you like to go to a show?"

"We never go to shows," they said.

"Well," Boyne countered, "can I send you some cigarettes?"

"We don't smoke," the conchies replied.

Boyne made a third attempt. "How about some beer then?"

"No," they shouted, horrified.

"Isn't there anything I can do for you?" he asked.

"Yes," they said, "you can send us two new aprons for the cook and four dish towels." These were promptly provided, reported the Omaha World Herald.

—Service for Peace by Melvin Gingerich

An arms marketing representative at the Washington, D.C., arms bazaar sponsored annually by the Association of the United States Army, asked Dalton Reimer if his organization would be interested in a 7.62 mm. light machine gun. The man launched into his sales pitch with gusto: "The 7.62 mm. has a maximum range of 3,400 yards with a firing rate of 650 rounds per minute. ..." Then he noticed Dalton's name tag: Peace Section, Mennonite Central Committee—The Other Side

At the Tabor College alumni banquet held in Hillsboro, Kansas, the ballot to elect a new executive described nominee Barbara Wohlgemuth as having taught in the Hillsboro, California, and Oklahoma school systems. Only Mennonites see the world in such broad sweeps, quipped the chairman.

A church member who had done some necessary work on Sunday excused himself by referring to Jesus' words about the donkey that fell into the well on the Sabbath. "Good enough," commented A. H. Unruh, well-known Mennonite Brethren minister. "But if the donkey falls in every Sunday, perhaps you should sell the donkey." —Stalwart for the Truth by David Ewert

The Mennonite Brethren Herald recently announced the resignation of Dan Zehr as director of the Peach and Social Concerns Committee of MCC (Canada). It could be he prefers strawberry socials. But some MCC adherents see it in still a different light. Betsy Beyler of the Washington office received a letter addressed to Mennonite Central Comedy.

Katie Funk Wiebe is a writer and teaches English at Tabor College. Her most recent book is Good Times with Old Times.

The editors invite you to submit humorous stories and anecdotes that you've experienced or heard. We are not interested in stock jokes—we want human interest stories with a humorous Mennonite twist. Keep your submission to no more than 100 words and send them to Katie Funk Wiebe, Tabor College, Hillsboro, KS 67063. She will give credit to anecdotes she selects.



A Child of God, a Chicana, and a Mennonite

by Karen Sue Ventura

Everyone goes through an identity crisis, or at least I assume they do. I suppose that for some people the crisis lasts longer and requires a lot more struggling before they reach the point of satisfaction with who they are and where they are going. I am one of these people and for me the struggle hasn't ended.

My identity crisis didn't begin until my first year at Goshen College. Suddenly I had to face the fact that although I was as Mennonite as my roommates named Conrad, Horner, Steiner, and Burkholder, I was also Mennonite in a very different way. Although my religious upbringing taught pacifism, simplicity, brotherly love, and sharing, I realized that somehow I had to reconcile my Mexican heritage and urban upbringing with my "Mennonitism."

As the school years passed it became increasingly more evident that my needs as a Chicana (American born Mexican) and urban Mennonite were not being fulfilled. I became both angry and sad at the realization that by embracing the Mennonite way of life wholeheartedly, I had forfeited quite a bit of my ethnic background. I have often wondered if I had not been raised in a Mennonite Church, would I be more Chicana today?

I can't point a finger at the Mennonite Church and say that it is the cause of my struggle, but I do believe that I have been forced to embrace a culture that isn't mine and never can be. I can't say that the Mennonite Church has forced me to be something I am not because we as Hispanic and black Mennonites have let the church remove some of our rich cultural heritage which is so much a part of who we are. We have stood by as our way of worshiping has been taken away and replaced with something else. In this sense we are all to blame.

I remember feeling embarrassed when visitors would come to our church in Chicago because our congregational singing didn't sound like the College Mennonite Church. But hey, that's okay! Give us guitars, congas, maracas, and tambourines and you'll hear some real worshipping for the Lord. A bit more swinging but with the same meaning.

My struggle to "find myself" will continue as I mature and change through the coming years. I no longer look at this struggle as a burden but as a process that we must all go through as we learn and grow in God. Today I can honestly say that I am happy to be a Mennonite and am grateful for what the church has offered. But I must also add that first I am a child of God, second I am a Chicana, and third I am a Mennonite.

Lynn Roth



Karen Sue Ventura is on the staff of the Mennonite Hispanic Immigration Service in Washington, D.C. There she provides resources, and help to immigrants and undocumented workers and serves as an advocate for fair immigration laws.

The editors welcome Mennonite members of minorities of any nationality to write stories dealing with their own experiences of belonging to a minority group. Manuscripts should be no longer than 400 words.

Center for Mennonite, Amish and Hutterite Studies



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This "Faith and Arts Tour" is sponsored by The People's Place Associates. For information and brochure, write immediately to: "Faith and Arts Tour," The People's Place, Intercourse, PA 17534. (Phone: 717/768-7171.)

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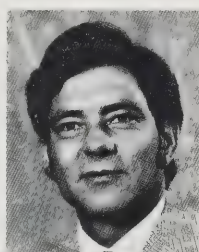
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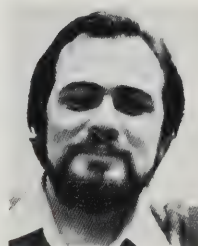
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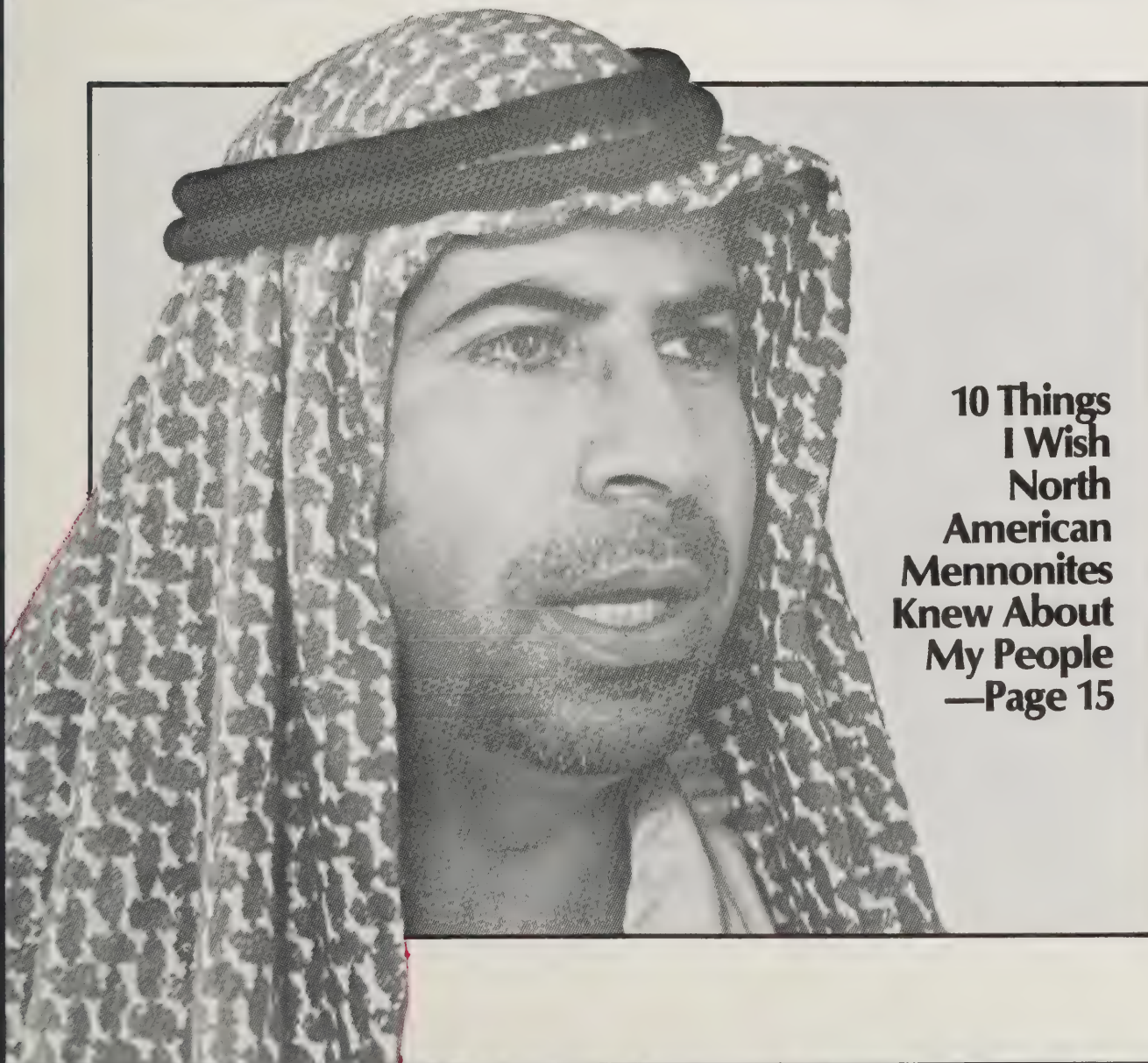
Is Mennonite Theology
Becoming Smug?—pages 16 and 17

Also in This Issue:
•Why I Do/Don't Read Poetry
•In Praise of Gossip

November, December, 1979, January, 1980

festival quarterly

exploring the art, faith, and culture of Mennonite peoples



10 Things
I Wish
North
American
Mennonites
Knew About
My People
—Page 15

Question:

Have you signed up for FQ's Christmas Bundle yet?

Thanks.

FQ Goes International!

It's a question we've had for a long time.

Might there be a way to expand FQ's features and news to include more than the North American church when we talk about "us"? Can we authentically involve sisters and brothers from Zaire to Indonesia in our conversations about how our faith results in living?

Could we, perhaps, become more like family if we found a way to swap stories, share symbols, and talk about worship patterns, creative ways of living simply and growing older?

Mennonite World Conference brought some of us within touching and seeing range. Few of us had the chance to discuss meaty things or learn from each other's lives. That takes time. And trust.

Knowing the risks and being prepared for failure (or at least the long haul), **Festival Quarterly** hereby publicly commits itself to trying to foster international interchange. That means exchanging opinion, finding interna-

tional stories, news, and, not least of all, readers.

Many Mennonites from other parts of the world read English, but cannot afford a magazine subscription. And FQ can simply not afford to give subscriptions to all who might want it.

So to help it happen, we are exploring the possibility of establishing an International Subscription Fund to receive tax deductible donations from those of you who want to give **Quarterly** subscriptions to Mennonites overseas. That will make it feasible for a Mennonite potter in India, filmmaker in Japan, composer in Kenya, editor in Honduras, and overseas personnel of Mennonite programs to all join a conversation. You will hear from us shortly about how to contribute to this fund.

In the meantime, we welcome you to nominate foreign correspondents, give leads on feature stories, and send us fresh international news.—PPG

A Generation of Hotshots

It's like a cancer, slipping into the minds of the fifth or ninth or twelfth generation. There seems no way to stop it. It feels importantly warm and pleasant but when the seduction is complete, the spirit has been eaten to death.

We're a generation of bright smiles and rotten heads.

The first generation cleared the land and bridled the soil. The children and their children's children labored on that land to feed themselves and their neighbors.

Now Junior is selling the farm. He is thirty-five, took over the farm two years ago, and is cashing in the family acres for a pot of spendable currency.

It's not the selling of the farm that rots his head; true, that seems a lamentable thing to do. It's not even the way Junior and his family use those dollars to change their lifestyle, family life, and faith commitment that finally destroys their salvation.

It's the cancer deception that kills them, creeping into their minds when the farm has been auctioned and the cash flows easily. It whispers lies in Junior's mind, telling him that he is superior to the generations gone before.

Thank you, Doris

Yesterday we said good-bye to Doris Long-acre. And yet I know that my conversation with her will go on. Her life of integrity and good sense is a memory not easily shaken.

I already miss this woman who had an

unusually level eye. She brought us leadership, wisdom, compassion, and a wry wit.

God bless Paul, Cara Sue, Marta, and the rest of us who feel the vacuum of her leaving. PPG

3 Editorials

4 Comment

We may listen more carefully when someone from outside our church family finds broken love, sad, and broken commitments, odious.

6 Did You Know That ...

7 Letters

9 Mennonite Books: In Review

What better time than the holidays for buying books! It's a rich season for new titles. A group of reviewers read and evaluated eight new volumes. The books are all offered at a discount to encourage your giving them as gifts and stocking up your own library.

11. Publishing Notes

12 Amish Church in "Our" Barn

Memories and a moment of worship make a barn a sacred place for Edna Mast.

14 The Farmers

What bond is there between people and land?

15 Ten Things I Wish North American Mennonites Knew About My People

Palestinian Mennonite, Elias George, gives his point of view about his homeland in the Middle East.

16 Is Mennonite Theology Becoming Smug?

Mary Jean Kraybill, Bible teacher and seminarian, has some concerns. Hubert Brown, David Schroeder, and Richard Detweiler respond to her statement.

18 Why I Do/Don't Read Poetry

Do you read poetry? FQ asked several people. Their answers are printed. So are three poems.

20 Eyeful

In case you ever visit New York City, here's a personal reason to visit the Metropolitan Museum of Art!

22 Creatively Aging

24 Quarterly News

Centers whose business is interpreting Mennonite and Amish faith and life are springing up in many communities across North America.

25 At the Schools

25 Cultural Calendar

26 Communication By-line

27 American Abroad

28 What's Cooking?

29 Foreign Beat

30 Trends in Music

31 Family Creations

31 Mennonite-Your-Way News

32 Best-selling Books: In Review

33 Quarterly Film Ratings

34 Reclassified

35 People Stories



page 14



page 15

On Splitting

by Carl Tucker

One afternoon recently, two unrelated friends called to tell me that, well, their marriages hadn't made it. One was leaving his wife for another woman. The other was leaving her husband because "we thought it best."

As always after such increasingly common calls, I felt helpless and angry. What had happened to those solemn vows that one of the couples had stammered on a steamy August afternoon three years earlier? And what had happened to the joy my wife and I had sensed when we visited the other couple and their two children last year, the feeling they gave us that

tendant on it dissipates. Some divorced people even argue that divorce is beneficial, educational; that the second or third or fifth marriage is "the best." The only reasons left to marry are love, tax advantages, and, for those old-fashioned enough to care about such things, to silence parental kvetching.

In some respects, this freedom can be seen as social progress. Modern couples can flee the corrosive bitterness that made Strindberg's marriages nightmares. Dreiser's Clyde Griffiths might have abandoned his Roberta instead of drowning her.

We flit from "commitment" to "commitment" like bees among flowers because it is easier to test something than to master it, easier to buy a new toy than to repair the old one.

here, in this increasingly fractionated world, was a constructive union?

I did not feel anger at my friends personally: Given the era and their feelings, their decisions probably made sense. What angered me was the loss of years and energy. It was an anger similar to that I feel when I see abandoned foundations of building projects—piled bricks and girders and a gash in the ground left to depress the passerby.

When our grandparents married, nobody except scandalous eccentrics divorced. "As long as we both shall live" was no joke. Neither was the trepidation brides felt on the eves of their wedding days. After their vows, couples learned to live with each other—not necessarily because they loved each other, but because they were stuck, and it was better to be stuck comfortably than otherwise.


Most of the external pressures that helped to enforce our grandparents' vows have dissolved. Women can earn money and may enjoy sex, even bear children, without marrying. As divorce becomes more common, the shame at

In other respects, our rapidly rising divorce rate and the declining marriage rate (as more and more couples opt to forgo legalities and simply live together) represent a loss. One advantage of spending a lifetime with a person is seeing each other grow and change. For most of us, it is not possible to see history in the bathroom mirror—gray hairs, crow's-feet, yes, but not a change of mind or temperament. Yet, living with another person, it is impossible not to notice how patterns and attitudes change and not to learn—about yourself and about time—from those perceptions.

Perhaps the most poignant victim of the twentieth century is our sense of continuity. People used to grow up with trees, watch them evolve from saplings to fruit bearers to gnarled and unproductive grandfathers. Now, unless one is a farmer or a forester, there is almost no point to planting trees because one is not likely to be there to enjoy their maturity. We change addresses and occupations and hobbies and lifestyles and spouses rapidly and readily, much as we change TV channels. In our

grandparents' day, one committed oneself to certain skills and disciplines and developed them. Carpenters spent lifetimes learning their craft; critics spent lifetimes learning literature. Today, the question often is not "What do you do?" but "What are you into?" Macrame one week, astrology the next, health food, philosophy, history, jogging, movies, EST—we flit from "commitment" to "commitment" like bees among flowers because it is easier to test something than to master it, easier to buy a new toy than to repair an old one.

I feel sorry for what my divorced friends have lost. No matter how earnestly the former spouses try to "keep in touch," no matter how generous the visiting privileges for the parent who does not win custody of the children, the continuity of their lives has been broken. The years they spent together have been cut off from the rest of their lives; they are an isolated memory, no more integral to their past than a snapshot. Intelligent people, they will compare their next marriages—if they have them—to their first. They may even, despite not having a long shared past, notice growth. What I pray, though, is that they do not delude themselves into believing, like so many Americans today, that happiness is only measurable moment to moment and, in their pursuit of momentary contentment, forsake the perspectives and consolation of history.

There is great joy in watching a tree grow. 

Carl Tucker is editor of Saturday Review

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Festival Quarterly

The **Festival Quarterly** (USPS 406-090) is published quarterly by Good Enterprises, Ltd., at 2497 Lincoln Highway East, Lancaster, PA 17602. The **Quarterly** is dedicated to exploring the culture, faith, and arts of the various Mennonite groups worldwide, believing that faith and art are as inseparable as what we believe is inseparable from how we live. Copyright © 1979 by Good Enterprises, Ltd., Vol. 6, No. 4. All correspondence should be addressed to **Festival Quarterly**, 2497 Lincoln Highway East, Lancaster, PA 17602. Second-class postage paid at Lancaster, Pa., and at additional mailing offices.

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Phyllis Pellman Good, Merle Good

On the Cover—Elias George, a Palestinian now living in Salunga, Pennsylvania, is a social studies teacher at Lancaster Mennonite High School.
Photo: FQ/Beth Oberholtzer.



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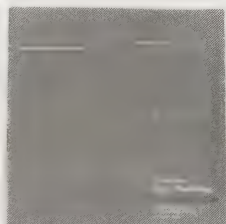
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A 20-minute documentary film, *The Coming of the Mennonites to North America*, has recently been released by Visual Communications, a group of Kansas Mennonites. Shot in 16mm the film uses photography, artwork, and "on location" scenes in Pennsylvania, Kansas, Ontario, and Manitoba to teach Anabaptist-Mennonite history. It deals primarily with Mennonite migrations to the New World from 1683 to post World War II.

The Coming of the Mennonites is to be the third film in an anticipated series of six to be produced by Visual Communications. The rest of the series (although not yet filmed) will deal with Anabaptism's beginnings in Europe, Mennonites migrating to Russia, settling in Latin America, Mennonites in evangelism, and Mennonites involved with the modern world.

Producers Gary Franz, Frank Ward, and Carlyle Groves received a \$5000 grant from the General Conference Mennonite Church's Commission on Education to shoot the first film. They hope to finance their second film by selling prints of *The Coming of the Mennonites to North America*.

James Rhodes, a member of the San Francisco (Calif.) Mennonite Fellowship, has made a film about the Mennonite community in that city.

Filmmaker Burton Buller of Henderson, Nebraska, has finished six ½-hour documentaries on the Great Plains. They premiered this summer on television stations in Nebraska.

According to the *Detroit Free Press*, thirty Old Colony Mennonites stood in as "extras" during filming near Mexico City for the motion picture *Cattle Annie and Little Britches*. The film stars Burt Lancaster and Rod Steiger.

Senator Nancy Kassebaum of Kansas has "Night Comes to the Verdigris," a prairie landscape by artist Robert Regier hanging in her Washington office. An admirer of his work, she requested a print by Regier.

The Mennonite Historical Associates of Lancaster, Pennsylvania, are sponsoring their sixth annual art and photography contest. This year's theme is inspired by the International Year of the Child, "One generation passes

away and another cometh" (Ecclesiastes 1:4).

The exhibit is on display from November 25 through December 2 at the Lancaster Mennonite Conference Historical Society. Entries, both professional and nonprofessional, are in oils and acrylics, watercolor, pen, pencil, charcoal, print-making, stitchery, sculpture, pottery, and photography.

Mary Jane Hershey, director of the Mennonite Heritage Center in Souderton, Pennsylvania, is embarking on a Fraktur search as the first step in a study of Fraktur made by Mennonites in southeastern Pennsylvania.

Hershey is attempting to locate the folk art held in private collections and by descendants of the folk artists. Her hope? "This study may have value in documenting evidence of the magnitude, quality, and beauty of this Mennonite folk art. Translation of the script may give us a glimpse into Mennonite thought, beliefs, and values during the period of its creation."

The completed study will be lodged in the archives of the Mennonite Heritage Society, and will be available for researchers.

The University of Winnipeg is again offering credit courses in Mennonite studies: "Mennonite Studies I and II" deal with the beginning of Anabaptism and its development through the centuries. A new course, "Mennonite Authors," is also being offered and features writers H. Harder, Arnold Dyck, Ingrid Rimland, and Rudy Wiebe.



The Inter-Mennonite Children's Choir of Ontario and their director, Helen Martens, have been busy singing, recording, and piling up laurels.

Their first record album, *Be Joyful*, was recently released.

Earlier this year they placed first in the Canadian Broadcasting Corporation's National Competition for Amateur Choirs (children's division).

They plan to accept an invitation to perform at two International Sunday School Conventions next year: In Toronto in March when Queen Elizabeth is expected to be present, and in October in Detroit when President Carter is expected as a special guest.

The Choir also plans a European tour in 1980.

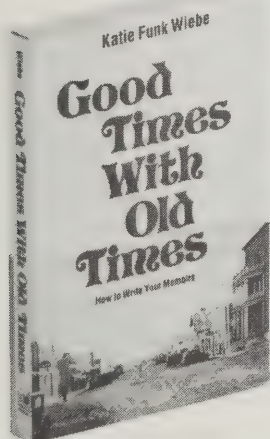
First of all, I don't write. But my fondest fantasies have me right up there with the best storytellers, such as Katie Funk Wiebe. For years I've been ordering young mothers, when they've shared tidbits about their youngsters with me, "Write that down. You'll be sorry if you don't, right now while you remember your feelings about it all." I'd heard that from my father regularly, yet I did nothing, and have no records except a handful of letters written to my parents during the years my four children were very small, and which my mother saved and returned to me shortly before her death.

Then came Katie's book, *Good Times with Old Times*. And here is what I did with it, "right away while I still remembered my emotions." It's not about old times. But that may come later, perhaps, who knows. I'm the current secretary of literature for our Zion WMSC, so yesterday I reviewed *Good Times with Old Times*. First, I read to the ladies from your F.Q. review, then from Katie's chapter "Guests, Banya, and Bedbugs." This led easily into an anecdote, one that happened to me last week. It has a distinctly "here-I-am-exhibit #1" bent to it, I'm afraid. But I'm sending it to you, mostly (I think) to show Katie that her book is being read, shared, and used.

After a practice reading of the anecdote for my husband, Ellis, I complained, "Those ladies better appreciate this; it took enough time to prepare!" And guess what, the ladies loved it! I could see their interest mounting until the proper moment when Jonathan appeared, and their laughter exploded. When I finished, they burst into spontaneous applause. Something I hardly remember ever being done at our WMSC. Now I'm puffed up all over again, and it feels good. Within an hour after my review, *Good Times with Old Times* had a waiting list. Thanks to Katie for her persuasive book.

I am convinced no one will be able to resist an attempt at writing, after reading this book.

Charlotte H. Croyle
Archbold, Ohio



I have just finished reading the latest *Festival Quarterly* cover to cover, as I always do. I must now hasten to congratulate you. It's superb!

May I call attention to one item which may be a bit misleading? On page 11, in referring to two Brethren publications, you have overlooked the fact that Earle Fike's book is a collection of the wit and wisdom of William McKinley Beahm, not his own. Beahm was dean and professor of theology at Bethany Theological Seminary for many years, most of them spanning the thirteen years when Men-

nonite Biblical Seminary shared premises and faculty with Bethany. Most General Conference Mennonite leaders will have known him and loved him.

May I take the liberty of sending you soon a copy of my latest book for possible review? It is tentatively titled *Tapestry of Grace*, and it is the story of my rather lengthy pilgrimage as a Church of the Brethren minister, teacher, missionary, and editor.

Edward K. Ziegler
Frederick, Maryland

Congratulations on publishing an attractive journal to keep us informed of the "art, faith, and culture of Mennonite peoples."

I really do enjoy reading the *Quarterly*, I must say, however, that I find Steve Martin's picture objectionable as both a Mennonite and a mother. Nor do I see how your "quarterly film ratings" contribute to your "raison d'être." I hope these criticisms can be reviewed as constructive.

Eleanor Derstine
Akron, Pennsylvania

Please put me on your mailing list. Although I have read your magazine I have never subscribed before. I would appreciate more articles and information on West Prussian and Russian Mennonite culture rather than the present emphases on the Pennsylvania Dutch. Thank you.

Bruce Entz
Benton, Kansas

Although I know virtually nothing about the Mennonite culture or people, I find my first issue well worth my time. I am also strongly in favor of the quarterly format. Too many magazines feel they must publish something (!?) monthly. Thank you for your direct mail appeal—the only reason I ever heard of your magazine—or subscribed! I will view with interest your future issues and the "book service" at 50% savings. Thanks again.

J. Andrew Stewart
Salem, Missouri

We have been subscribers to the *Festival Quarterly* for a number of years. We enjoy reading it. We like your emphasis on Mennonite art, education, and culture—all the good things that Mennonites should strive for.

The reason I am writing is that my hobby for about 10-12 years has been the hybridizing of iris and day lilies. I am wondering whether there are any other Mennonites who would like to share experiences.

Would your *Quarterly* be a good magazine through which we could, with a brief announcement, locate other Mennonites who hybridize iris and day lilies? Perhaps there are some who work on other hybridizations. Hybridizing is an art, and new creations come from seeds from hybridized flowers.

I would be glad to know if you will consider entering a note in the *Quarterly* about my hobby and the request. Do not hesitate to write me if you wish further information.

A. Theodore Mueller
Halstead, Kansas

Even though my failing eyesight will not permit me to read the entire magazine, I do not want to do without receiving the magazine.

I can pass the copy to a friend.

May the Lord continue to bless your magazine ministry.

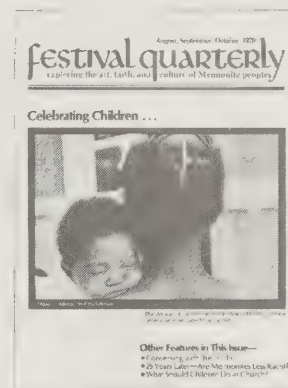
Mrs. C. Sprunger
Dalton, Ohio

I find *Festival Quarterly* a great publication and I enjoy reading it too. Thank you for a great magazine and keep up the interesting features in it.

Raymond H. Knight
Richmond, Virginia

Bless John Ruth for his thoughtful response to "Humility and Beauty Pageants" in *FQ* May, June, July, 1979. I feel as he does. I fail to see how exploiting the beauty of one's mortal body can facilitate effective witnessing. A former neighbor who was a bartender once told me in all sincerity that he witnesses to customers. I am acquainted with a topless dancer who tells me she sits at the tables, during intermission talking to lonely men about God. The Apostle Paul strove to be all things to all persons, yet he taught that the body is the temple of the Holy Ghost. Where does one draw the line? I think if we want to do some genuine witnessing, we can find plenty of people without resorting to questionable methods of contact.

Mary Belle Vaughn
San Carlos, California



I noted with interest your review of Hanta Yo. I recalled the stories in *Wassaja* [an Indian publication] lamenting the promotion given the book when so many Indian authors have been writing similar things without critical acclaim by the white publishing establishment.

I believe *FQ*'s philosophy, or at least my perception of it, requires that a Native American person be approached with a request to share his or her reflections on *Hanta Yo*—on its own merits (which are many, from what I've heard) and as a phenomena representative of white-Indian access to mass audiences.

I should note that the two persons I know who've read the work give it unqualified praise. One was a young Indian intellectual and the other a local white genealogist.

We much enjoyed the material fall issue. Keep on.

Greg Bowman
Golden Meadows, Louisiana



The editors welcome letters. Letters for publication must include the writer's name and address and should be sent to Festival Quarterly, 2497 Lincoln Highway East, Lancaster, PA 17602. The editors regret that the present volume of mail necessitates publishing only a representative cross-section. Letters are subject to editing for reasons of space and clarity.



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Challenging, biblical book which looks to Jesus Christ for an example of how to respond to the violent world in which we live.

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by Hans Harder

translated by Al Reimer

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by Barbara Smucker

Days of peace turn to days of terror for a young boy caught in the tensions of the Russian Revolution. Written for youth and adults, Barbara Smucker recreates the anarchy, famine, and horrors experienced by Mennonites during the Russian Revolution.

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For Children

Fear in Algeria

by Marian Hostetler

The story of 14-year-old Zina, born in Algeria of missionary parents, who goes back to visit as a youth. Through her visit the reader sees Algeria as it is today and is introduced to the people and their customs. Mystery, intrigue, and danger make this an exciting story.

Hardcover, \$4.50; in Canada \$5.20

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by Ruth Nulton Moore

A historical novel for 9-to-14-year-olds that follows two boys on a trip from Ireland to Pittsburgh, Pa. Set in the late 18th century, the reader will learn about frontier America.

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Books, Books, Books!



Living in Christian Community, Art Gish. Herald Press, 1979. 384 pages. \$8.95

What Should Parents Expect? John M. Drescher. Abingdon, 1980. 96 pages. \$5.95.

Christ and Violence, Ronald Sider. Herald Press, 1979. 104 pages. \$4.95

Reviewed by Maureen Kraybill

Living in Christian Community is compulsory reading for anyone who is less than satisfied with the established church today.

Art Gish sees the church as being far more than a twice-weekly gathering. "The church is a covenant community . . . of people committed both to the gospel and to each other," he says. The church is "something which we are living now."

To be Christian, according to Gish, means to be active and vocal on social and political issues and to pursue a community-oriented lifestyle.

While the book will force the reader to rethink the whole thrust of Christianity and what Christ's kingdom means, Gish's almost dogmatic emphasis on community may be too harsh for those who live out their Christian-ness in other ways.

If they have fully grasped the meaning of Christ's kingdom on earth, says Gish, "people will love each other and share all they have." This sharing, he goes on, has to be of ourselves and of everything we have, for "if we truly love each other, how can we hold anything back from our brothers and sisters?"

Gish bases his case on the early Christian church. While he admits that communal living then eventually failed, Gish believes the reason was a loss of the vision of Christ's coming kingdom.

The author provokes thought on family living, the role of women, sharing of our gifts, and the future directions of the church. Like Gish's other writings, this book is an automatic discussion-starter for Sunday schools, Bible studies, and small groups. A must for everyone.

Reviewed by Mary Herr

This is a how-to kind of book to give help and hope to parents asking the question, "How can I help my child develop a moral perspective that will last a lifetime?"

In the first section, the author laments the demise of childhood. When childhood is not recognized as "a legitimate place of life itself," parents tend to use children as ego props. In order for parents to see their children clearly, they must first do a self-examination of personal values and goals.

The second section gives guidance to the moral development in three broad stages: the age of regulation—0-8, the age of imitation—9-12, and the age of inspiration—13-. The overarching theme in each of these stages is the importance of the quality of time given by parents as well as the right form of love and discipline.

At the end of every chapter are perceptive questions to stimulate reflective discussion whether in a personal journal or in a group session.

I experienced this "hope-full" book as written by one who did some reflection on his parenting and presents his findings through excellent research sources. I said many "yes, yeses," as well as some "if only I'd have known that when our children were in that stage." I recommend the book.

What Should Parents Expect? will not be available until its publication in February, 1980. All orders will be filled upon its release.

Reviewed by Bruce Yoder

The vicarious cross of Christ and our call to pacifism and nonviolence are both inextricably bound together as expressions of a just God who deals mercifully with sinners. This is the heart of Sider's unsettling new work, **Christ and Violence**. It is also the strongest section of a brief book packed with as many unanswered questions and seeming inconsistencies as it is with sure challenges to affluent North American Christendom.

Sider indicts the church on several counts, the most telling being Christians' failure to be concerned about participation in violent social structures that are as sinful as personal evil and do more damage.

Sider's belief that "activist nonviolence rather than nonresistance is the more faithful application of New Testament teaching" is sure to raise a few Mennonite eyebrows.

There a host of unanswered questions and loose ends in Sider's depiction of the faithful use of power by the suffering church. Assuming that we all know what it means to "love and respect the other person as a free moral agent," he believes we can distinguish between forms of coercion which impinge on that person.

Completely unsatisfactory is the crescendo of concerns that Sider orchestrates, only to let them peak with feeble "we must demand" and "should insist" on fundamental policy changes in government. The question is: How?

Sider dreams of "a movement of biblical Christians so sensitive to the Holy Spirit's guidance and so immersed in prayer that they will know when to work within existing economic and political structures and when to build new structures." **Christ and Violence** will need to be read prayerfully and carefully. If the dream is to come true, books such as this must be seen as sensitizing us to the movement of God's Spirit rather than a blueprint for Christian living.

Bruce Yoder is pastor of First Mennonite Church of Richmond, Virginia.

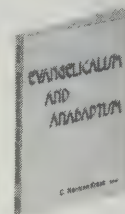
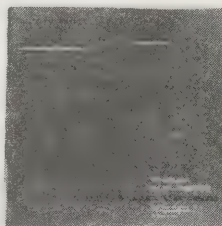
Maureen Kraybill, a teacher and the mother of two boys, lives near Lancaster, Pennsylvania.

Mary Herr is active in the Mennonite Board of Missions' Discipleship and Service Unit in Phoenix, Arizona.

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(Regular price—\$8.95)

FQ price—\$5.35
(Regular price—\$5.95)

FQ price—\$4.45
(Regular price—\$4.95)



My Friend, My Brother, David Warren Swartley, Herald Press, 1980. 104 pages. \$2.95.

Reviewed by Alice W. Lapp

How many children of Mennonite families are teased for being Mennonite? How many grow up feeling slightly embarrassed to be identified with this religious and ethnic minority?

In this story, Eric Miller, age twelve, suffers the taunts of a schoolmate who tries his patience more than once. In the rather easily identified Indiana town these boys share the same school but not the same kind of family life. Eric's home represents security-love-stability. Jon Simon comes from an abusive home which lacks all the attributes of Eric's home, except pocket money, of which Jon has plenty.

Jon sporadically tries to befriend Eric, but Eric is distrustful of Jon's overtures and can't believe that anybody could have all that money without having to mow lawns for it.

This story includes accounts of trips to Chicago and to Souderton, Pa., to visit the grandparents. It includes several incidents in which Jon embarrasses Eric and derides him for being a Mennonite or an Amishman. Jon eventually apologizes and Eric begins to understand why Jon is so antagonistic.

Jon's homelife soon deteriorates to the point where he is placed in a foster home. Eventually Eric's family adopts him and the boy who earlier, out of envy, derided the Mennonites, and now happily becomes one of them.

This is David Swartley's first book. It is reminiscent of Dorothy Hamilton's style and the target audience is sixth-and-seventh-grade children. From his work with Big Brothers and as licensed foster parent and teacher in a Goshen, Indiana, elementary school, Swartley seems well qualified to write this story which should interest any youngster who has at times felt shy about being a Mennonite.

Stories with Meaning (A Guide for the Writing of Congregational Histories), Frank H. Epp. Mennonite Historical Society of Canada, 1978. 32 pages. \$2.00.

Reviewed by Wally Kroeker

Canadian novelist Rudy Wiebe once counseled a church journalist to spend less effort writing about doctrine and more telling stories. After all, Jesus was a storyteller, not an expounder of theology. That sage advice could apply to churches as well.

In this slim, richly illustrated volume, historian Frank Epp prods congregations ("the most fundamental unit of the kingdom of God") to tell their stories, to share their salvation histories. For the local congregation is a dynamic social and religious force, an extension of "the body and personality of Christ in this world."

That heady vision eludes many church histories, which often tend to be yawning litanies of dates and dry, bare-boned facts. But they needn't be that, says Epp, who advises how "the fascinating developmental drama of our congregations, alive and stirring," can be captured in research and writing. He gives vivid examples of congregational histories that have transcended "a pileup of tedious facts" to tell vibrant stories—complete with blood, spirit, flesh, and sinew—of God working through His people.

Epp's counsel extends to sources, recording facts, data summaries, themes and subthemes, organization and writing, and the final step of publishing. The appendices suggest where to find documents and ferret out vital nuggets of information.

Epp's lucid, conversational style puts the fledgling historian at ease, all the while challenging him/her to grasp the enduring import of the task at hand. History, Epp asserts, is not dull and meaningless drudgery; it is crucial for understanding the present and for clarifying a faithful vision for the future.

Evangelicalism and Anabaptism, C. Norman Kraus. Herald Press, 1979. 192 pages. \$5.95.

Reviewed by Levi Miller

That Evangelicalism is a major theological and social force today, hardly needs arguing, but it does need understanding. Theologically, Norman Kraus tells us, Evangelicalism grows out of the American Fundamentalist movement of the first quarter of this century, contending for such issues as an "inerrant" Scripture, dispensationalism, spiritual new birth, personal evangelism, and, in a general way, the supernatural element of Christianity.

The book, a collection of essays from forums at Goshen College, also contains two essays from within the movement in Ronald Sider of Eastern Baptist College on "Evangelicalism and the Mennonite Tradition" and Wes Michaelson of Sojourners Fellowship on radical discipleship.

This volume provides historical and contemporary understandings by which to critique both Evangelicalism and Mennonitism.

At the same time, the absence of any similar volume with which we can critique the inroads of mainline Protestantism and the various self-help and human potential fads on Mennonite thought will give this book some credibility problem for many readers. The failure of an intellectual muscle to critique mainline Protestantism makes his volume seem like the Fundamentalist-baiting we have come to expect from the present middle-aged and older leadership who still live under the long shadow of John Horsch and Daniel Kauffman's Mennonite Fundamentalism. Only Sider, Michaelson, and Wenger seem to be able to transcend those categories.

Yet the present volume is satisfactory for its intended purpose. Much has been written on Evangelicalism. But for those interested in its relationship to Anabaptism and Mennonites, this volume is unique and excellent.

Alice W. Lapp is active in church and community affairs in Goshen, Indiana.

Wally Kroeker, Hillsboro, Kansas, is editor of the Christian Leader magazine.

Levi Miller, Scottdale, Pennsylvania, is editor of Builder magazine.

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Mission and the Peace Witness: The Gospel and Christian Discipleship, edited by Robert L. Ramseyer. Herald Press with the Institute of Mennonite Studies, 1979. 152 pages. \$4.95.

Reviewed by Frank H. Epp

The six writers of these timely essays present well their case for the inseparability of mission strategy and a peace theology, but it isn't entirely clear to whom.

Robert Ramseyer looks at the Mennonite missionary scene and concludes that "most missionaries did not include the peace witness in their presentation of the gospel": therefore the young churches are not peace churches.

Sjonke Voolstra finds a comprehensive peace theology in the Old Testament concept of shalom.

Marlin Miller assumes that "the gospel of peace" would have "far-reaching consequences for missionary thought and practice."

James Metzler suggests a holistic "model of mission for shalom theology" carried by a team of people or even a community.

Ronald J. Sider outlines a strategy for "evangelical nonviolence" thoroughly rooted in the Scriptures, which includes "praying and picketing," "evangelizing and blockading."

John H. Yoder sees it as the duty of the peace churches "to communicate more insistently and more convincingly with regard to the Christian attitude to war" not as a dead heritage but as a gospel message.

Richard Showalter argues that peace is a much-needed dimension in mission work that could in fact enhance the missions' impact.

Generally, the essays feel more like the annual conference of the Mennonite Missionary Study Fellowship, who are already converted.

Still the book is potent, if only its audience was more clearly targeted. Even so, I recommend it highly. All of the essays are important. Some passages are brilliant.

Frank H. Epp, is a writer, professor, and former president of Conrad Grebel College, Waterloo, Ontario.

FQ price—\$4.45

(Regular price—\$4.95)

Manners for Kids, Phyllis Martens. Creative Teaching Associates, 1978. 62 pages. \$5.95

Reviewed by Darlene Driedger

"What's the polite thing to do if you find a bug or hair in your food?" "If a guest does something rude or really 'dumb,' what could you do?" These are a couple of the questions which the author attempts to answer in this book about manners. The author interviewed children in several Fresno, California, elementary schools and compiled their answers into a book of 62 pages. The outline of the book is a series of about 35 questions to which the children suggest possible right and wrong answers. The humorous, interesting drawings and writings are done entirely by children and the book is geared for children ages 5 to 10 years.

"I decided that what we all needed was a book about manners, so interesting that children would read it for themselves, instead of depending on adults to teach them," says Martens.

Very practical situations are presented and the answers given follow much the same vein as either Emily Post or Amy Vanderbilt might advise. The book seems to ramble on a bit—more of the same page after page.

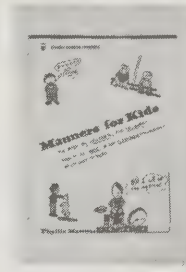
No hard-and-fast rules are given for responding to specific situations, but the children suggest a number of alternatives of what may or may not be acceptable behavior. This could be somewhat confusing for young children, as the book suggests seven or eight possible alternatives of what to do in a given situation.

Martens suggests that what is considered polite in your home may be considered impolite in another country, culture, or even at your next-door neighbor's home. Perhaps children basically need to be trained to have respect and concern for the people around them and they will exhibit acceptable behavior most of the time.

Darlene Driedger is a teacher from Winnipeg, Manitoba.

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•**No Strangers in Exile** (Hyperion Press and Herald Press) relates the story of Mennonites sent to slave labor camps in Eastern Russia during the Stalinist era. Written by Hans Harder and translated by Al Reimer, the book deals with the massive brutality and oppression occurring in the Soviet Union.

•Sponsored by Mennonite Central Committee, Ernie Regehr did a two-year research and writing project in South Africa. His findings are recorded in **Perceptions of Apartheid** (Herald Press), a look at the South African church in its historical and political context.

•Two Mennonite Brethren (one's a sister!) have written their life stories. Ruth Klassen in **How Green Is My Mountain** (Inter-Varsity) tells of her growing up in a close-knit Mennonite community, then adjusting to university life and finally to another culture. In **Water from the Well: The Recollections of a Former Plowboy** (Dorrance & Co.) Adolf Ingram Frantz allows a glimpse at Mennonite Brethren life in Kansas in the early 1900s.

•Biographies of persons in our church family continue to abound. Brethren Press will release a book by Paul Hostetler about his Amish father, Eli H. Hostetler.

Being written by E. Morris Sider is the biography of Dr. C. N. Hostetter, Jr., former Messiah College (Grantham, Pa.) president and chairman of Mennonite Central Committee.

Recently released is the biography of Tennessee John Stoltzfus, **Eine Würzel**. Authored by a great-grandson, Paton Yoder, the book is a hardbound, privately published limited edition.

•**We Gather Together: Worship Resources for the Church of the Brethren** (Brethren Press) is a how-to manual spiced with a collection of creative worship resources. The book begins by offering a theology of worship and includes chapters on various worship forms.

•James O. Lehman has written the history of his home congregation, Oak Grove Mennonite Church, in the book **Creative Congregationalism**. Recurring themes are the frequent and creative involvement of lay persons and the role Oak Grove played in the larger church as an innovative congregation.

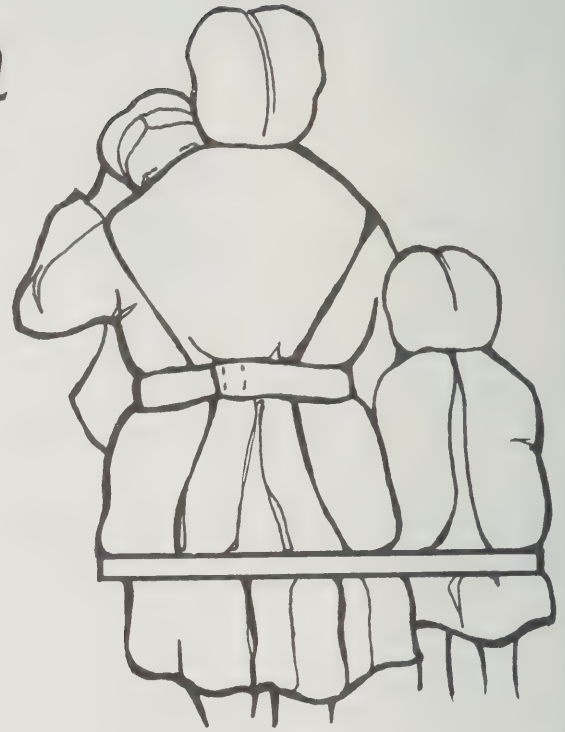
•The works of Dirk Philips, a 16th-century theologian, are being translated from Dutch to English by Alvin J. Beachy, whose father, Eli Beachy, was founder of the Beachy Amish. The Beachy Amish and friends will fund the project.

•Sand Hills Books recently published **Berlin, Canada, a Self-Portrait of Kitchener, Ontario Before WWI**. It is a reprint of a book originally published in 1912 and includes hundreds of photographs and an introduction with excerpts from a diary kept by the grandson of Mennonite bishop, Benjamin Eby.

P. M. Friesen and His History: Understanding Mennonite Brethren Beginnings, edited by Abraham Friesen (center for M.B. Studies), is an anthology of essays written about P. M. Friesen, the historian, and issues pertinent to Mennonite Brethren beginnings.

Amish Church in Our Barn

by Edna Mast



One Friday morning in August Ammon King, the Old Order Amishman who had bought our farm the previous spring, phoned me: "The women are baking pies at the farm today. Stop by and they will give you one."

"Thank you, Ammon, I will."

Ammon's son-in-law and daughter, John and Elsie Stoltzfus, and their two little boys, now lived on the farm.

When I told my husband, Alvin, at noon he said, "I bet they are having church there on Sunday."

In the afternoon I drove the two miles to the home that had been ours for the first thirty-five years of our marriage. Now a frolic-like atmosphere prevailed. Johnny's parents had come with their younger children, also Ammon and Sarah, his wife, with those of their family still living at home. Everyone was busy. Mary washed windows on the outside, Lydia and Annie were busy with laundry in the basement. Ammon was hanging a door in the house. Johnny's mother was packing corn in freezer boxes, and Sarah and Elsie kept busy while supervising activities. A wheelbarrow of lawn clippings stood by the front walk.

How could pies, sixty of them, be kept fresh in this heat? I soon found out when Elsie took me to the living room, dark and cool. She had replaced my white shades with new dark green ones and had them drawn. The pies filled "my" bookshelves and the fireplace mantel. I had a snitz pie to take home.

Then Sarah apologized for being so busy, "We must keep at it," and asked little Sarah to take me to the barn to see where they were

getting ready for church. As we went outside I saw boys "carpentering" at the old shed. That neglected place had been our multipurpose building. We had used it as a garage, a storage place for small implements and wood, and as a shop upstairs. How it needed the expertise of Chris and his helpers! Johnny and the rest of the boys were sweeping the barn floor.

I left with an invitation to come to church on Sunday. "It will be in the German language. Will you be able to understand?"

I replied, "Yes, some. I learned to talk Dutch before English, but I got away from it."

Alvin was very enthusiastic about going, immediately phoning to get someone to substitute for him in Sunday school.

Sunday dawned with a chill and steady rain. I wore an all-weather coat. Alvin put a sweater under his coat. We dressed as conservatively as our wardrobe would allow.

Carriages in every available space around the buildings! So many! When had this farm seen so much activity? At our auction, of course, when we sold our farm equipment and our Guernsey herd. Then a lone horse and carriage stood with cars, pickups, and cattle trucks. Today, our car became the maverick. We entered the barn and accepted with thanks the chairs offered us (we could be together), ready to worship with our brothers and sisters in a way we knew would be much different from what we were accustomed to.

In front of us men and boys sat on backless benches. Each wore a hat, a black suit, and a white shirt. Immaculately clean! Toward the front of the barn, out of the way, stood the

wagon specially made to convey the benches from home to home.

In back and to the side of us were the women and girls, also uniformly and immaculately attired. I noticed a long empty row of benches in the women's section, and another amidst the men.

The men removed their hats, I suppose a signal for the service to begin. Soon twenty or more young maidens entered and occupied the one row of empty seats. They were followed by as many young men, who went to their designated area. These boys came in without hats.

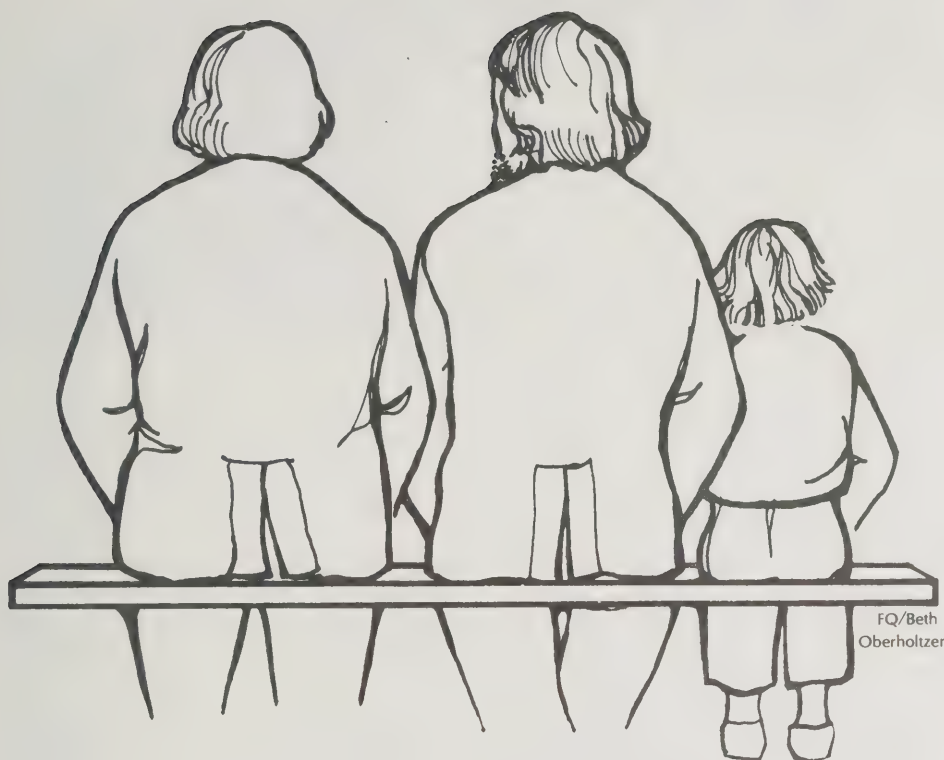
They sang from the *Ausbund*. A male voice started the refrain, then the more than two hundred voices joined in, with an ebb and flow, a pulsating that I loved. This music, blending with the waves of raindrops hitting the roof above us, reminded me of the cadence of ocean waves.

For a while I closed my eyes and worshiped with the singers, but as time went on, when I couldn't understand the words, my mind played truant.

So spacious this place! We were sitting where a hay mow had been. They had moved partitions on the barn floor to leave plenty of room for church.

I faced a mow that held bales of hay at one end and straw at the other, and thought of the days when my five children had spent countless hours in the mows making tunnels.

This had been our barn; it was ours no longer. Now the section underneath us was the home of Johnny's seven horses, with the cow barn extended to the south. Today all the sta-



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bles were filled with horses. I remembered how in the early days of our marriage we had milked cows by hand, and then when our third child was born we graduated to DeLaval milkers.

I thought of how I had trudged across this same barn floor, often with a child helper, to go to the chicken house to feed and water our Rhode Island Red hens, and gather the eggs.

I saw charred timbers, and relived the fire which left a burned-out shell. How we had thanked God that day for the tragedy that didn't happen, just a few feet from where I now sat! As the flames licked the shingles on the roof, they also gnawed at the rope holding a heavy metal pulley. The rope gave way, the pulley fell, narrowly missing a neighbor standing on the barn floor. That pulley weighed over four pounds, and could have killed our helper, but God directed its plunge.

What was wrong with me? I was crying. I shouldn't. I had so much to be thankful for, our children grown, all married, our lives enriched with ten grandchildren.

I hurt inside. I shouldn't. The ache persisted.

A brother stood up to speak. I could see Moses or Joshua or another of the patriarchs, bearded, lifting his hands to exhort the people. Though I couldn't understand his message, I sensed his burden, wiped my tears when he wiped his, knowing he had a concern for the faithfulness of his flock.

An alarm clock stood on a beam to the left and back of him. He glanced in that direction once in a while. My eyes wandered above the

clock to the beam where a basketball net had been fastened. The net wasn't there. We must have sold it too. The minutes dragged their feet. Babies whimpered.

We knelt on the hay for silent prayer. Then stood, facing backwards, for further audible prayer, then sat down again.

Then came the main message of the morning. We learned after the meeting that the preacher was Johnny's father. He and his family had driven in their buggy the twenty-one miles from Bird in Hand, to share in this occasion.

Again, the same majestic mien, the same solemnity, the same concern and occasional tear-stained countenance. I could follow his message better. He read from the Gospel of Luke; he spoke of prayer.

When the sermon ended, three brethren gave their testimony. Then we knelt for silent prayer again, and stood for an audible prayer. There followed more exhortation from the preacher, another song, and dismissal.

The service had lasted over three hours, but I thought of the many regular meetings we have at our church, and how this is the only service they have weekly, or biweekly, so time is forgotten.

I would go to the house and eat with the women and girls; Alvin would stay at the barn and eat with the men and boys. I stood and gasped, as I saw the benches, just vacated, being combined into long tables. By some miracle, some carpenter's ingenuity, those benches were placed together, raised about two feet, and supported somehow. Some benches to eat

from, others to sit on. The young girls had left the barn immediately; now they were returning with food for the table.

The house filled with the women and girls. "My" house was not big enough for this. I was soon ushered to the long table extending the width of the living room and middle room. The older women ate first. We had silent prayer at the beginning and again at the end of the meal.

At the next serving I saw young mothers, most of them with one wee daughter, reminding me of look-alike, big-little dolls. The girls still waited their turn to eat.

We had homemade bread, strawberry preserves, peanut butter thinned with marshmallow whip and molasses (Try it!), coffee, pickles and red beets, and snitz pie.

I wondered when they had made the bread, so fresh. Someone told me, "Oh, we help out, and bring some. They don't need to bake any."

Sarah invited us to stay for supper. "After dinner, many will start for home, but our families will stay. Then we can visit." But Alvin and I had plans for the afternoon.

As we drove out the lane, I looked back. We had worshiped with our brothers and sisters in that barn, ours no longer. For a few hours it had become a sacred place.



Edna Mast is a freelance writer from Atglen, Pennsylvania.

The Farmers

by Sanford Eash

Why do these sons want to farm? Not because of never having any other experience.

There is a sense of deep satisfaction in being a link in the long chain of stewards of the soil.

I stopped in at son Marvin's home in the middle of the afternoon. Eight-year-old Christopher came charging into the yard, just off the school bus. He asked, "Where is Dad? Is he out in the field?" He was, and Christopher made some fast moves to get out there. It was a late spring. The sons had been stopped three times by weeklong rains in their spring planting.

I left with the car and drove up to a hill overlooking the farm where we raised our family. I could plainly see about 100 acres of it, divided into three fields. There I saw three tractors each driven by one of the three farmer sons. One was discing, another planting corn, another was running a weed sprayer.

Way off in the distance I saw Christopher racing through the field to be with his dad, but his dad was on an open tractor and he couldn't ride that. Loren, another son, was driving the tractor with the cab, and he already had Toby, his four-year-old son with him. The corn planter had already planted 70 acres that day. By the looks of things everybody had been at work long before breakfast.

I was deeply moved by the scene. I thought of my dad, who has been gone now for 19 years. He was a born farmer and an enthusiastic one. He handed that trait to his two sons. If he could see this scene, with his grandsons and great-grandsons down in that valley, it would have filled his heart with joy and satisfaction.

Why do these sons want to farm? Not because of never having any other experience. Two are college-educated, and all three of them had been in Pax or related work overseas. They all left home and the farm, and held other jobs. At one time we were not sure that any one of them would return to the farm. As

we look back now, those were rather discouraging years for us.

They knew before they came back, of the possibility of poor pay, hard work with long hours, and high risks. They have already had some of these experiences, along with the good years. But they are pooling their resources, which includes different likes and abilities. That, hopefully, will help. I used different methods than my dad, and the sons are doing things different than I did, using their own methods.

I can only guess why they have come back on the farm. They love the soil, the growing crops, the healthy livestock. They like the independence, the challenges to try their own ideas, the work with their families close by.

Orpha and I started farming in the Depression, and my dad saw to it that I had a good farm to work on. He sacrificed and took risks to do it. I guess unknowingly I became like that. Orpha and I have taken the same risks to help our sons get started. So today we still have faith in farming and confidence in the sons. There is a sense of deep satisfaction in being a link in the long chain of stewards of the soil.



Sanford Eash is a retired farmer from Goshen, Indiana. Sanford, with the help of his wife, Orpha, is writing regularly. Together they also do a lot of traveling.



FQ/Beth Oberholzer

Ten Things I Wish North American Mennonites Knew About My People

by Elias George

To understand the people of the Middle East is an urgent need for the people of North America, including Mennonites. It is also important to understand the Arab-Israeli conflict to bring peace and justice to all parties involved, including the Palestinians.

In these ten points I want to clarify some common misconceptions about my people, the Arabs, and I want to share some of my thoughts regarding the Arab-Israeli problem.

1. The Middle East covers more than 6 million square miles with 180 million people. There are many distinct groups there besides the Arabs—Persians, Kurds, Jews, Copts, Armenians, Assyrians, Druzes, and Turks. The ancestors of these peoples have contributed greatly to Western civilization. They introduced an alphabetic script, a monotheistic faith, algebra and the Arab numerals, and in philosophy, the translation of the Greek thought.

2. The Middle East is not all desert full of Bedouins riding their camels wandering in wadis (valleys). The Bedouins are 6% of the population of the region. The other 94% live a settled life in their own villages, towns, and cities. These people are facing a period of transformation from traditional to modern lifestyles.

3. The Organization of Petroleum-Exporting Countries (OPEC) is not an Arab organization but an association of several oil-producing countries including Venezuela, Iran, Indonesia, and Nigeria. Therefore, contrary to impressions given by cartoons in some of the local and national American magazines and newspapers, not all oil-producing countries are Arab.

4. The Arabs are more than nomads, sheikhs, harems, oil-producers, and enemies of Israel. Often some of the American media portray the Arabs of the Middle East as doing nothing but producing oil, fighting with the Jews, and riding their camels. These are exaggerated stereotypes of Arab life.

5. The Arab women's role in society is changing. It is true that in some cities and villages traditional attitudes toward women, such as the belief that a woman's "place" is in the home, are still difficult to change. However, changes for women are visible. Western dress is becoming popular and the traditional veil is disappearing. Today Arab

women hold all kinds of jobs, offices, and teaching positions.

6. Not all Arabs are Muslims. There are several millions of Arabs who are Christian. As a Christian I believe that peace in the Middle East could be achieved if Israel would withdraw from the Arab Occupied Territories acquired in 1967—the West Bank, Gaza Strip, Golan Heights, and the Sinai Peninsula. Israel should recognize the Palestinian human rights of self-determination. The Israeli government should stop its policy of insensitive aggression and unjustifiable expansionism. Invading and taking more land from the Arabs has increased the complexity of the Arab-Israeli conflict.

7. Born to Christian parents in Palestine before 1948 and forced to leave my home in Lydda to become part of stateless refugees, I have come to ask, "Is the establishment of the state of Israel a fulfillment of biblical prophecy? Who are the descendants of Abraham? Who are the 'chosen people'?" To answer these questions I consider these points:

—A "proper perspective" to discuss the Promised Land can only be reached by confirmation in both Testaments of the Bible.

—Galatians 3:14 indicates that the blessing of Abraham might come on the Gentiles through Jesus Christ—"that we might receive the promise of the Spirit through faith."

—There is no biblical truth to support Israel's aggression in 1956 when the Israelis allied with the British and the French to attack Egypt to occupy the Suez Canal.


8. Zionism is a Jewish political movement begun by "a people without a land" in search of "a land without people." Zionist leaders were insensitive to the fact that Palestine was a land of 550,000 Muslims and Christian Arabs and a small minority of Jews at the end of the 19th century.

When Max Nordau, Theodore Herzl's second-in-command, received details on the existence of the Arab population in Palestine, he was shocked and stated, "I never realized this—we are committing an injustice." In spite of this, Zionism continued to work at establishing a Jewish national homeland in Palestine with the cooperation of the British government.

9. The Palestine Liberation Organization

(PLO) was able to establish the existence of the Palestinian people. The PLO members, for some, are freedom-fighters; for others, terrorists. But the PLO is the only group to be recognized by Arab and many non-Arab countries as the sole representative of the Palestinian people. For this reason, no future agreement (including Camp David) of this conflict in the Middle East will be possible without the accord of the Palestinians.

10. The Arabs are gaining support to their cause not merely because of oil but because of Israel's policies of destruction in South Lebanon and building of Jewish settlements on Arab lands, contrary to international law. Today, Israel is looked at by the U.N. diplomats as an "occupying power" and "expansionist state."

Let us hope that the "Promised Land" will become a place where Arabs, Jews, and others can live together in peace and harmony. 

Elias George was born in Lydda, Palestine, and grew up in Amman, Jordan. A member of the Mennonite Church, he is a social studies teacher at Lancaster (Pa.) Mennonite High School.



FQ/Beth Oberholzer



Is Mennonite Theology Becoming Smug?

by Mary Jean Kraybill

Following Jesus is an essential part of Anabaptist Mennonite faith. "No one can truly know Christ unless he follow after Him with his own life," wrote Hans Denck, and most of us would agree. The second half of Denck's statement is harder for us to deal with: "And no one can follow after Him except to the extent that one has previously comprehended Him." The problem for us is trying to determine exactly who and what we are following, what it means here and now to be faithful to Jesus' life and teachings 2,000 years later.

One of the facts of 20th-century life is our changing, often bewildering world. We human beings have the innate sense that the ambiguity and chaos around us lead to spiritual and physical death. As followers of Jesus we seek to know what is right and true, what constitutes obedience. So we instinctively reach out to find solid, fixed points by which to order our lives, particularly in the area of our faith. Uncertainty in other areas of life is difficult to cope with. It is even harder to admit that we don't know how to be obedient.

Very often, responding out of fear and insecurity, we shore up the ambiguities of our lives by describing our faith and spiritual experience with rigid definitions and strict categories. This dogma we then label "True Obedience."

Such a stance makes it easier for us to live in our chaotic world. But, it alienates us from those who describe differently what it means to follow faithfully. It is tempting to conclude that if we disagree, *they* are wrong, or at least doctrinally unsound. To accept difference or tolerate dissent is a threat to who we are, to the God we think we worship, and to our attempt to make sense out of the confusion in which we live.

Preoccupation with a certain vocabulary can be a sign of our arrogant assumption that truth is contained in our understanding of faith and God. In some circles, words such as "born again," "biblical inerrancy," and "evangelical Christian" are marks of true discipleship. Among others, orthodoxy is outlined by "simple lifestyle," "Anabaptist theology," and "radical Christianity." But the indictment is the same for both groups: too often each has arrogantly assumed that truth resides in *its* way of describing faith and the task of the church.

The consequences of such arrogance are devastating. First, the assumption that God works only through *our* structures, definitions, language forms, and culture leads to a self-righteousness that blinds us to the work of God among us. Are we willing to see God at work in surprising ways and through unexpected persons and events, or are we too tied to our own notions of who He is to recognize His exhilarating, unpredictable presence?

Second, our arrogance often contradicts the message we claim to protect and communicate. Jesus was humbly open to all persons, not just to those who were acceptable within the religious structures of His day. The simple faith of the Gentile woman in Mark 7 had infinitely greater value in Jesus' eyes than the pompous, theologically correct religion of the Pharisees.

Third, in our self-righteousness, we run the risk of making persons secondary to our dogmas and "holy language." People are categorized and judged according to their vocabulary rather than by the way the Spirit of God may be working through them. We may be judged for our lack of love toward those with whom we righteously disagree.

Today many so-called sacred words have lost their meaning. Once unquestioned absolutes have become relative in our culturally diverse world. I am not suggesting that a position of total relativity is the proper response. Such a stance makes light of the specific task to which we are called—to be a transformed community of disciples of Jesus, proclaiming the good news of God's kingdom to the broken world in which we live. Moreover, a "dogma of relativity" itself becomes a subtle arrogance.

Neither must we approach our task like the blind men describing an elephant. Each was bound by the limits of his particular experience of the beast. Even though the perception of each was correct in a limited way, they failed to see that the whole truth of the elephant was too large to be grasped by any one of them.

We need to confess the extent of our arrogance and recognize the limits of our own perception of what it means to follow Jesus. Perhaps then we will be given the gift of a new vision of God who is larger than our definitions and beyond our manipulation. Perhaps we will be given a new sense of urgency for the importance of listening to those with whom we disagree, and together work to build His kingdom.

Mary Jean Kraybill is presently a student at Mennonite Biblical Seminaries in Elkhart, Indiana. Formerly a Bible teacher at Swift Current (Sask.) Bible Institute, she included this disclaimer with her article, "Now that I'm finished, I'm left with the strange feeling that my position may be as arrogant as those I deplore! Is it possible to write humbly about humility?"

Three Responses



Hubert Brown

David Schroeder

Richard Detweiler

With a dearth of serious discussion on the question of whether Mennonite theology is keeping pace with our changing times, the title of Kraybill's article is a welcome event. The basic point is good. The Mennonite theological enterprise can no longer afford to be carried on in relative isolation from crucial concerns brought on by contemporary culture.

To discern what it means to follow Jesus, and be faithful to His life and teachings in a world of rapid change, racial injustice, secularization, and mass communications, will require that particular theological traditions can no longer operate in separate compartments smug in their own "God-language." Dialogue across the lines of confession will need to take place.

Kraybill's well-stated thesis struck a chord in me, because I believe one of the major distortions of Mennonite theology has been the privatization of the Christian message in an Anabaptist straitjacket. For example, Mennonite theology refuses to come to grips with current liberation theologies. Mennonite theology refuses to understand that we live in a time when the forms in which doctrine has traditionally been presented has lost meaning for major segments of the church.

When will Mennonite theology affirm theological reflection or "doing theology" as we seek to bear a valid witness in the urban ghetto, government and politics, the intellectual and artistic communities.

Will Mennonite theology ever come to terms with the unsuitability of certain language and thought forms, and finally move away from reducing theology to Christology,

and Christology to ethics? Kraybill is right-on in raising this concern. But what of it? Where do we go from here? Perhaps Kraybill could say more.

If the issue is to focus primarily on theology, namely Mennonite theology, then we will have to change our conception of what theology is, and what its task is. I believe its focus is not merely centered on a body of traditional doctrines, or upon a collection of historical confessions, but is based upon a living, vital faith in the unchanging Jesus of Nazareth. Theology succinctly defined then would be reflection upon the living faith of the Christian community in the increasingly centralized, disorganized, secularized society. Mennonite would simply determine the gaze but not the outlook.

—Hubert Brown is Secretary, Mennonite Student and Young Adult Services, Elkhart, Indiana.

Mary Jean makes a good point and it needs to be made. Let me illustrate in a number of different ways how ever-present the problem is for all of us.

1) We have no option but to interpret Scripture. We do so even in the reading of it. The problem is that we so easily identify our interpretation (or understanding) of Scripture with the Word of God. Jesus indicates that this is to confuse the commandment of men with that of God (Mk. 7:1-9).

2) We tend to speak more in substantive

rather than verbal terms. We speak of God's abiding attributes, rather than about His ongoing acts in history; we speak of the kingdom of God rather than the reigning of God; we are more concerned about correct beliefs (dogma) than about correct believing, trusting, following; we are concerned about salvation rather than about being continually saved, etc. The one seeks to establish eternal truths, whereas the other seeks to establish a correct relationship and walk with Jesus. This of necessity is an ongoing process.

3) There were settings in Israel where the different prophets gave contradictory advice. But the true and the false prophet could be recognized only after God had confirmed the message of the true prophet in history. Even today Christians interpret Scripture in contradictory ways. We can only pray that God will reveal to us where we have been too arrogant in our interpretation and will lead us to know His Word more fully.

4) Even where we agree, e.g., that stealing is wrong, it is not so easy to determine whether we are in fact stealing from others. Is not-planting a crop, stealing? Is charging 100% mark-up on a product stealing? Do I steal from others simply by being a participant in an economic system that exploits less developed nations? How do we interpret? Any interpretation may do justice to the context.

—David Schroeder is a Bible professor at Canadian Mennonite Bible College in Winnipeg.

Mary Jean raises the good question of how to find our way between the risk of roaming relativity that goes to sea without a compass and the arrogance of absolutes that fixes the compass by the North Star of our own perceptions.

So what do we do? Confess the limits of our own perceptions, says Mary Jean, and listen to each other with love, so that "perhaps we will be given the gift of a new vision of God who is larger than our definitions and beyond our manipulations." I like that very much.

But didn't that vision already come through at Pentecost—the vision of the living Jesus as Lord of all, creating the wave of history on which our destinies ride!

The new vision is the living Jesus among us and Lord in the world. That is the new focus and creates the excitement of being co-operators with Him in bringing to pass a new creation which has its clearest form of visibility in the church, imperfect though it be.

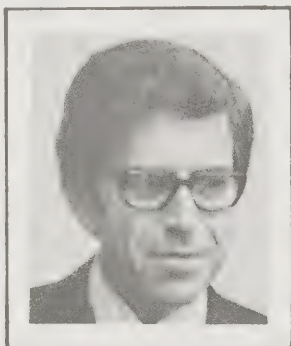
What it means to follow Jesus, which Mary Jean appeals to us to discover, begins with the celebration of the Christus Victor and confidence in His church. When held together, they always come through. Let's be joyfully naive again.

—Richard Detweiler is pastor of the Souderton (Pa.) Mennonite Church.

Why I Do/Do Not Read Poetry

Editors' Note: From time to time, readers suggest that *Festival Quarterly* print poetry. We decided to poll five well-known Mennonites to find out if they read poetry. It was our hunch, they didn't. We were surprised!

We invite you to read excerpts from our conversations (below) and the three poems on page 19.



Paul Kraybill, Lombard, Illinois, Executive Secretary of Mennonite World Conference

"Yes, I like reading poetry, though I am not a habitual reader. It captures an event or feeling in a way that prose doesn't.

"I must admit, most of the poetry I see in church papers I don't read. It frequently lacks quality. Now *Christian Century* has some poetry I enjoy reading. They would be a good model to follow.

"Religious poetry often is accepted for the merit of its message alone without taking into consideration its literary quality. Secular poetry, on the other hand, doesn't get published if it is not of the highest quality.

"I do not think poetry has to have a clearly defined religious message to be religious. It need only stimulate religious ideals and themes. It should be written with subtle imagery and depth so that it endures. Quality poems make one go back and read them again and again, each time finding new meanings."

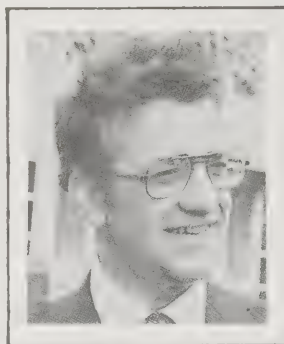


Loretta Yoder, Indianapolis, Indiana, drama director, choreographer, actress

"I do not read poetry for my own benefit and enjoyment. The pace of my life these days does not allow it. Most frequently I read poetry with the intent of 'using' it to provide a creative worship experience. I 'use' poetry for choral reading or a dramatic expression with movement.

"If, for any reason, I would be slowed down, one of the first things I would turn to would be poetry.

"Reading poetry is like listening to a good piece of music. I don't play it in the background and therefore I play it less. But when I do play it, I give it my full attention."



Laban Peachey, Hesston, Kansas, president of Hesston College

"Yes, I read poetry. In fact, poetry I like, I collect and memorize.

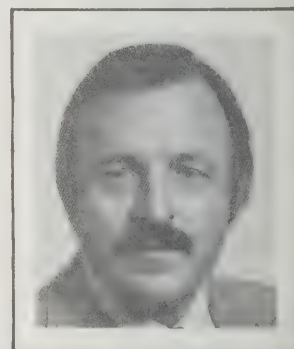
"Poetry is such a personal thing that I'm not sure I could promise to read *Festival Quarterly* poetry. I do not like long and complex poetry. I like poems that deal with the intense struggle of human experience or nature. I don't like a lot of religious, moralistic stuff. People shouldn't try to preach with poetry. It should be more subtle."



Ethel Abrahams, Hillsboro, Kansas, visual artist

"I read poetry. I grew up with it. My mother read it to me. I read it to my children. It transcends generations.

"In reading poetry from church periodicals I appreciate the fact that we are more open to free verse than we used to be. Before we'd allow only such poets as Tennyson. I do feel sometimes that poetry is used only as a "filler" in our church papers. I'd like to see poetry published for its own worth, not as a page filler."



Dan Zehr, Bolivia, former Director of Peace and Social Concerns, Mennonite Central Committee (Canada)

"Yes, I enjoy poetry. I like free verse best because rhyming poetry easily becomes stilted.

"Poetry, I think, should communicate something in relationship to an injustice or the aesthetic. Poems should be like cartoons—able to make a point without being offensive."

September 4, 1776

Hans Menno Schultz plowing a straight furrow
in Lancaster County's fertile land
saw a man wearing a new hat
riding rapidly to Monticello.
Schultz did not know the man.
The cut of his clothes and the tri-cornered hat
set him apart from the plain people.
Schultz stopped, glanced up only briefly,
and would have done no more had he known,
which he didn't, that the tall man
had recently written and signed
The Declaration of Independence.
Any man, unable to understand German,
followed by a slave playing
a guitar with new strings,
would not long keep Hans Menno Schultz
from plowing a straight furrow
in Lancaster County's fertile land.

by Elmer F. Suderman

from the Creation Series, Cycle One

Oh
let
eternity
bulge
to new nether regions
we'll
call
it
time

My essence
as
dew
gently
into space
misty
moving
suggesting

by Lois Yoder

The Book

The book would be blue, his dream
spent, he knew which to choose
Sunday morning when the lot
would fall on God's elected.
The sweet hot joy wet his throat,
but he swallowed; no man dared
to speak the word inviting vanity.
He cast his eyes in silence to the floor.

The congregation, a field behind him
that sighed and rustled like his corn ready
to reap; the three on the front bench bowed
and the prayers of the people pried
the heavy air. He raised his eyes
to the word that waited, *blue*,
and went first to the table and returned—
himself, too, an opened, empty book.

He wept, no one knew why
nor would, when the Bishop kissed
God's Chosen. He embraced his brother
and went home to his corn,
no man was a better farmer,
turning worn ground into fields of gold.
And late at night he sat and read
from a black book. He owned none blue.

by Barbara Esch Shisler

by Ardis Grosjean

A Ten-Minute Tour of

Wheatfields,
by
Jacob
van
Ruisdael



The Metropolitan Museum of Art, Bequest of Benjamin Altman, 1913

New York City is not a place to be approached in unprepared innocence. Its size and its rapid pace, its hint of danger and its wealth of cultural offerings all indicate that a certain amount of foreknowledge is desirable.

If you are visiting or guiding trusting friends or family, the responsibility that is yours may well weigh heavily. One institution you cannot in good conscience avoid is that imposing pile of masonry at 5th Avenue and 82nd Street, the Metropolitan Museum of Art.

Undaunted by the vastness of the Met's collections, you will have your strategy well prepared. Having allowed your charges to wander among the Egyptian antiquities on the first floor, the moment will come when, armed with this convenient guide, you confidently announce: "Now we are going upstairs to view the Mennonite paintings."

At the top of the long staircase you will be able to catch your breath among the Venitian masters before exiting to the right. Then you turn left, stride straight ahead to Room 12, stop before a large landscape near the far doorway, and declare to your awe-struck audience, "This is a late work by one of the greatest Mennonite painters that ever lived."

Fortunately, the number of paintings you will have to expound upon is small—only seven. And they are all conveniently grouped in neighboring rooms. (All seven are on the second floor in Rooms 12, 11, and 9 at the northwest corner of the European Paintings Section.) The number of painters is smaller still—only four, which makes mastery of the

subject a simple matter. So, with this ten-minute guide in hand, give your charges the benefit of New York's only conducted tour of the Met's Mennonite paintings.

Room 12. Wheatfields, large painting next to the door leading to Room 11. Late work of Jacob van Ruisdael, probably done in the 1670s.

Jacob Isaacs van Ruisdael (c. 1629-1682) grew up in a Mennonite family in the small city of Haarlem, not far from Amsterdam. Between the ages of 21 and 26 he traveled much in Holland and the German border area. In 1656 he established himself in Amsterdam, and his first recorded act there was to request baptism and membership in the Reformed Church! There are few paintings extant from Ruisdael's early Mennonite period. Nearly all his famous paintings are from the later Amsterdam years. Strictly speaking, none of the Ruisdael pictures in the Met is "Mennonite" since all are late works. One critic claims to see a pantheistic element in Ruisdael's paintings, and ascribes it to his Mennonite background. This is a most improbable interpretation.

Room 11. On the right as you enter, there are three Mennonite paintings. Two more hang on the opposite wall.

View of Haarlem. Late work by Jacob van Ruisdael. This is a panoramic view of his native town as seen from the dunes which lie between Haarlem and the sea.

Grainfields. Late work by Jacob van Ruisdael. From his baptism into the Reformed Church in 1657 until his death in 1682, Ruisdael probably remained a resident of Amsterdam. There is a story that at the age of 47 he obtained a degree as Dr. of Medicine from the University of Caen in Northern France, and that he performed several successful operations in Amsterdam before his death at about 53. This story is disputed. **Grainfields** shows certain similarities to the **Wheatfields** painting in Room 12.

Town scene. Keyzersgracht with the Westerkerk. Painted by Jan van der Heyden.

Jan van der Heyden (1637-1712) lived most of his life in Amsterdam. He was a lifelong Mennonite, and was baptized into the "Flemish" Mennonite congregation in 1656. He is most famous for his townscapes, and seems to have done most of his painting early in his career. Later he busied himself with devising improvements in street lighting, and with inventing and marketing a fire hose and pump mechanism which eventually made him a wealthy man. An interesting aspect of Van der Heyden's scenes is their occasional lack of topographical veracity. It has been shown that he was not above juggling buildings around, or even introducing nonexistent structures in order to get the pictorial effect he desired. In any event, his paintings give the impression of an almost photographic realism, as does this Amsterdam scene with its view of houses and a church along a canal.

Mennonite Paintings at the Met

The Metropolitan Museum of Art, purchase, 1871



*Seascape,
by
Salomon
van
Ruysdael*

Seascape (Marine) by Salomon van Ruysdael.

Salomon van Ruysdael (c. 1602-1670) was an uncle of Jacob van Ruisdael, though he spelled his name slightly differently. Another lifelong Mennonite, he would not bear arms in the Haarlem militia, but was listed instead as a passive contributor. He had a long and fruitful career as a respected Haarlem painter, and may well have been the teacher of his nephew Jacob. In contrast to Jacob's more dramatic landscapes, Salomon's were generally peaceful scenes, showing broad estuaries, or winding roads leading to wayside inns. This seascape is one of Salomon's rarer subjects.

Drawing the Eel by Salomon van Ruysdael, dated 1650. Generally there was not much anecdotal content in Salomon van Ruysdael's landscapes. Sometimes he introduced a "Mennonite" theme such as **The Baptism of the Eunuch** (adult baptism). This scene at the Met is unique in illustrating a popular pastime. A slippery eel is suspended above the road. Couples on horseback ride under it, and the woman must try to pull down the eel. There are many lively details in this large painting. One wonders whether Salomon painted all the figures himself, since it was customary for landscape and figure specialists to help one another out as needed.

Room 9. In the midst of all the Rembrandts there is one work by a painter who grew up among Mennonites and who, in his early

career, can be reckoned among them even though he does not seem to have been a baptized member.

Portrait of a Bearded Man by Govert Flinck, dated 164(5)?—last figure illegible.

Govert Flinck (1615-1660) was apprenticed to the painter Lambert Jacobsz, who was not only a Mennonite, but a preacher. Later Flinck moved to Amsterdam and studied with Rembrandt. His early works display a strong Rembrandt influence, as does this exquisitely painted head of a man wearing a soft, red beret. At the time of this painting, in the 1640s, Flinck started detaching himself from Rembrandt's style and began painting in a more highly finished, aristocratic style which was increasingly favored by Amsterdam's wealthy bourgeois patrons. He soon left the Mennonite sphere and was baptized into the Remonstrants (a Dutch Reformed splinter group which modified the Calvinist view of predestination) in 1651 when he was about 36. Flinck became something of a grand seigneur, and maintained an opulent studio and art collection at the time of his early death.

Rembrandt (1601-1669). Room 9 contains many paintings from Rembrandt's early Amsterdam years. Though none of these paintings has specific Mennonite connections, four of them were painted soon after Rembrandt moved into the household of Mennonite art dealer Hendrick Uylenburgh. The arrangement was probably one of mutual benefit: Rembrandt gave lessons to young painters who

made copies for Uylenburgh's art business, and Uylenburgh assisted the young Rembrandt in getting commissions and marketing his works. The Met paintings which were made in the first two years of Rembrandt's residence at Uylenburgh's establishment are: **Man in Oriental Garb** (The "Noble Slav"), 1632; **Portrait of a Lady with a Fan**, 1633; **Portrait of a Lady**, 1632; and its pendant, **Portrait of a Man**, 1632.



Ardis Grosjean of Mennonite Brethren in Christ background recently moved to New York City after living in Europe for twenty years. She is writing her doctoral dissertation on early Dutch Mennonite art involvement for the University of Stockholm.

Retired Couple Quilts Together

His interest in quilting is a surprise to both of them! Guy and Edythe Martin just shake their heads and chuckle when they reflect on their common hobby of quilting.

For the past four years Guy Martin has gotten up in the morning and gone to his sewing machine instead of his factory job. "I was a farmer until I was 48; then I was an order filler for a local factory. But after I began collecting Social Security I couldn't work as much, so I began cutting quilt patches for Edythe. And I used to look at her sewing machine and wonder if I couldn't try it too."

Today both Martins have their own sewing machines side by side in a well-organized sewing room. Last year Guy made 85 quilt tops and Edythe made more than 30 (housekeeping chores interrupt her hobby). When Guy was just beginning, their one granddaughter observing her grandparents at work, pointed out, "You don't sew as fast as Grandma does."

"But she doesn't say that now," exclaims Guy.

Neither one of them can explain Guy's love for sewing. "I never thought he'd take up something like this," reflected Edythe. "The Lord must have given it to us."

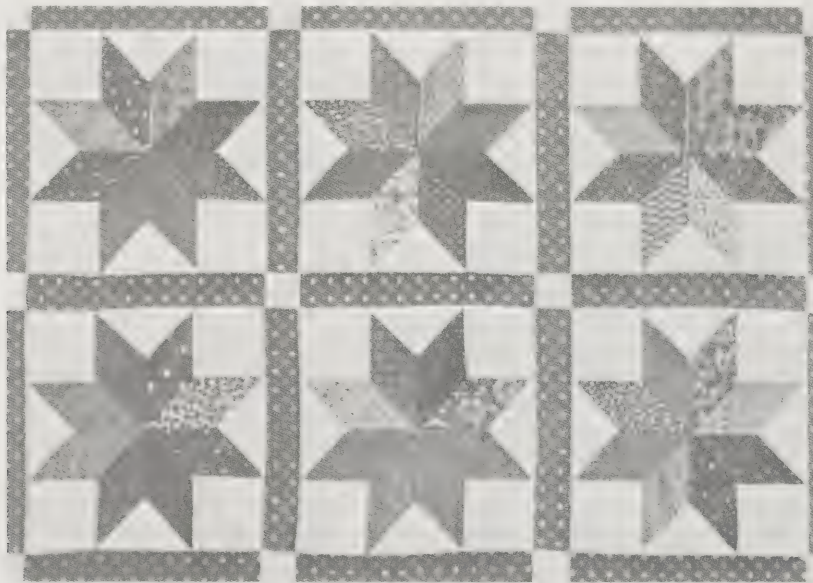
They each enjoy selecting the colors to make a quilt and neither one is stumped by a new design. In fact, Guy specializes in trying new patterns or his own variety of traditional ones.

Most of the Martins' quilts are given to Mennonite Central Committee. "Our first



priority is to make quilts for MCC," explains Guy, reflecting his deep love for the church (he has been a deacon for 36 years). But they do make quilts to sell and are able to earn part of their living from their craft.

Despite some arthritis in his hands, Guy's zest for quilting is growing. "When he starts a quilt he can't wait till he's done with it!" said Edythe. "Last week I made three tops," grinned Guy.



10 Beatitudes for Grandma

1. Blessed is the woman who prepares herself to be a grandma.
2. Blessed is the grandma who accepts conditions as they are. Married children don't want to be changed and grandmas don't want to be changed.
3. Blessed is the grandma who does not offer unasked-for advice. Some parents are allergic to such help. Let them learn by experience.
4. Blessed is the grandma who praises her children and grandchildren and brings out the best that is in them.
5. Blessed is the grandma who does not show partiality to any grandchild.
6. Blessed is the grandma who remembers all the grandchildren's birthdays with birthday cards and homemade gifts, and who doesn't try to buy affection of grandchildren with expensive gifts.
7. Blessed is the grandma who is not too busy to read to the grandchildren, or to play games with them, or to answer their questions.
8. Blessed is the grandma who doesn't talk about her aches and pains. There are more worthwhile subjects.
9. Blessed is the visiting grandma who doesn't outstay her welcome.
10. Blessed is the grandma who loves her grandchildren as herself and inspires them to make the world a better place to live in.

Mary Slabaugh, who wrote these Beatitudes, is a grandmother from Harrisonburg, Virginia. She travels with her husband, Moses, conducting Aging Seminars with him.



Adding the Elderly to the Job Force

Older Americans: An Untapped Resource is a report by Arthur I. Flemming of ideas about how the wisdom and know-how of older citizens might be put to use for everyone's benefit.

The report, available for \$8.50 from the National Committee on Careers for Older Americans, 1414 22nd Street, N.W., Washington,

D.C., suggests ways to help the retired find paying jobs, start small businesses, and find meaningful volunteer openings.

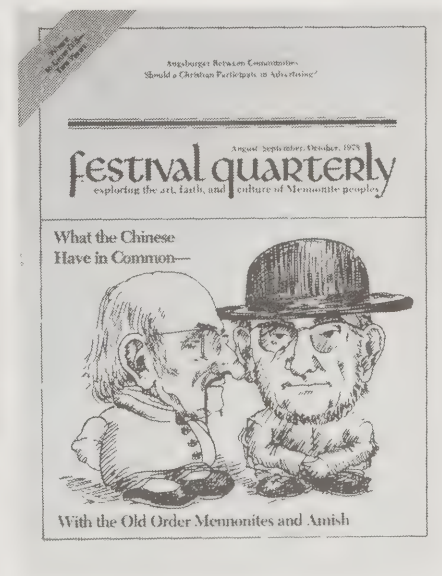
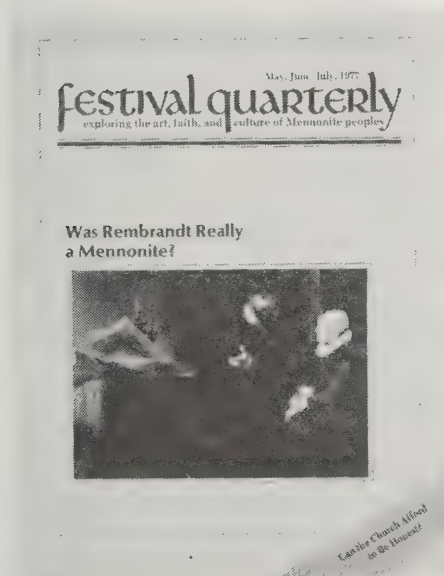
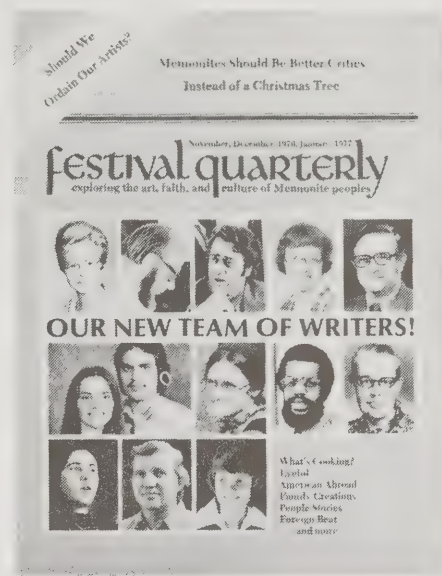
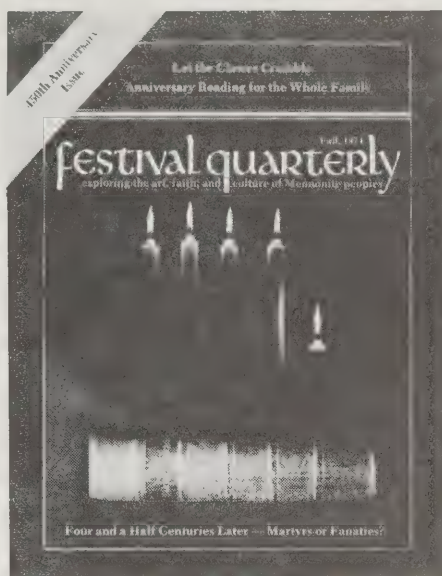
Flemming's dream is to have older people work with young people, teaching them skills, as well as motivating them. He believes older people are well equipped to be home helpers, to do home-repair services, and to provide me-

diation and arbitration services especially for homeowners, thus relieving the overload in courts.

Flemming and his organization are planning to launch a pilot project in a small city to see if his ideas are feasible. Finding money to pay the older workers, he fears, may be more difficult than finding jobs.



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Mennonites Interpret Selves to Larger World



The Anabaptist cave at the Meetingplace, St. Jacobs, Ontario.



The Hans Herr House, Lancaster, Pennsylvania.

Mennonites have been interpreting themselves, their history, their identity and their faith for a long time. Most of this explaining has been done for Mennonites themselves.

Lately a new task of Mennonite interpretation has been undertaken—to the larger society.

Item: A new interpretation center opened in St. Jacobs, Ontario, in August. "The Meetingplace" attempts to survey Mennonite history, culture, and faith by a tour through photography, multimedia, and a replica of an Anabaptist cave and an Old Order Mennonite meetinghouse.

Item: Harvey Chupp has been giving lectures on Mennonite and Amish history, identity, and faith in the town of Shipshewana, Indiana, since 1972. On Wednesdays he opens the door of the Shore Mennonite Church and offers the lectures to scores of visitors.

Item: John Ruth's film *The Amish: A People of Preservation* reached millions of viewers through an excerpt on the *Sixty Minutes* TV program, on PBS-TV's "Documentary Showcase," and through innumerable showings in schools and churches.

Item: Relief sales and Mennonite festivals throughout Canada and the United States are visited by hundreds of thousands of persons who ask—"Who are these people?"

Item: The Mennonite Village Museum of Steinbach, Manitoba, opened in September 1967 with the support, physically and financially, of thousands of Manitoba Mennonites. Their intent? "To portray early pioneer life in Manitoba and to preserve our rich spiritual and ethnic heritage." The museum is a reconstructed Mennonite village, including early homes and industries, and a collection of artifacts. Founders believed that "commemorating our culture is an expression of our faith."

Item: This year's annual meeting of Mennonite Interpreters is slated to take place on November 16 and 17 in eastern Pennsylvania. Among the sites to be visited are: Germantown Mennonite Church and Information Center in Philadelphia; "The Meetinghouse," a small shop and interpretation center in the south section of Philadelphia; the Heritage Center in Souderton; the People's Place in Intercourse; the Mennonite Information Center east of Lancaster, and the Hans Herr House south of Lancaster.

The list of participants on the program include many of the active interpreters: John Ruth, Merle and Phyllis Good, Milo Shantz, Harvey Chupp, Erie Sauder, Alta Schrock, John Heese, Omar Stahl, Earl Groff, and Bob Ulle.

Unable to attend will be one of the most active and experienced interpreters, Vernon Leis of Elmira, Ontario, who has been conducting tours and lectures to thousands and thousands who visit his area north of Kitchener. Leis, the Mennonite Information Center, east of Lancaster, Pennsylvania, and the Dutch Family Festival near Lancaster were some of the "pioneering" interpreters in the past decade and a half.

In most of the areas where extensive interpretation is happening, the Old Order Amish, the Old Order Mennonites, or the Hutterites attract many questioners. Therefore, the relationship of the "mainstream" Mennonite groups to the Old Order groups receives much attention and scrutiny.

The interpretation centers differ from most Mennonite museums in that many museums are devoted primarily to Mennonite and/or local history. The interpretation centers attempt to explain the various Mennonite, Amish, and Hutterite peoples—the way their faiths have resulted in living—to the larger society.



The Meetinghouse, Philadelphia, Pennsylvania.



A Mennonite Central Committee Relief Sale with a quilt auction in progress.

cultural calender



Hershberger Creates "Mural-Painting"

"For Everything There Is a Season" is Abner Hershberger's "mural-sized painting" for Umble Center, Goshen College's theater.

Commissioned by the college to create something for the new building, art professor Hershberger painted a sweeping mural, 7' by 17'. His work is acrylic on stretched canvas and is mounted in the Umble Center foyer above the door to the Yost Room.

Art professor Marvin Bartel has also been commissioned to create a work of art for the Center.

Students Market Craft Items

Bethel College students studying Manufacturing Technology have taken their class seriously. They first produced two differently styled clocks, one made of redwood, the other of oak butcher block, and a redwood jewelry box; then set about to market them.

The class organized themselves as a corporation, assigning different members responsibility for finances, production, engineering, and marketing to enhance their ability to sell their sixty clocks (thirty of each style) and fifteen jewelry boxes.

EMC'er Paints Outdoor Murals

Gayle Roth, an art education student at Eastern Mennonite College, recently created two outdoor murals. The one she painted on the outside of the Recreation Building in Radford, VA, is 45' by 17' in shades of green. The other, in linear design, is in two shades of blue on the east wall of EMC's gym.

"The Franconia Gemay—250 years," Mennonite Heritage Center, Souderton, PA, Sundays, 2:00 p.m.-4:00 p.m., now through December 2.

Winter Cultural Series featuring Paul Schrock and Jim King on "Photography," The People's Place, Intercourse, PA, 8:00 p.m., November 12, 13.

Messiah College Players in "A Doll's House," Campus Center, Messiah College, Grantham, PA, November 15-17.

Bethel College Players in fall drama, Krehbiel Auditorium, Bethel College, North Newton, KS, 8:15 p.m., November 15-17.

Band and Chorale Concert, Founders Hall, Bluffton (OH) College, 8:00 p.m., November 16.

Canadian Mennonite Bible College Choir performing Rachmaninoff and Bernstein, conducted by George Wiebe, Crescent-Ft. Rouge United Church, Winnipeg, Man., 8:00 p.m., November 17.

Country Store and Auction, Central Christian High School, Kidron, OH, November 17.

Seventh Annual Shenandoah Valley Hymn Festival, Eastern Mennonite College Chapel-Auditorium, Harrisonburg, VA, 7:00 p.m., November 18.

Wind Ensemble Concert, Campus Center, Messiah College, Grantham, PA, 8:00 p.m., November 20.

Annual Mennonite Historical Associates Art Exhibit on the theme "One Generation Passeth Away, Another Cometh," Mennonite Historical Society, Lancaster, PA, November 25-December 1.

Inter-Mennonite Children's Choir Concert, Helen Martens conducting, Forest Hill United Church, Kitchener, Ont., 7:00 p.m., November 25.

Chamber Orchestra Concert, Campus Center, Messiah College, Grantham, PA, 8:00 p.m., November 27.

Conrad Grebel Christmas Concert, Wilbur Maust conducting the Chamber Choir, Humanities Theater, University of Waterloo (Ont.), 8:00 p.m., November 29, 30.

Inter-Mennonite Children's Choir with Helen Martens, as guests at the Annual Salvation Army Christmas Concert, Cameron Heights Collegiate, Waterloo, Ont., 8:00 p.m., November 30.

Student Faculty Art Exhibit "Show and Sell," Library Gallery, Eastern Mennonite College, Harrisonburg, VA, December 2-13.

"Time of Wonder," Annual Christmas Banquet and Program, Bethel College, North Newton, KS, December 6-8.

Rockway Mennonite School Candlelight Advent Concert, Robert Shantz conducting, School Auditorium, Kitchener, Ont., 8:00 p.m., December 7.

Lancaster Chamber Singers, Glenn Lehman conducting, performing Britten's "St. Nicholas," St. Peter's U.C.C. Church, Lancaster, PA, 8:00 p.m., December 7.

Christmas Concert, Campus Center, Messiah College, Grantham, PA, 8:00 p.m., December 8.

Canadian Mennonite Bible College (CMBC) Christmas program, CMBC Gym, Winnipeg, Man., 7:30 p.m., December 8.

84th performance of "The Messiah," Founders Hall, Bluffton (OH) College, 7:30 p.m., December 9.

Inter-Mennonite Children's Choir performing premiere of "Rings of Rhymes," Chalmers United Church, Guelph, Ont., 4:00 p.m., December 9.

Lancaster Chamber Singers, Glenn Lehman conducting, performing Britten's "St. Nicholas," New Holland (PA) Evangelical United Methodist Church, 4:00 p.m., December 9.

Winter Cultural Series featuring "An Evening of Music" with Carol Weaver, The People's Place, Intercourse, PA, 8:00 p.m., December 10, 11.

Stage Band Concert, Campus Center, Messiah College, Grantham, PA, 7:30 p.m., December 11.

Christmas Music Program, Central Christian High School, Kidron, OH, 8:00 p.m., December 11.

Lancaster Chamber Singers, Glenn Lehman conducting, performing Britten's "St. Nicholas," Hershey (PA) Museum, 8:00 p.m., December 11.

Franconia-Lancaster Choral Singers, Hiram Hershey conducting, performing Bach's "Magnificat" and Christmas sections of "The Messiah," Fulton Opera House, Lancaster, PA, evening, December 15.

Franconia-Lancaster Choral Singers, Hiram Hershey conducting, performing Bach's "Magnificat" and Christmas sections of "The Messiah," Christopher Dock High School, Lansdale, PA, afternoon, December 16.

46th Annual performance of "The Messiah," Oak Grove Mennonite Church, Smithville, OH, 7:30 p.m., December 16.

Faculty piano recital with Stephen Sachs, Chapel-Auditorium, Eastern Mennonite College, Harrisonburg, VA, 3:00 p.m., January 6.

Art by Robert Regier, Library Gallery, Eastern Mennonite College, Harrisonburg, VA, January 6-29.

Winter Cultural Series featuring "Quiltmaking" with Guy and Edythe Martin, The People's Place, Intercourse, PA, 8:00 p.m., January 14, 15.

Third Annual Writers' Conference with Katie Funk Wiebe, Lorne Peachey, and Barbara Claassen Smucker, The People's Place, Intercourse, PA, January 18, 19.

Senior Art Show, Gallery, Goshen (IN) College, January 27-February 1.

Faculty recital with David Stafford, guitarist, Chapel, Messiah College, Grantham, PA, 8:00 p.m., January 29.

Women Among the Brethren

Stories of 15 Mennonite Brethren
and Krimmer Mennonite Brethren
Women

Edited by Katie Funk Wiebe

This landmark book relates the real-life experiences of 15 women with Mennonite Brethren or Krimmer Mennonite Brethren background from about 1860 through the first half of the 20th century. Among them: Mary J. Regier Hiebert, Anna Baerg, Magdalena Becker, Anna Thiessen, and others. A valuable contribution to Mennonite literature and to literature about women generally.

Available for \$6.95 from the MB Bookstore, Box L, Hillsboro, KS 67063 or the Pacific Bookshop, 1717 S. Chestnut, Fresno, CA 93702. Available in Canada for \$7.95 from Fellowship Bookcenter, 302 Kennedy St., Winnipeg, Man. R3B 2M6.

In Praise of Gossip

by David Augsburgur

What is the most significant communications network in the Mennonite community? What is the most powerful process for social control, moral restraint, and the preservation of community standards?

Gossip.

Strange how little we use the word, respect the process it denotes, or train each other in its creative use.

Gossip is a good word. Its roots are *god-sibb*, "God-sibling," a relationship sealed by faith. In community we are all god-siblings to one another in the fellowship of faith, so we hold information in common. We are open, sharing, candid, frank, confiding freely in each other as siblings have every right to do. Thus god-siblinging with each other creates closeness, trust, openness, warmth, friendship, and helps us harmonize differences.

Gossip can be a virtue, and sharing stories may sometimes do a service for another. In many communities gossip is (1) the most rapid form of social communication, (2) the most believable source of information, (3) the most available means of dealing with feelings of anxiety, inferiority, frustration, jealousy, and hostility, (4) the most immediate way of gaining another's undivided attention, interest, and emotional involvement.

Gossip is a virtue, when used in service of another. It offers inclusion, affection, significance to both giver and receiver. It becomes a vice when used versa. Adverse reports (data which can be used against another), perverse reports (data which you have not checked out immediately with the subject before repeating it and thus may be distorted), diverse reports (stories which have more than one version or multiple hunches, guesses, explanations of what happened). When you are recipient of stories with a hint of adverse, perverse, or diverse content, simply reverse the process and check out all data with either the gossipier, the gossipee, or the gossiped-about.

Turn all vice versa. The reversible rule is worth its weight in gold. "Report about another only what you would have reported about you, report unto another only what you would have reported unto you."

By virtue of gossip, close communities nourish their closeness. By virtue of rumor, concerned communities sense human need, share human pain, and offer human support in times of difficulty. By virtue of gossip, a community maintains its boundaries, retains its integrity, contains the inevitable confusion and conflicts, and sustains itself amid the tensions of life.

The benefits of gossip are tangible, real, familiar. Among its functions—which can be

turned to creative goals, or twisted to destructive ends—are the following:

Instant attention. When one is ignored, taken for granted, pushed aside, being able to "tell the latest" or offer "the inside dope" shouts out "Attend to me too, I am!"

Instant contact. When one feels distant, isolated, lonely, being able to offer something new or exciting, reconnects one with another. It says "Hear me, I am worth hearing."

Instant significance. When one feels devalued, unnecessary, unimportant to anyone, being able to give a bit of new information of importance says "Notice me, I matter, I am significant!"

Instant power. When one feels tired, impotent, powerless, information is power. To share it says "Respect me, I have power too!"

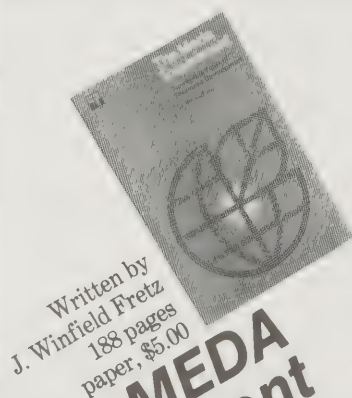
Instant acceptance. When one feels little intimacy and has no direct way to move closer to another, entrusting another with a confidence says "Accept me, I am love-worthy."

Instant release. When one is worried, afraid, concerned, deeply troubled about something of real import, sharing it says "Free me, I am burdened and I need the support of a friend."

Instant action. When some step needs to be taken, but one is unsure in which direction, confiding in a trusted friend says, "Join me, I am concerned, I welcome your insight, I will hear your encouragement and direction."

Obviously, all of the above can be perverted. These perversions we have with us always as a nudge to stimulate our claiming the creative core of being god-siblings to each other in the siblinghood of Christian community.

"Have you heard the latest about. . . ?"
"Heard it, I started it!"



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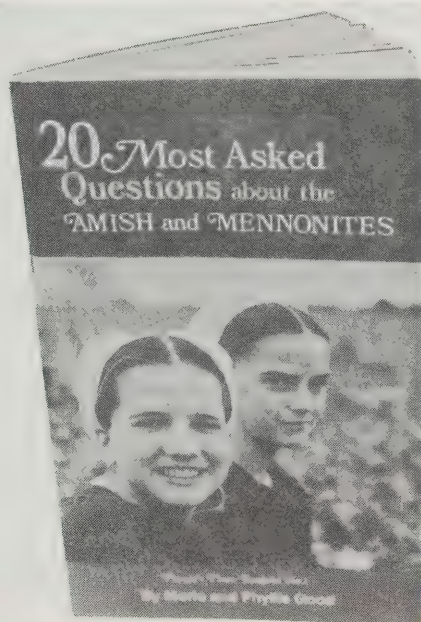
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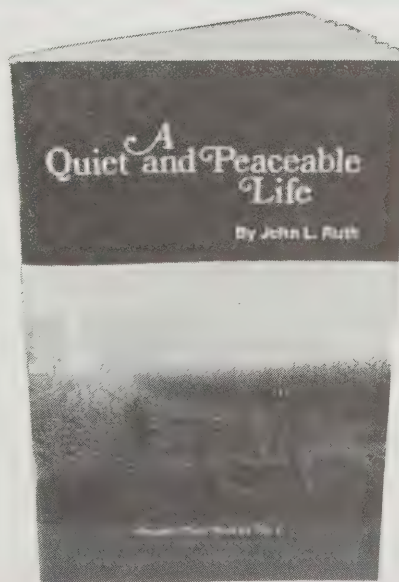
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—MBCM, MPH, and LMCC resource persons
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—Planned by Millers, Baumans, and Kingsley
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War and Peace in the Bible	Millard Lind and Willard Swartley
Theology of Anabaptist Classics	J. C. Wenger
Church and Ministry	David Augsburgur and Erland Waltner
Washington Seminar: Human Power and Human Rights	Roelf Kuitse, et al

For further information and application contact Jerry Lind, Admissions Counselor

The purpose of AMBS is to be a Christian community of scholarship and discipleship in the Free Church tradition. It is the responsibility of this community to interpret the continuing significance of the vital elements in its heritage in the light of the scriptures and to witness to them in conversation with the larger Christian fellowship and with the world. To this end AMBS has developed a program

for the equipping of Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision.

AMBS is a graduate level theological institution offering a Master of Divinity, Master of Arts in Peace Studies, and in Christian Education as well as a One-Year Theology program.

Jesus Who?

by James and Jeanette Krabill

There's this young chap in our village who has a nasty habit of addressing one of us, namely James, in a rather embarrassing manner.

—Hey, how's it going, Jesus?

—How's it going *who*?

—Jesus!

—Jesus who?

—Jesus Christ! Didn't you know that you look like Jesus Christ?

—I do? Is that the way He looked the last time you saw Him?

—Sure! And my sister agrees with me. In fact, she was the first one to point it out to me.

—I suppose you know that Jesus wasn't really a white.

—Oh, c'mon! He was, too! I have a photo of Him. You want to see it?

It is virtually impossible for us here in the village to venture out of our apartment without straightway being engulfed by a throng of bobbing children chanting "white, white" and thrusting in our direction hysterical little hands satisfied only when gripped finally by our own and given a friendly shake. Our landlord, generally amused by the daily spectacle, recently provided us with an explanation. "You must understand," said he, "that to our way of thinking, the white man is a kind of god and to shake his hand is to be accorded a blessing."

Now, affirmations of this nature could have, and likely do have, a variety of sources. It has often been stated, for example, that in numerous sectors of pre-colonial Africa the color white *did*, in fact, serve to symbolize the realm of the ancestors and other assorted beings to be found in the "world beyond"—the rapid paling of the body within days after death being frequently cited as clear evidence of the deceased one's metamorphosis into the "hereafter existence" of the spirit world. Little wonder then that early Europeans to Africa were often received as spirits or gods, unearthly superhumans from the world of the living-dead.

Be that as it may, there is a far more probable reason for the confusion which persists between the blanched-skin pigmentation and the purported divine nature of the so-called "white" race. It is that representatives from the said group have themselves in many cases failed to distinguish, either consciously or unconsciously, between the ones preaching and the One preached. African author Mongo Beti in *Le Pauvre Christ de Bomba* tells of a typical incident in which the missionary, Reverend Father Drumont, distributed throughout his village small pictures of Jesus—the youth of the village being amazed to discover to what extent the former resembled the latter: "same beard, same robe, same cord

around the waist." From that day forward, records Beti, the village children simply called Father Drumont "Jesus-Christ."

Initially believing themselves intermediaries between God and the rest of humanity, many white missionaries, according to Camerounian Eboussi Boulaga, "gradually forgot their go-between role and ended up by simply fashioning God in their own image."

Angels, Goodness, Purity, and Heaven became associated with White; Sin, Hell, the Devil and his hosts with . . . well . . . the opposite of White. We're talking, you understand, about spiritual, invisible realities and *not* about material incidentals like, say, skin color. But then, of course, one still needs to explain why a newly released children's Bible sold here depicts innocent, rosy-cheeked Abel being clobbered to death by brother Cain, black as coal.

At first we found being called Jesus rather amusing.

Then, perturbing.

Now, for what should be obvious reasons . . . most sobering.

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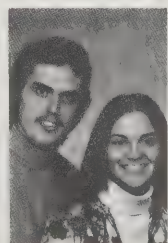


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what's cooking

Dessert a la Aunt Adele

by Doris Longacre

You thought this column would never run a gooey dessert recipe. You believed my righteous fervor for nutrition, low cost, and simplicity just would not permit.

For the sake of the occasional celebration, today we give in. Get your pencil and recipe card to copy the formula for Aunt Adele's Frozen Strawberry Dessert. But first, meet Aunt Adele Mowere.

Likely most people have such an aunt in their Freundschaft, by whatever name. An invitation to Aunt Adele's for dinner is an event one savors all week in advance. You know before ringing the doorbell precisely how the dining room will look—starched linen, real flowers, rose and white antique china, crystal goblets, three forks even for the preschoolers she blithely expects you to bring along. Aunt Adele treats everyone equally. Although this would invite mayhem at home, at her house things go smoothly.

All the food is real. She doesn't begin with package mixes and imitations. From grapefruit appetizer to stuffed pork chops to spinach au gratin to hot popovers, she disdains compromise.

Dinner is sure to be followed with a bountiful dessert, nuts, mints, chocolates, and strong coffee. At this point I sometimes feel my eyeballs start to swell. Still, because Aunt Adele reigns before her guests with pure cheer and hospitality, it works. Best by far, she loves and is deeply interested in each person around her table.

Aunt Adele's dessert will be a rich nut cake, pie made with fruit in season, or berries and ice cream. Occasionally she tries a new recipe, such as that given here. But I've never seen her take up the following contemporary abominations:

1) Fresh fruit salad coated with an unidentified clear, sweet glue. Once it proves to be canned pie filling, another time it's instant lemon pudding. Whatever, the thick sugary mix effectively stifles the tang and texture of raw fruit.

2) Desserts in which you wildly layer one expensive packaged item after another with no restraint. When served a piece, all you know is that it's rich.

3) Red Velvet Cake. My apologies if this is unknown outside eastern Pennsylvania. Here it's taking over, so beware. For having attacked this Longacre Family Reunion favorite, I may get boiled in the gravy at Christmas when we


get together. Yet bravely I take my stand. After all we've heard about food coloring, to pour a whole bottle of shrill red into the cake batter is outright folly. What makes this cake so beguiling in taste is the butter or cream cheese icing. If you don't believe it, blindfold a friend and feed him Chartreuse Velvet Cake. No difference. I doubt people will give up this absurdity, so perhaps some master's degree candidate in home economics will develop a Red Velvet Cake made with beet juice.

Now for the dessert recipe you've been promised. This easily serves 12. Although instructions specify the standard 9 x 13 cake pan, this will just as nicely make 2 large or 3 smaller pies. Once for a friend's birthday I put this into a 10-inch springform pan and unmolded it on the high glass cake stand we got from Aunt Sarah, another famous cook. A lovely plate makes any celebration dessert seem richer and more glorious than the ingredients actually allow.

Aunt Adele's Frozen Strawberry Dessert

Partially thaw one pint (one pound) frozen sliced strawberries.

Set out one-half-gallon package vanilla ice cream to soften. Line a 9 x 13-inch cake pan with vanilla wafer crumbs. Spoon slightly softened ice cream over crumbs, smoothing it down with the back of a large spoon. Place in freezer while you prepare the following mixture:

In large electric mixer bowl, beat two egg whites until frothy. Gradually add $\frac{3}{4}$ cup sugar and the partially frozen strawberries. Turn to high speed and continue beating at least 10 minutes, or until volume nearly fills the bowl. Spread this mixture over ice cream. Sprinkle with additional wafer crumbs. Freeze. Cover with wax paper when mixture is solid. Remove dessert from freezer about 10 minutes before serving just to allow slight softening. 

Doris Longacre, who compiled the More-with-Less Cookbook, was at the time of her death, at work on a sequel for MCC, having to do with broader areas of more-with-less living.

A Forgotten Art in Daily Use

by Jan Gleysteen

In the summer of 1948 when I was seventeen I became one of the seventy fortunate young people to be admitted to Amsterdam's Municipal Art Institute.

What a change from high school it was, where classmates had always admired our abilities to draw and our willingness to letter the class posters! Here we learned basic principles and thorough preparation. Before we were allowed to paint anything at all we spent two weeks analyzing the color brown, and when we had mixed and produced fifty varieties of it, the professor told us such was "a good beginning."

I was about half a year into the four-year program when I became fascinated by the discipline of typography and calligraphy. I had always taken our alphabet for granted, not realizing that first calligraphers, then typographers had struggled for centuries with those visible symbols which translate speech into print: twenty-six letters, ten ciphers, and a dozen or so punctuation marks in English.

Typography is a process without end: the typographer must respond to the needs of the industry and his age, at the same time remaining faithful to the strong traditions of the medium. A significant part of legibility rests on familiarity, i.e., the traditional.

We learned that within the half dozen basic type families there are at least 10,000 variations of which 3,000 were in use at any given time. (Today with computer graphics potential variation is unlimited.)

Finally after many lectures and discussions we were allowed to try our hand at the lower case letter "a." On large sheets of good paper we worked for weeks, developing our lines of "a"s from light through medium to heavy, from basic toward condensed and expanded. We were asked to expand our lines in each direction by one more letter beyond the point of absurdity and illegibility, so we would experience the use as well as the abuse of type.

Next we started on a sheet of Garamond capitals. Oh joy! As we carefully constructed each letter Miss Oosterbaan looked over our shoulders making suggestions.

In 1949 five of us students formed a typographic service. We called it Studio France, for our aim was to make enough money to go to Paris together. The address of Studio France was the Gleysteen home. The world did not exactly beat a path to our door, but we did print our own stationery and a wedding an-

nouncement and the daily paper wrote a charming article about our ambitions.

My first substantial lettering assignment came in 1950 when MCC director Irvin Horst asked me to letter Bible verses on the theme of peace, as well as peace statements from Anabaptist history and by contemporary Christian leaders. The finished sheets were mounted in several rooms of the Mennonite Peace Center "Heerewegen."

... the joys of being a typophile far outweigh the occasional frustrations.

Fascination with type and book design has stayed with me. I can easily spend hours studying an illustrated report on the Fifty Best Designed Books of the Year from the European book fairs, and I love to analyze and diagram beautiful books, page layouts, or prize-winning letterheads. I can also get pretty frustrated when I notice the mis-uses of type in the world around me. I have no problem with an unpretentious hand-lettered sign but the permanent placement of a supposedly professional sign which is a typographical atrocity always bothers me. When I see the name of a pharmacy in a Central Pennsylvania town lettered in old English, all caps, I have to resist the urge to tell them "you can't do that." I am of course not alone in these feelings. The late New York artist, Ben Shahn, once said: "I hope the time has come when we will no more tolerate visual illiteracy in our children than we will verbal illiteracy." But the joys of being a typophile far outweigh the occasional frustrations.



Jan Gleysteen, an artist and historian, lives in Scottsdale, Pennsylvania, where he works for Mennonite Publishing House and participates in TourMagination as a leader of tour groups in Europe.



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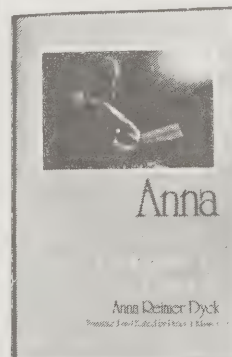
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trends in music

A Mennonite Reflects on a Life in the Humanities

by Peter Hilty

I do not remember the first time I found myself wondering if I was a cultured person. As a teacher of the humanities, I am concerned today with music and painting and especially with poetry. As the son of a Mennonite minister, my life was immersed in music, and even today I recall those first hymns from my before-school years. Great images, such as, "Though the sands have been washed in the footprints, of the stranger on Galilee's shore—and the toils of the road will seem nothing when I get to the end of the way."

I recall virtually every hymn from that green **Hymns of Praise**. "Someday the Silver Cord Will Break," "Tell Me the Old, Old Story," "On Jordan's Stormy Banks, I Stand." The theology of those hymns may be appropriate for older folks, but what appealed to a four-year-old was obviously the music and the wonderful pastoral imagery filled with fast-flowing rivers and stormy banks and silver cords.

I believe that much in life which is regularly termed "secular" is actually "holy."

As a young boy growing up in the Mennonite church I acquired a good knowledge of music. I learned to sing in harmony and in unison, I learned to play the piano, I heard the great a cappella choirs of our church colleges come into our community and sing Bortniansky and Bach. Sometimes the neighboring Mennonite church, which did not use the piano, would hold a "singing school" and we learned to read shape notes.

Yet in that musical wonderland of my youth there were certain distant dark clouds. Perhaps I did not yet know the word "secular," but I had been taught the idea. Hymns were wonderful if the theology was sound, instrumental music was okay if the selections had reverential titles such as "Whispering Hope." But one would probably be damned if he arranged to have a recording of Beethoven's "Third Symphony" played within the sacred walls. Such an experience might be *cultural*, but it was certainly not *Christian*, we were told.

It was not until I was a serious university student that I realized that the community in

which I grew up was not the cultural oasis I had once believed it to be. Without the training we received in church, we all would have had enormously impoverished lives. But I wonder if we might not have done somewhat better.

Not until I arrived at the university did I realize that I was almost totally unaware of a great world of art (I use the term in its broadest sense).

When I made this discovery I was dismayed not only for myself but for those closest to me. For a time I imagined I could transform our community, and I envisioned my neighbor farmers, climbing off their dusty tractors after a ten-hour day and relaxing after supper by listening to a Beethoven string quartet.

Some things in life are secular and some are sacred. Often it is easy to find the differences. But often it is impossible.

Certain Beethoven symphonies, listened to carefully in their entirety, leave us with the feeling that we have lived an entire life—a lifetime with its heights and depths compressed into an hour. Youth and love and manhood and age and fear and death and perhaps heaven can all be found here. One of my students wrote, "Each time I listen to this symphony (the 9th), I realize the individual that stirs within me."

What if she had never listened? In writing that, she has given me a transition so that I might conclude that which seems so evasive. Obviously I believe that much in life which is regularly termed "secular" is actually "holy." I am not going to trouble myself with the distinctions, nor am I going to be fearful that I might in a moment of weakness mix labels. I am convinced that the arts with which I am involved are not dull but rather stirring and profound in a way beyond description.

Peter Hilty is an English professor at Southeast Missouri State University in Cape Girardeau.

Financial Planning Can Be Kid's Stuff

by Jewel Showalter

We live only half a mile from one of those little country stores that specializes in emergency grocery needs along with bubble gum, pop, ice-cream bars, and trinkets children love.

"No," I reply. "I don't want you wasting your money on junk like that."

"But Rick got some. . . ."

A lecture on tooth decay and nutrition follows.

"We wouldn't get candy. I want one of those gliders. . . ."

Then comes a lecture on the needs of Third World countries, the importance of spending money wisely.

But the begging continues. The reasoning becomes more complex, the arguments more persuasive. I feel like a mean old grizzly depriving her children of the bare necessities.

So we consider allowances, weaken occasionally, and get rid of a few pennies, but so far have not found a happy solution.

Our neighbors, the David I. Miller family, have come up with a unique system we'd like to try when our children get a bit older. When the oldest of their seven children was 19 and the youngest 8, David began the practice of paying each child an allowance equal to his chronological age. The eight-year-old received \$8/month and was responsible for paying for his own clothing and school fees from that amount after the tithe had been taken out and placed in a quart jar. The child was then free to use any money left over as he wished.

"It's really taught them the value of money, what to buy and what not to buy," commented mother Erma. "David sits down with each child at the beginning of a new month, gives the allowances, and spends time in financial counseling. That time with each child is one of the most valuable assets of the whole system."

She explained that if the children need a large sum of money for the purchase of a new winter coat or to get outfitted for school in the fall, they may borrow on the coming months' allowances.

After reaching 16 years of age the children receive an additional \$2/month and then are also responsible to pay gas mileage for nonchurch functions, Erma explained further.

I saw their teenage son, Kevin, ride by on a new ten-speed bike not long ago and realized

he had learned how not to spend money on bubble gum. To purchase the bike and several hives of bees, he borrowed on future allowances and now on a payment plan set up by his dad receives a reduced allowance for the coming months.

At Christmastime David advises each child on how much to spend on the name drawn in the family pull—and then family members are free to spend what extra spending money they have accumulated on gifts for friends and other family members.

The children often allow their monthly tithe to accumulate and then give toward special projects of interest to them. And David, who is president of Rosedale Mennonite Missions, is always full of good suggestions about where to spend tithe money!

This enterprising family also came up with a good idea to cut the monthly electric bill. Some years ago family members were interested in purchasing an organ. David figured up what an average electric bill was amounting to and promised the family to put any money saved on electricity each month into an "organ fund."

Suddenly no one had to be reminded to turn off extra lights and the little nest egg grew. Another family who heard of their project contributed to the "organ fund" so their goal was reached sooner than had been expected.

I keep thinking, can an eight-year-old know how to spend \$8/month wisely? But I guess it's like having babies, baking bread, and swimming. You learn by doing, not by watching and criticizing.



Jewel Showalter spends her time mothering her three children—Chad, Rhoda, and Matthew—and writing an occasional article. She and her husband, Richard, live in Irwin, Ohio.



Mennoniting-Their-Way

The Mennonite-Your-Way phenomenon continues! In fact, it is practiced in a multitude of ways.

"We were married in July and took a trip to Massachusetts and also Ontario. We stayed with a Mennonite family in Vermont and were also welcomed by a very gracious woman in Michigan. The two families we met through this network made some of the high points of our trip.

Thank you for your patience with us."

Mary Burkman

Brookings, South Dakota

"I saw your article in the June issue of Sojourners and I was absolutely delighted. That has been one of my dreams—to walk or ride into a town where you know no one at all, and the Holiday Inn and Howard Johnson Corporation aren't the only ones who welcome you, but many people open their doors.

Would you send me a copy of the Mennonite-Your-Way II and I would be glad to add our home to the list."

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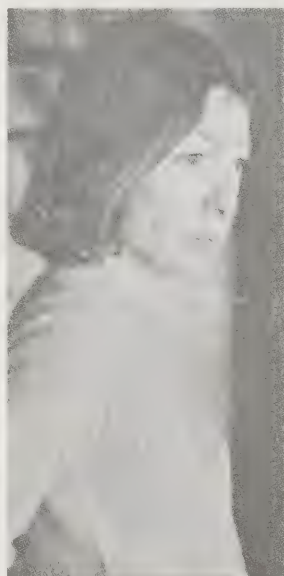
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Joan
Didion

The White Album, Joan Didion. Simon and Schuster, 1979. 223 pages. \$9.95

Tortured as she is by the illogic of life, Joan Didion can't help but write about it. In **The White Album**, she has gathered together twenty of her essays which have in common one theme: Life is incongruous and that's both funny and sad.

This woman explores the ordinary in a matter-of-fact tone that won't stand for myth. She has contempt for the stories people dream up to explain what has no explanation. "The impulse to final solutions has been not only Mrs. Lessing's dilemma but the guiding delusion of her time. It is not an impulse I hold high . . .," she concludes with some exasperation in a chapter assessing another modern woman's writing.

It is not that Didion is oblivious or calloused or sweetly resigned to the fact that life so seldom makes sense. She simply believes that most American adults are adolescent in what they expect of life. They've been promised good times (or at least reasons, if happiness sidesteps them) and they intend to possess their due. Even if it destroys them. Which it often does.

"I have trouble making certain connections," she confesses. "I have trouble maintaining the basic notion that keeping promises matters in a world where

everything I was taught seems beside the point. The point itself seems increasingly obscure."

There is an easiness to Didion's style. She is a brooder. She pokes into the mood of the Sixties, "those years when no one at all seemed to have any memory or mooring," stews over James Pike, who should have been able to settle for things as they inevitably were but couldn't, moves in close to see what Mr. Morley, the man who oversees burial of Vietnam casualties in Hawaii, is made of. She dissects her own migraines and guesses at what possessed J. Paul Getty to build the loud, embarrassing monument he made to himself.

The world of freeway traffic controllers is hers to probe. So are the Jaycees who long to "put brotherhood into action" (whatever that means), the movie junkies who can't pass up motorcycle films (terrible and predictable as they are), the coldness of a radio talk show.

So what does **The White Album** add up to for the reader? A memory. A wish that men and women were braver souls who could bear what they were given with fewer crutches.

This collection is a careful study of the modern Western experience done by a tough-minded, open-eyed, articulate woman.



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Giving someone a tour as a gift is no longer a novel idea. Already children have sponsored their parents' participation in TourMagination on the occasion of a 25th-wedding anniversary, and aunts have sent their favorite nieces on TourMagination as graduation presents. Congregations have sent pastors and their wives on one of our tours for their educational and spiritual enrichment.

In other cases husbands and wives have signed up for a TourMagination experience in the year of their 25th-or even their 50th-wedding anniversary to celebrate the occasion in the presence of some thirty-five newfound brothers and sisters in the faith. The lettering on the German cake may not have been in perfect English, but the taste and the event were truly "Wunderbar!"

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... **And Justice for All**—Al Pacino as a charismatic lawyer who takes on the legal system and has to choose between his career and blackmail. Smacks of *Serpico*, but its overdrawn emotion undercuts its credibility. (6)

Apocalypse Now—A flawed epic by one of America's greatest filmmakers. But Coppola shouldn't apologize. The images, the acting, the tone, and the pace are masterful—only the ending leaves us disappointed. A war epic based on *Heart of Darkness*. A young captain goes upriver to Cambodia to assassinate a crazed colonel. Graphic but stirring. Martin Sheen excels. (8)

Avalanche Express—A B-grade yarn of international defection, double agents, and sabotage of TV quality. Lee Marvin, Robert Shaw, and Maximilian Schell. (2)

Breaking Away—One of the finest little films in a long time. Delightful, funny, sad, and growing up. Four townies try to figure out what to do after high school. It ends with a bicycle race against the college students, but it really unpeels the vital questions we all face. (9)

The Europeans—Elaborate New England foliage and manners grace this tale of Henry James. It feels trivial and profound simultaneously. Highly stylized. (6)

French Postcards—Three American students, two boys and a girl, spend their junior year in Paris, studying and seeking romance. Film seems awkward, unromantic, and disjointed. (5)

Golden Girl—A beautiful girl's race to the Olympics is complicated by others' lust for money and international recognition. Uninspired. (3)

The Green Room—Does Truffaut enjoy perplexing us? A strange but highly original film (in French) about devotion to the dead. Somehow doesn't become. (5)

Head over Heels—An absolutely scrumptious love story, delightfully told, superbly acted, and brilliantly directed. Intelligent, witty, and romantic. Two average people in Utah fall in love. He's an unenthused bureaucrat; she's reassessing her marriage. Low key and warm. (8)

Love and Bullets—Charles Bronson against the mob. Dull with beautiful European landscapes. Yawn. (2)

The Marriage of Maria Braun—Fassbinder's symbolic tale (in German) of a tough, beautiful, ambitious girl who survives the forsakeness of World War II and reaps the forsakeness of post war prosperity. Too obvious and incredible, but sharp and witty nonetheless. A disappointment. (5)

North Dallas Forty—In spite of its potboiler atmosphere, this look at the underside of football turns poignant and powerful at spots. Seesaws between sensitivity and melodrama. (6)

Orchestra Rehearsal—Be warned: this entire film records an orchestra rehearsal. But if you have patience with Fellini, you'll never forget this minor but graphic statement about the decline of the West. (7)

Promise in the Dark—Marsha Mason performs with great skill as the doctor of a brave 17-year-old girl who's dying of cancer. Somber, tough, but gentle, the picture captures a great many insights about our society's approach to death. (7)

Rich Kids—Parents can't avoid involvement with this mistitled film about kids facing their parents' divorces. A bit stagey, simplistic, and overdrawn, but with a biting freshness. Worth the time, if you're willing to be frank. (6)

Running—Michael Douglas stars as a failed adult who finally finds himself in running. It's a fairy

tale to be sure, but it sorta gets you in your throat if you've ever faced failure. (6)

The Seduction of Joe Tynan—A well-crafted story by Alan Alda about a young liberal senator and the conflicts he faces between his family and his career. A bit too pat, but captures the tension many feel. (7)

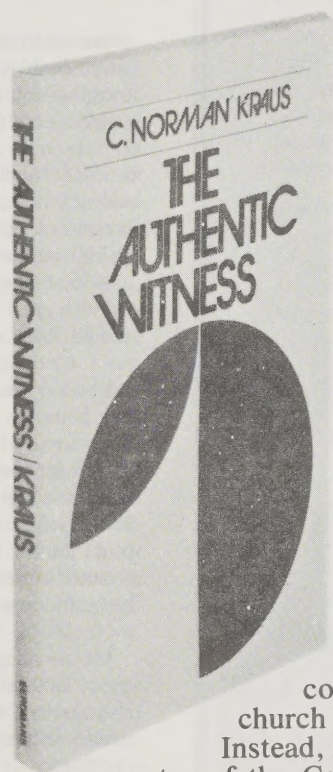
Starting Over—A moving, comic, more-honest-than-usual story of a writer who is thrown out by his wife, his loneliness and uncertainty, and his tentative, ambiguous attempt to rebuild. Burt Reynolds, Jill Clayburgh, and Candice Bergen all shine in this unusually top-notch tale. (8)

10—Stilted, awkward, cold story which could have been sensitive and brilliant. A successful composer panics in the face of middle age and chases the perfect female. Disappointing. (5)

Time After Time—Very hard to describe, this clever treat pits H. G. Wells against Jack the Ripper. Gulp. Like we said, it's hard to describe but it's fresh and delicious. (7)



Films are rated on a scale from 1 through 9, based on their sensitivity, integrity, and technique.



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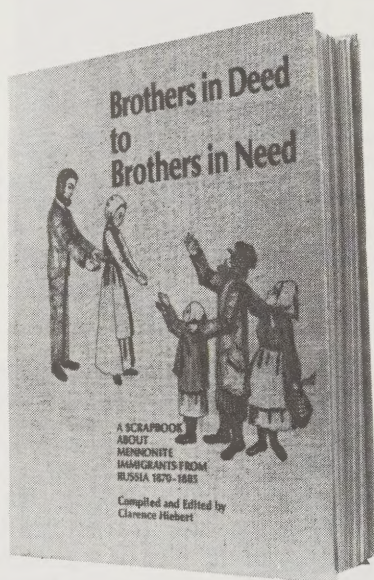
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Mennonite Innocents Abroad

by Katie Funk Wiebe



A member of one of the conservative branches of the Mennonites walked up to the wicket of the currency exchange branch shortly after the Anabaptist-Mennonite history tour she was with landed at Luxembourg.

"I'd like some German marks for these travelers checks," she said.

"What denomination?" asked the clerk, his eyes glancing briefly at her plain clothes and covering, as he prepared to make the transaction.

"Amish Mennonite," she replied without hesitancy.

• • •

One morning the tour leader was explaining in great detail how the Reformation had finally come to Muenster, Germany, in 1531, with some strange aberrations. The local Anabaptist leader declared Muenster the New Jerusalem and himself king. He introduced polygamy and used the sword to keep down his enemies. His new kingdom came to an unholy and bloody end in 1535. Nearly all the Anabaptists were massacred and the three main leaders, who had been ruling with bloody force to make the kingdom of God an earthly reality, were tortured and their bodies displayed in iron cages hanging high on the steeple of St. Lamberti Cathedral.

As the tour group gazed upwards toward the three cages, one tour member said with great feeling, "I wonder how many of us would be willing to die for our faith like these men did."

• • •

A young Mennonite man traveling in Europe wanted to send his girl friend back home an expensive Hummel figure, but found that he had spent too much money on chocolates and pop and had nothing left for the costly figurine he had promised her. Finally, in desperation he bought a Hummel figure on a sale table, greatly marked down because its arms had been broken off. He asked the clerk to mail the art object to his girl friend, hoping she would think it had been broken in transit. When he returned to America he received a note from her saying, "Thank you for the beautiful Hummel figure. It was so thoughtful of you to have each piece wrapped separately."

The morning lecture on tour was about the persecuted Anabaptists once again. This time one beleaguered man had fled to Basel, Switzerland, for refuge, where he changed his name, and in time, became a respected and wealthy citizen. At his funeral, the citizens of the city eulogized the man's contribution to the country. About five years later the city fathers accidentally discovered that the man they had buried with such glowing words was actually a hated and once much-sought-after Anabaptist. They dug up his remains and burned them publicly at the stake. Said one Mennonite tourist: "That's the way I'd like to be burned at the stake!"



*Katie Funk Wiebe is a writer and teaches English at Tabor College. Her most recent book is **Good Times with Old Times**.*

The editors invite you to submit humorous stories and anecdotes that you've experienced or heard. We are not interested in stock jokes—we want human interest stories with a humorous Mennonite twist. Keep your submission to no more than 100 words and send them to Katie Funk Wiebe, Tabor College, Hillsboro, KS 67063. She will give credit to anecdotes she selects.



I'm a Mennorican

by Rolando Santiago

"Mestizos" (half-breeds) are usually perceived as second-rate people. I count it a privilege to be one.

My heritage is both Swiss-German Mennonite and Puerto Rican. I was born at the juncture of these two cultures after my parents were married. My father is Puerto Rican and my mother is of Swiss-German background. I was raised eating both rice and beans, and mashed potatoes.

Thanks to my bicultural and bilingual background it is easy to move from one culture to the other without having to make major adjustments.

Now, I can't think of any other ethnic group as the Puerto Ricans which have so decidedly determined to break the wall of resistance which surrounds cultural Mennonites. A salute to the Cenders, Bonillas, Snyders, Falcons, and the rest!

As a Mennorican, I feel I am a participant in two cultures at the same time. However, identity-wise, it is frustrating to be half and half a part of each culture. Questions always arise in my mind as to which culture I identify with the most. Most of the time I assert very assuredly that I am a full-blown Puerto Rican. This is my ideal answer.

I am a Puerto Rican by virtue of the seventeen years I lived in the Enchanted Island. The main language I spoke was Spanish. The favorite foods I enjoyed were typical Puerto Rican plates. Arroz con habichuelas, viandas, and bacalao. There, of course, were my many Puerto Rican friends with whom I spent numerous hours listening to winter league baseball games and playing "brisca" cards.

But the last five years I've lived in the States, and most of my contacts have been with ethnic Mennonites. I live among them. I eat what they eat. I say what they say. I do many things they do. So, where do I stand? Who am I?

My name betrays who I am. Anyone who has such a name as Rolando Santiago cannot get by in North American society as an Anglo. In my job, I sense distrust on the part of the other party if I ask for something. It is incredible, never having sensed it before. But here I am.

I have to accept that truly my background is more Puerto Rican. I have to live with it. I have to appreciate it. I have to be proud of it. And believe me, I sure am proud of my background. Wouldn't give it up for nothin'.

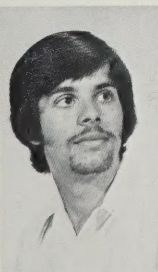
I hate to see the conditions Puerto Rican brothers and sisters live in in these United States. I fear very much for my people in the Island. I am afraid that sooner or later the tragedy of U.S. oppression will also hit them hard there.

It is at this point that I have some feelings of regret of being also a Swiss-German, knowing that my Anglo Mennonite brothers have been part of the oppression. I don't want to do anything with it.

But then, I stop and think. Am I not going to be responsible and speak to my North American heritage, speak about the oppressive conditions of my Puerto Rican brothers and sisters? I have to do that. I can't deny this side of myself. And so, I go.



Jim King



Rolando Santiago is Assistant Director of U.S. Ministries, MCC, Akron, with particular responsibilities in VS and the Mennonite Minority Employment Program.

The editors welcome Mennonite members of minorities of any nationality to write stories dealing with their own experiences of belonging to a minority group. Manuscripts should be no longer than 400 words.

Center for Mennonite, Amish and Hutterite Studies

December 10, 11—"Music: How I Make It and How I Play It," with Carol Ann Weaver, composer, arranger, pianist, and faculty member at Mennonite Brethren Bible College, Winnipeg, Manitoba.

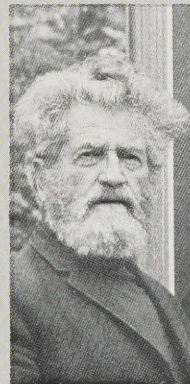
January 14, 15—"Quilting: A Life Together," with Guy and Edythe Martin, a husband-wife quilting team from Goodville, Pennsylvania.

January 18, 19—Third Annual Writers' Conference with Katie Funk Wiebe, writer and professor from Hillsboro, Kansas; Lorne Peachey, editor from Scottsdale, Pennsylvania; and Barbara Claassen Smucker, writer of children's books from Waterloo, Ontario.

February 25, 26—"Stories of My People," with Al Keim, Dean of Eastern Mennonite College, Harrisonburg, Virginia, who grew up Old Order Amish in Ohio, and Lupe De Leon, Secretary of Home Missions for Mennonite Board of Missions, Elkhart, Indiana, who grew up in Texas, the son of migrant workers.



Paul Friesen



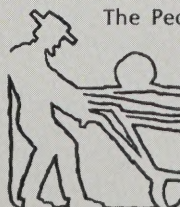
Tom Schenk



Dorcas Hanbury

March 21, 22—Third Annual Visual Arts Conference with Paul Friesen, potter and sculptor from Hesston, Kansas; Tom Schenk, painter from Southwest Harbor, Maine; and Dorcas Hanbury, fabric artist from Chesapeake, Virginia.

Information and reservations available from The People's Place, Intercourse, PA 17534. Phone: (717) 768-7171.



The People's Place

This year!

00002 12 8/80

Writer's Conference

January 18 & 19, 1980



Alice Parker



Duane and Nancy Sider



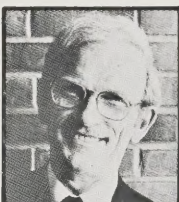
Katie Funk Wiebe



Lorne Peachey



Rosedale Quartet



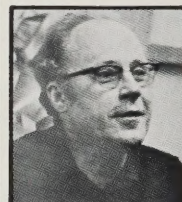
Orlando Schmidt



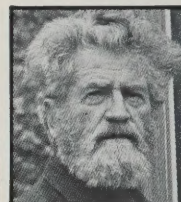
Barbara Classen Smucker

Visual Arts Conference

March 21 & 22, 1980



Paul Friesen



Tom Schenk



Dorcas Hanbury

Saturday Seminars

October 20, 1979
"Being a Woman"

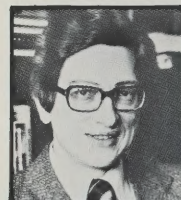
Ruth Brunk Stoltzfus

April 19, 1980
"Why I Read the Bible"

Marlin Miller



The People's Place



Winter Cultural Series

Nov. 12 & 13, 1979 "Photography"



Paul Schrock



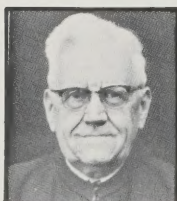
Jim King

Dec. 10 & 11, 1979 "Music"

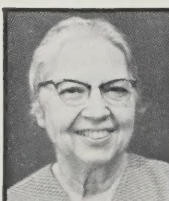


Carol Ann Weaver

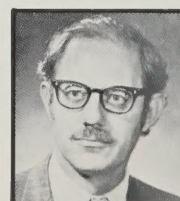
Jan. 14 & 15, 1980 "Quilts"



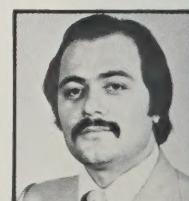
Guy and Edythe Martin



Feb. 25 & 26, 1980 "Stories"



Al Keim



Lupe De Leon

I would like information on:

- ☐ Music Conference
- ☐ Writer's Conference
- ☐ Visual Arts Conference
- ☐ Saturday Seminars
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